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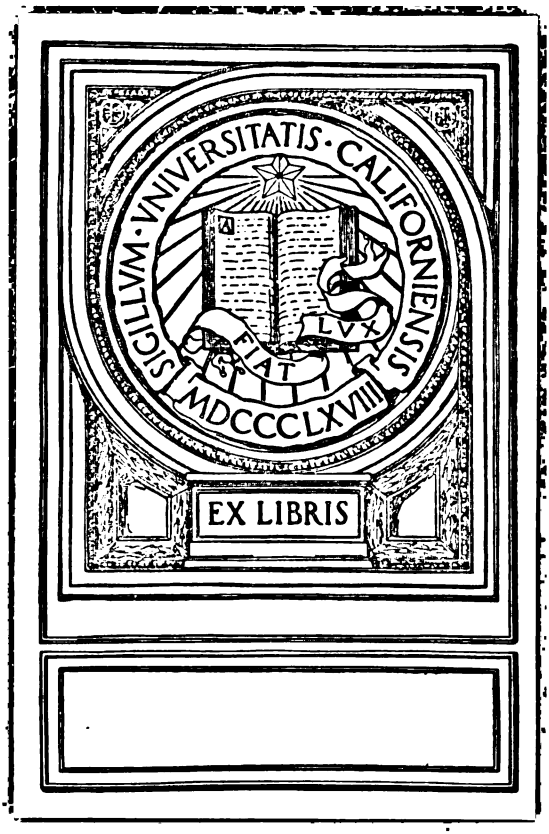
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PIERS THE PLOWMAN

AND

RICHARD THE REDELESS

WILLIAM LANGLAND

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THE VISION OF WILLIAM

CONCERNING

PIERS THE PLOWMAN

IN THREE PARALLEL TEXTS

TOGETHER WITH

RICHARD THE REDELESS

BY WILLIAM LANGLAND

(ABOUT 1362—1399 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS

WITH PREFACE, NOTES, AND A GLOSSARY

BY THE

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VOL. II.—PREFACE, NOTES, AND GLOSSARY

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HENRY MORSE STEPHENS

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INTRODUCTION.

§ 1. THE THREE FORMS OF THE POEM.

IN 1866, now twenty years ago, I printed a short tract (no. 17 of the Original Series of the Early English Text Society) entitled 'Parallel Extracts from 29 MSS. of Piers Plowman, with comments, and a proposal for the Society's Three-text edition of the poem[1].' I believe I was the first to shew clearly, in this tract, that the number of distinct versions of the poem is really *three*, and not *two* only, as stated by Mr. T. Wright and others[2]. This truth had been suspected long ago by Mr. Price, who (in a note inserted in Warton's History of English Poetry, ed. 1840, ii. 63) expressly says—'from this manuscript [MS. Harl. 6041] it is evident that another and third version was once in circulation; and, if the first draught of the poem be still in existence, it is here perhaps that we may look for it. For in this, the narrative is considerably shortened; many passages of a decidedly episodic cast—such as the tale of the cat and the ratons, and the character of Wrath—are wholly omitted; others, which in the later versions are given with considerable detail of circumstance, are here but slightly sketched; and though evidently the text-book of Dr. Whitaker's and Crowley's versions, it may be said to agree with neither, but to alternate between the ancient and modern printed copies[3].' However, Mr. Wright took no notice of this remark, and even Dr. Morris, who in 1867 actually printed a considerable portion of the earliest version [A-text] for the first time[4], made no remark as to the peculiar contents of the MS. which he happened to follow. Hence my first care was to point out that there are really three distinct texts; and in order to save trouble in reference, I called the earliest of these the A-text, the second the B-text, and the latest the C-text; or otherwise, the "Vernon" text,

[1] This tract was reprinted, in an improved form, in 1886.

[2] Pref. to Wright's edition, 1856, p. xxxiii; pref. to Whitaker's edition, 1813, pp. xix, xxxi.

[3] By the 'ancient' copy is meant Crowley's, and by the 'modern,' Whitaker's edition.

[4] Specimens of Early English, Oxford, 1867; pp. 249–290.

the "Crowley" text, and the "Whitaker" text respectively. I shewed how to distinguish MSS. of one text from those of the others, and printed the same passage from twenty-nine different MSS., in the hope of obtaining further information. Since then, fresh MSS. have been found from time to time, and we now know of forty-five copies[1], mostly of the fourteenth and fifteenth centuries. A list of these is given further on.

§ 2. DESCRIPTION OF THE A-TEXT.

The Vernon MS. (V.) is taken as the basis of the text, as far as l. 180 of Passus xi., where it unfortunately comes to an end, owing to a leaf having been cut out of the MS. The text of the rest of Passus xi., viz. ll. 181–303, is supplied from the Trinity MS. R. 3. 14 (T.). Pass. xii. (pp. 326–330) is supplied from MS. Rawlinson, Poet. 137, which is the only MS. containing the whole of this Passus. I give the various readings from the MS. in University College, Oxford (U.), which contains only the first 19 lines, and from the Ingilby MS. (Ing.), which contains lines 1–88, and actually supplies 5 new lines, viz. lines 65, 74–76, and 78. All three copies are inaccurate and unsatisfactory.

In editing the A-text, as printed from the Vernon MS. (throughout the Prologue, and Pass. i. 1 to xi. 180), the Trinity MS. (Pass. xi. 181–303), and the Rawlinson MS. (Pass. xii.), I have mended the text in a few places by help of the various readings obtained from a collation of other MSS.; see p. 1. Notice of all such alterations is given in the footnotes at the bottom of the page. Thus, in A. prol. 14 (p. 3) the word *trizely* is from MS. T.; MS. V. has *wonderliche*, against the alliteration. The line A. prol. 34 (p. 5) is supplied from MS. T., being omitted in MS. V. altogether. All such alterations are fully described, and can be readily understood.

As the chief object of the present Parallel Edition of the three texts is to exhibit the corresponding passages of each at a glance, the A-text is, for convenience, printed on the upper half of every page, whilst the B-text occupies the lower part of the page on the left hand, and the C-text the lower part of the page on the right. Some-

[1] Even now, it would not surprise me if more copies should be found, though I hardly know where to look for them. There was once a *forty-sixth* copy, printed by Crowley in 1550, but now lost. Indeed, Crowley mentions a *forty-seventh*, marked with the date 1509. See p. lxxiii, note 3.

times, as at pp. 10, 11, the parallel passage is lacking in the A-text, in which case the words '*Not in A-text*' are printed in place of it. Moreover, as the A-text is much shorter than either of the others, it disappears after p. 331. The 12th Passus of the A-text is unique, and occupies pages 326–329 to the exclusion of the other texts, with six concluding lines on pp. 330, 331.

It is impossible to enumerate here the numberless variations between the three texts; though several of these are noticed further on. It may suffice to say here that the A-text, as being the earliest draught, is usually much briefer than the others, which were expanded from it. Yet there are passages where it is absolutely *fuller* than the others, especially in the course of A. Pass. x. Thus, at pp. 274, 275, where the B-text has 15 lines, and the C-text but 10, the corresponding passage in the A-text contains as many as 42 lines; of which at least lines 119–121 are prettily expressed, and might very well have been retained. The line A. x. 101 is another fine line that could ill be spared, though it was omitted by the author in revision. It is difficult to tell whether lines 99–105, at the end of A. Pass. xii., are genuine or not. If they are, then it is clear that the author merely wrote them by way of a temporary finish, and speaks of his death by anticipation; this is not unlikely. Otherwise, it is probable that he left this Passus incomplete, stopping at line 98, and that these lines were added by another hand, viz. by that of a certain John But, who in any case added twelve more worthless lines after line 105; see footnote to p. 330. Whichever of these suppositions be the true one, the author ultimately rejected the whole of A. Pass. xii., and began to rewrite the poem afresh, suppressing some of his old work, but adding much more that was new. See further below, in the account of the B-text.

§ 3. Date of the A-text (1362–3).

As to the date of the A-text, we are indebted to Tyrwhitt for having pointed out that the 'Southwestern wind on a Saturday at even,' mentioned near the beginning of Passus v., refers to the storm of wind which occurred on Jan. 15, 1362, which day was a Saturday[1]. There may have been more than one Saturday marked

[1] 'A. D. M.CCC.LXII.—XV die Januarii, *circa horam vesperarum*, ventus vehemens *notus Australis Africus* tantâ rabie erupt,' &c.; quoted by Tyrwhitt (in a note to the Advertisement of his Glossary to Chaucer), from the Continuator of Adam Murimuth, p. 115; cf. P. Pl., A. v. 14.

by a furious tempest, but the remark is rendered almost certainly true by observing that other indications in the poem point nearly to the same date, especially the allusion to the treaty of Bretigny in 1360, and to Edward's wars in Normandy[1]; as also the mention of the 'pestilence,' no doubt that of 1361[2]. These things put together leave no doubt that Tyrwhitt is right, and as the 'wind' is spoken of as being something very recent, the true date of the poem is doubtless 1362. But *how much* was then written? Not all certainly, possibly only the Vision of Piers Plowman, i.e. only the first eight Passus. The first few lines of the Vita de Dowel seem to imply that there was a *short* interval between the two poems, i.e. if we take them literally, and I can see no reason why we should not. This would assign the early part of 1362 as the date of the A-text of the Vision only, and the end of the same year or the beginning of 1363 as the date of Dowel. In all probability, the expansion of the poem into the form it assumes in Text B was not begun immediately, for it would obviously take some time and deliberation to render it nearly three times as long as at first, and to multiply the number of Latin quotations by *seven*. The latter fact, in particular, implies some considerable time spent in study.

§ 4. Description of the B-text.

The B-text is printed from MS. Laud Misc. 581 (L).; with improvements suggested by other MSS.; see p. 1. This version of the poem agrees very closely with that printed by Robert Crowley in 1550, and reprinted by Owen Rogers in 1561, from a very fair MS. which is no longer forthcoming. The text printed by Mr. Wright in 1842, and reprinted in 1856, is also of the B-type, but agrees somewhat more closely with Crowley's text than with the text as here printed. The MS. printed by Mr. Wright is denoted by the letter W. I may here remark that the MSS. of the B-text agree, in general, very closely, and that the number of various readings is small. Additional light upon this version of the poem can only be had from such MSS. as have not been fully collated. Of these, the most important are Y (Mr. Yates Thompson's MS.), already partially collated; and particularly MS.

[1] A. iii. 182; see Fabyan's Chronicles, p. 470.

[2] A. v. 13. There were *three* great pestilences, in 1349, 1361–2, and 1369; clearly, the *second* one is meant.

no. 129 formerly in the possession of Lord Ashburnham, but now in the British Museum and much more accessible. But I believe it will be found that this MS. agrees with the printed text so closely as to tell us very little beyond what we already know.

As to the general contents of the B-text, it is impossible to discuss at length all the alterations made in the preceding version (A-text). It must suffice to say that the suppressed passages were far exceeded in quantity by the numerous and long additions. Amongst *some* of the more remarkable of these are the following:

The introduction of a notice of the cardinal virtues, of a king to whom an angel gave words of advice in Latin, and of the fable of the rats who agreed to attempt to bell the cat, but were dissuaded from their purpose by a wise mouse (B. prol. 97–209); the assertion that Love is the treacle (or chief remedy) of heaven (B. i. 146–158); the father of Holychurch (B. ii. 29–38); the prophecy of a future reign of Peace, &c. (B. iii. 299–349); the introduction of the character of Wrath among the seven Deadly Sins (B. v. 134–187); the additional traits of the character of Avarice (B. v. 232–303); additional traits of the character of Gluttony (B. v. 371–385); and of Sloth (B. v. 392–448); the intercession of Repentance for the penitents (B. v. 485–516); a mysterious prophecy (B. vi. 328–332); advice of Cato and Gregory (B. vii. 71–88); the lord that lacked parchment (B. ix. 38–42); how idiots and others should be protected, &c. (B. ix. 59–92, 96–106, 113–117, 142–150, 177–185); of lying jesters, who know no music (B. x. 38–44); of the increase of pride and wealth (B. x. 73–100); of belief in the Trinity (B. x. 230–248); of Do-bet, Do-best, blind buzzards, and dumb dogs (B. x. 249–291); the prophecy of the king who shall reform religion, &c. (B. x. 309–331, 337–344, 357–363, 390–413, 428–441, 464–474). Here follows A. Pass. xii., which the B-text omits, but afterwards supplies a very long addition to the poem, viz. B. Pass. xi.–xx.

§ 5. Date of the B-text (1377).

We find, in B. xiii. 269–271, an allusion to 'a dry April' in the year 'a thousand and three hundred twice thirty and ten . . . when Chichester was mayor.' Some MSS., including that printed by Mr. Wright, read *twenty* for *thirty*, against the alliteration. But it is easily ascertained that John Chichester was elected mayor of London

in October, 1369, and was still mayor in April, 1370. For example, in Riley's Memorials of London, p. 344, we find that 'on the 25th day of *April* in the year above-mentioned [1370] it was agreed by John de Chichestre, Mayor,' &c. It is singular that Fabyan gives most of the regnal years of Edward III. wrongly, because he accidentally omits the sixth year of Edward's reign altogether; and, being always afterwards a year wrong, seems to make Chichester mayor in 1368–9. This error is easily corrected, when once observed; and it is worth noticing that Fabyan says that (in the year which was *really* 1369) there was a third pestilence, and *excessive rain*, the result being a dearth in the year 1370, when wheat was sold at the excessive rate of 40*d.* the bushel. As our author is thus clearly right about the year of Chichester's mayoralty and the dearth, Fabyan's mention of the *previous* excessive rains render it probable that he is right also as to the drought in April. This being so, we see at once that the allusion in B. xiii. 269–271 indicates a date a few years later than 1370.

Again, Tyrwhitt[1] has shewn that the 'fable of the cat and the rattons' in the prologue can only refer to a period when the Black Prince was dead, and Richard had become the heir-apparent; for the fear was that the old king would be soon replaced by a child. The Black Prince died June 8, 1376, and the old king on June 21, 1377; so that the date of composition of the prologue to the B-text lies between these limits. Further, I think we must see that the curious passage about the coming of a time of universal jubilee (B. iii. 299–349) may well have been suggested by the very rare occurrence of the jubilee proclaimed in February, 1377, to celebrate the completion of Edward's fiftieth regnal year. All the conditions are satisfied if we date the beginning of the B-text in the earlier part of 1377; and, though it may not have been finished all at once, we may take the year 1377 as the best approximate date for the B-text generally.

There are two other allusions that require a short notice. There are several references to pestilences, and we know that the allusion to 'þise pestilences' in Pass. v. 13 (both in A-text and B-text) is to the pestilences of 1349 and 1362; but when 'the pestilence' is mentioned in B. xiii. 248 in close connection with a reference to the mayoralty of Chichester a few years previously, we may fairly conclude that the pestilence meant is that of 1376. Sometimes only three great pestilences are reckoned, viz. those of 1349, 1362, and 1369;

[1] Essay on Chaucer; note 57.

but some writers reckon a fourth, in 1376, and it seems to have been a severe one. Thus Fabyan says of it—'In this .1. yere [*read* xlix yere], fyl many wonderfull sykenesses amonge the people, whereof ye people dyed wonderly faste as well in Italye as in Englande; amonge the whiche dyed sir Edwarde called the lorde Spencer, a man of great fame, whose body was enteryd at Teukesbury. And for this mortalytie was so sharpe and sodayne, pope Gregory beforenamed graunted of his goodnesse to suche as were contrite and confessyd, clene remyssion of theyr synnes; the whiche indulgence contynued in Englande by the terme of .vi. monethes.'—Fabyan, ed. Ellis, p. 485. This grant of the pope's seems to be the very thing alluded to in the line discussed, and in l. 246 just above it, where Haukyn says that all that the pope sent him was 'a pardoun with a peys of led.'

The other allusion is in Pass. xv. 80, 81:

> 'Go to þe glose of þe verse · ȝe grete clerkes;
> If I lye on ȝow to my lewed witte · ledeth me to brennynge!'

On this Dr. Whitaker remarks, at p. xxxii of his preface to the poem, that this is 'an allusion to the statute empowering the diocesan alone to commit heretics to the flames, which was enacted in the second of Henry Fourth.' I cannot admit this for a moment; it is contrary to all the other evidence, and it is almost certain that at least *some* of the MSS. which contain the passage are absolutely older than 1400. The fact is, that the famous statute of Henry IV. seems to be generally misunderstood. It did not in any way provide for the burning of heretics as a *new* remedy for heresy; it merely provided, as Mr. Arnold well points out[1], for the application of the remedy 'uberius et celerius.' It is easy, moreover, to shew how this was effected, viz. by empowering the *diocesan*, as Dr. Whitaker says, to act on his own responsibility. Before the passing of the statute, the punishment could be inflicted (and was inflicted) only by means, as it seemed to some, of an unnecessarily round-about procedure. If a bishop, as for instance the Bishop of Norwich in 1389, wished to burn a heretic, he had to go through the process of formally handing over the said heretic to the secular arm; and the secular arm could dispose of the criminal in any way that was deemed advisable. The statute did away with this troublesome necessity, and was passed, to use the very words of it, because the bishops 'per suam

[1] Introduction to Wyclif's Works, where this very question is discussed.

iurisdictionem spiritualem dictos perfidos et peruersos absque auxilio dictae maiestatis regiae sufficienter corrigere nequeunt.' The whole matter has been made clear to me by the kind help of C. H. Pearson, Esq., author of the Early and Middle Ages of England, who pointed out to me a decisive case in point, viz. the account given by Bracton of a man who, for the crime of wishing to marry a Jewess, was handed over to the secular arm and *burnt*, as early as in the reign of Henry III.[1] So that, as a net result, we find that the somewhat vague allusion to *burning* in the B-text, upon which Dr. Whitaker so confidently relied as proving that version of the poem to be later than 1401, proves no more than that it was later than the time of Henry III.; and, as to deciding between the claims of the B- and C-texts to priority, it proves just nothing at all; but rather did, in effect, induce Dr. Whitaker to decide wrongly.

§ 6. DESCRIPTION OF THE C-TEXT.

The C-text, or latest version of the poem, is printed from the same MS. (Phillipps 8231) as that from which Dr. Whitaker's text was printed in 1813. Corrections are given from other MSS. of the same type; see vol. i. p. 1. The most valuable of the MSS. which I have *not* collated are MS. Dublin D. 4. 1, and the latter part of MS. Z. (Bodley 851). The C-text is a *second* revision of the poem, made by the author himself. On the whole, it is inferior to the B-text in general vigour and compactness. On the other hand, it is the fullest of the three texts, and the most carefully finished. It contains the author's last corrections after an attentive revision, and is evidently intended as a final form, requiring no further touches. This is best seen in the last two Passus. *At first sight*, they stand almost alike in the two latest texts; but closer inspection shews that the author has gone over them word by word, making a few slight but clear corrections here and there, down to the very end. Only the eighth line from the end (B. xx. 377, C. xxiii. 379) has been almost entirely recast, in

[1] Bracton's language is very explicit, and his authority is decisive. 'Cum autem clericus sic de crimine conuictus degradetur, non sequitur alia poena pro vno delicto, vel pluribus ante degradationem perpetratis. Satis enim sufficit ei pro poena degradatio, quæ est magna capitis diminutio, nisi forte conuictus fuerit de apostasia, quia tunc primo degradetur, et postea *per manum laicalem comburatur*, secundum quod accidit in concilio Oxon., celebrato a bonæ memoriæ S. Cantuarien. Archiepiscopo, de quodam diacono qui se apostatauit pro quadam Iudea, qui cum esset per Episcopum degradatus, statim fuit igni traditus per manum laycalem.' Bracton, de Legibus Angliæ, lib. iii. tract. ii. c. 9, ed. 1569, fol. 124.

order to improve the alliteration. It is most satisfactory to perceive that the poet completed his revision with a high degree of care and attention, that he survived the work, and that in all probability he was satisfied with it, as there is no trace whatever of any later revision. If we prefer the B-text as a whole, we must never forget that the C-text is the best possible commentary upon it, and is often, indeed, much more, as it contains some additional passages which it would be a pity to have lost.

The date of the C-text is about 1393; see p. xxxiv.

§ 7. Additional passages in the C-text.

Most of the passages which are peculiar to the C-text will be found in the Notes to Mr. Wright's edition of Piers the Plowman; but as they are there printed in small type, it may be doubted whether they have received anything like the attention which they deserve. Moreover, they read much better in their right place, with their own proper context. These additional passages may sometimes be found by observing that the B-text on the opposite page often fails, thus presenting a blank space. To enumerate them all would be a long task, as the insertions are, occasionally, but one or two lines long; I here call attention to some of the more remarkable ones only.

Pass. i. 95–124. The author introduces Conscience as accusing the priests of idolatry or image-worship and of proclaiming false miracles; they are warned to take example from the evil fate of Hophni and Phineas.

Pass. ii. 108–125. Some curious observations on the fall of Lucifer, with speculations as to why he made his seat in the north (Isaiah xiv. 14).

Pass. iii. 28, 29. 'A briar cannot bear berries as a vine'; &c.

120–128. This passage is a good deal altered.

129–136. A curious allusion to the martyrdom of St. Lawrence, who is here said to have claimed heaven as his due, on account of his sufferings. See p. 36 in the Notes.

181–189. Civil and Simony are to ride on the backs of rectors, and notaries on the backs of parsons that permute often, &c.

243–248. A passage directed against appeals to the pope.

Pass. iv. 86–114. 'Regraters' or retail-dealers are pitiless, and expect full payment for short measure; they provoke God to send fevers and fire. Often fires happen in a town through the careless-

ness of brewers, or from a neglected candle. Surely mayors ought to enquire carefully into the characters of those whom they make free of a city.

140–145. Meed is threatened with imprisonment in Corfe Castle.

203–213. An important passage, addressed to Richard II., which helps us to fix the date of the C-text; see p. xxxiv.

236–258. Another important passage, on the duty of a king towards his people.

292–415. A passage of that subtle and simile-seeking character which was no doubt once highly esteemed, but to us seems tedious and puerile. The author undertakes to establish parallels between the two kinds of Meed and the two kinds of grammatical relation. In tone and style it is much like another tedious passage in which the mystery of the Trinity is exemplified by reference to a man's hand or to a blazing torch, which first appears in the B-text (xvii. 135–249). Any one who carefully compares these passages (i.e. if he thinks it worth his while) may easily see that the writer of one of them would be just the man to write the other. In other words, we cannot well put aside this passage as not genuine, because the author has already previously committed himself by penning a passage equally dull.

Pass. v. 50–55. Contains an allusion to St. Giles's down, Winchester, where a great fair used to be held.

187–196. An attack upon certain modes of injustice, and an allusion to the king's attempt to borrow money of the Lombards; cited and discussed in sect. 11 below; see p. xxxiv.

Pass. vi. 1–108. An autobiographical passage of great interest.

187–197. There was perfect unity in heaven till Lucifer rebelled; so also men who dislike unity cause trouble to a realm. The pope is entreated to have pity upon holy church.

Pass. vii. 14–29, 33–40. An amplification of the description of Pride.

65–68. An alteration in the description of Envy.

106–118, 143–150. An amplification of the description of Wrath. Note the allusion to *pews*, perhaps the earliest one in English literature.

176, 177; 190–195. An amplification of the description of Lechery.

258, 259; 291–293; 309–315; 331–333. On the sin of Avarice.

Pass. viii. 145–149. An addition to the prayer of Repentance.

257–260. God will 'charge Charity to make a church in thy heart, wherein to harbour truth'; &c.

292–306. Sinners begin with one accord to make excuse; one says, 'I have bought a farm'; another, 'I have bought five yoke of oxen;' a third, 'I have married a wife.'

Pass. ix. 136–138. 'Your prayers might help, if ye were perfect; but God wills that no deceit should be found in folk that go a-begging.'

198–202. Various kinds of agricultural work:—

> 'In daubing and in delving · in dung-afield-bearing,
> In threshing, in thatching · in thwiting[1] of pins,' &c.

279–290. The parable of Dives and Lazarus, and its moral.

350–352. The 'mysterious prophecy' here takes a new shape, as was remarked more than three hundred years ago by Crowley.

Pass. x. 71–280. Nearly all new, and very curious. The subjects are: the poor of London, poor lunatics, sham beggars and true ones, false hermits and true ones, 'lollers' and 'lolling' friars, and unfaithful pastors.

Pass. xi. 39, 40. When the righteous man sins, he falls only as a man who falls *within* a boat.

51–55. Free-will and Free-wit enable a man to row himself out of sin.

94–98. Bishops should take courage and dare to proceed against wealthy lords.

158–169; 175–181; 187–201. Sin hides God from man, whence arises despair. Wicked men believe more in wealth than in God. The folly of Lot, Noah, and Herod 'the daft,' who

> 'Gave his daughter for a dancing · in a dish the head
> Of the Blessed Baptist · before all his guests.'

We should love our enemies, and remember that the highest aim of man is to help in bringing about the Unity of Mankind, when all lands shall love each other, and believe in one law. Especially should this be the aim of bishops; &c.

208–210; 214–219. Illegitimate children. How Cain was conceived in sin.

239–244. A point of Westminster law.

> 'For though the father be a franklin · and for a felon be hanged,
> The heritage that the heir should have · is at the king's will;' &c.

[1] Whittling; i.e. pointing wooden pegs with a knife.

259–269. A rich man will not marry a pretty girl, if she be poor; but any squire or knight will marry the lowliest born, or the ugliest hag ever seen, if known to be rich or well-rented; and then wish, on the morrow,

'That his wife were wax · or a wattle-ful of nobles[1].'

309, 310. Two lines in William's best manner, such as should be engraved on the hearts of all true men:—

'For the more a man may do · *if only* he do it,
The more is he worth and worthy · of wise and good [men] praised.'

Ah! that admonitory clause—'by so þat he do hit!'

Pass. xii. 21–25. On successful cheats.

61, 62. 'For God is deaf now-a-days · and deigneth not to hear us,
And good men, for our guilts · he grindeth all to death.'

76–80. None now follow Tobit's counsel (Tobit iv. 9).

142–148; 161, 162. Various alterations are made here.

200–203; 224–227; 233, 234. Recklessness is introduced instead of the 'Loyalty' of the B-text; which involves several changes in the language.

Pass. xiii. 17, 18. William here reveals the plea which the friars put forward for not complying with the conditions of their letters of fraternity. They used to ask for an additional sum in order to enable them to *make restitution* for the evil winnings of their clients.

154–247. Nearly all new. William sings the praises of poverty, and likens all men to seeds sown in the ground. Those seeds are most worthy which can best stand the severest weather; so is it also with God's saints. Fruits that contain sweet juice will not keep long; so is it with those who are rich in this world only. Foulest weeds grow on the fattest lands; so likewise vices spring up out of riches. Wealth often excites the cupidity of robbers, who murder their victims; and so both murderers and murdered come to perdition.

Pass. xiv. 1–100. But Poverty may walk in peace, and fear no thieves. Abraham and Job were rich men, whom God tried and found patient. Yet Wealth is not evil in itself, though surely Poverty commonly reaches heaven the sooner. If a merchant and

[1] If his wife were turned to *wax*, she would be useful for making wax-candles for offering at the altar. A 'watelful' of nobles means a basketful of the coins so named.

a messenger go the same way, the former must needs be detained longest by his business at every resting-place. And whilst they are on the journey, the messenger may take a short cut across a wheat-field, as he is privileged to do; but if the merchant attempt to do the same, the hayward catches him and takes a pledge from him. If both go to the fair together, the merchant goes the slower, having more to carry; and goes with the heavier heart, having more to lose. Yet the merchant may reach his home safely at last. So likewise may rich and poor both reach heaven.

188–192. Men are more immoderate in their desires than any other animals.

Pass. xv. 3–27. Altered and abridged from the B-text.

30–32. A curious admission of the author's belief in astrology.

37–42; 72–74; 215, 216. Altered from the B-text.

Pass. xvi. 78, 79.

> 'It is loath to me, though I Latin know · to blame any sect,
> For all we are brethren · though we be diversely clothed.'

138; 149–152. In the B-text, a speech which is put into the mouth of Patience is now put into the mouth of Piers the Plowman, who is described as suddenly vanishing immediately after he has uttered it. The object is clearly to draw more attention to the opinions expressed in ll. 138–148; besides which, the emphatic direction that we are to love our enemies is very properly attributed to Piers the Plowman, i.e. to Jesus Christ.

154–157. Christian love and true Patience might win all France without bloodshed. L. 162 is a singular addition.

306–309. Rich men, after death, are often poor indeed.

Pass. xvii. 21–37. Altered and abridged from the B-text.

158–182. Altered from the B-text; with the substitution of Liberum-Arbitrium in the place of Reason.

Pass. xviii. 1–8; 12. Altered from the B-text.

37–40. A curious quotation from the Book of Tobit.

47–52. 'If religious [men] would refuse · the alms of raveners,
Then Grace would grow yet · and green-leaved wax,
And Charity, that is chilled now · should chafe of himself,
And comfort all Christians · if holy church would amend;' &c.

58–71. The poet drives home forcibly the doctrine that 'charity begins at home.'

82–93. Altered from the B-text.

124–158. A discussion of the hope that Saracens and Jews may be saved.

233–249. The poet charges the pope, whose mission is peace, with maintaining war. He argues that the pope ought to promote Christianity by peaceful measures, just as Mahomet promoted his religion by means of a dove. The line

'Not through manslaughter and man's strength · had Mahomet the mastery'

involves an odd mistake, as the contrary fact is sufficiently notorious.

289–294. Just as a king's duty is to defend his people, fighting at their head at the risk of his life, so should a good pastor be ready to lay down his life for his flock.

Pass. xix. 4–30; 53–108; 118–120. Altered from the B-text. The two descriptions should be compared.

163, 164. 'The Jews told the justice · how that Jesus said [it];
But the over-turning of the temple · betokened the resurrection.'

228–234; 238–240. Adam, Eve, and Abel represent the Trinity. Eve was formed from Adam, and Abel proceeded from both.

Pass. xx. 232–246. An amplification of the parable of Dives. If Dives, who won his wealth *without* guile, was condemned, what will be the fate of those rich men who have won their wealth deceitfully? Make to yourselves friends with the mammon of unrighteousness, by spending your wealth wisely and liberally.

Pass. xxi. 214, 215; 218, 219. The fact that things can often be best perceived from observing their contrasts is here enforced.

283–296. This additional passage is a great curiosity; because, in representing Satan as opposing our Lord's entrance by the aid of *guns*, our author has anticipated Milton's use of them in Paradise Lost; vi. 470.

'But rise up, Ragamuffin · and reach me all the bars
That Belial, thy bel-sire · beat, with thy dam;
And I shall let[1] this lord · and His light stop!
Ere we through brightness be blinded · bar we the gates.
Check we and chain we · and each chink stop,
That no light leap in · at loover nor at loop-hole.
And thou, Ashtaroth, hoot out · and have out our knaves[2],
Colting, and all his kin · our chattels to save.

[1] i.e. hinder. [2] servants, lads.

Brimstone boiling · burning out cast it
All hot on their heads · that enter nigh the walls.
Set bows of brake[1] · and brazen guns,
And shoot out shot enough · His squadron to blind.
Set Mahomet at the mangonel · and mill-stones throw ye,
With crooks and with calthrops · clog[2] we them each one.'

319–322. Additional lines about the temptation of Adam and Eve.

329, 330; 334–337. Altered from B-text with additions.

353–361. A digression, for which the author apologizes, on the awful punishment that awaits liars.

386–388. The law requires an eye for an eye, and a tooth for a tooth.

Pass. xxii. This Passus contains eight new lines, viz. 56–59, 152, 237, 336, and 439. On the other hand, lines 247, 366, and 371 of B. xix. have disappeared.

Pass. xxiii. This Passus contains but two new lines, viz. 36 and 261. But there are several minute alterations, showing that the work of revision has been carried out to the very end of the poem.

§ 8. The Form of the Poem.

As the reader has sufficient material before him for forming his own opinion, I shall endeavour to touch very briefly upon the chief points of interest concerning Piers Plowman. I have no desire to urge my views upon the reader as regards doubtful points, and can readily understand that my statements, except as regards such simple matters of fact as are not liable to contradiction, may easily be of little worth.

We are sure, however, from the numerous MSS. still extant, that there are, broadly speaking, three distinct forms of the poem, the dates of which can be approximately ascertained; and we can now follow, line by line, the changes that were introduced in the two later versions by the process of revision. We also find that there are seven MSS. which contain a *mixture* of Texts; four of these combine a portion of the A-text with a portion of the C-text, the

[1] A 'brake' is an old term for various implements which permit great force to be employed; *bows of brake* almost certainly refer to such huge crossbows as those employed by the Genoese archers, which required a crank or winch to wind them up or 'set' them.

[2] Orig. *acloye*, i. e. *cloy*, clog, or impede. (But *cloy* and *clog* are unrelated words.)

junction being effected very unskilfully; whilst three combine a portion of the C-text with a portion of the B-text, and are so closely related that two of them are duplicates, and the third a later copy of them. But even this is not all. There are other MSS. which actually show the poem in intermediate stages. Thus MS. Harl. 3954 exhibits an *amplified* A-text, which at the beginning follows Type B, but towards the end approaches Type A. Unfortunately, this is a very poor and corrupt MS., but it suggests that the revision of the A-text may not have been accomplished all at once. I should say that the author commenced his first revision in the end of 1376 or the beginning of 1377, at which time he introduced the fable of the 'cat and rattons,' but did not finish it till the end of 1377 or later. The gradual growth of the C-text, or later revision, is still more clearly marked, and rests on better authority. The B-text was first *amplified* by the addition of numerous extra lines, as preserved in the remarkable MS. R. (Rawl. Poet. 38), which I should describe as being a copy of the B-text with later improvements and afterthoughts. These additional lines are all duly inserted in my edition of the B-text, but are absent from the edition by Mr. Wright. Strictly speaking, they should have been relegated to the foot-notes; but the advantage of having them in the text was too great to be lost, as they have sufficient authority, and are, to a great extent, preserved in the C-text as it finally appeared. There was even a second intermediate stage between the B- and C-texts. This is exhibited by the valuable and curious MS. I. (Ilchester MS.), which I should describe as being an earlier draught of the C-text. Nor are the various forms of the poem even thus exhausted, owing to the individual peculiarities of contents or arrangement of the various MSS. By selecting certain copies, we can detect the *ten* varieties of form which are enumerated below.

A. a. It is probable that the poem, in its *earliest* form of the A-text, terminated with Passus viii., since the Passus which I have, for convenience, called Pass. ix. really begins a new poem, viz. Vita de Dowel; see p. 252. Accordingly, two MSS., both imperfect, cease just before the end of Pass. viii. is reached. These are MS. H. (Harley 875) and the MS. in Lincoln's Inn.

A. b. Some MSS. comprise both the Visio de Petro Plowman (properly so called), and the Vita de Dowel; but omit the last Passus of Dowel, which I have called Pass. xii. Two of these appear to be complete at the end, viz. MS. D. (Douce 323) and MS.

A. (Ashmole 1468); but others are incomplete, viz. MS. V. (Vernon), which has lost a leaf, and the four MSS.[1] which exhibit a Mixed Text (A and C), and in which a portion of the C-text is tacked on to the end of A, Pass. xi.

A. c. Other MSS. contain Pass. xii., either wholly or in part. These are MS. Rawl. Poet. 137 (which is complete), the Ingilby MS., and MS. U. (University College)[2].

A. d. One MS. (Harl. 3954) exhibits an *amplified* A-text. Unfortunately, this MS. is almost certainly corrupt in many passages, so that its evidence is not of much value. The most remarkable point about it is its omission of Pass. xii.

B. a. We may here place the B-text in its commonest form, as it occurs in MS. L. (Laud Misc. 581), and as it was printed by Crowley and Wright.

B. b. The amplified B-text in MS. R. (Rawl. Poet. 38); see above, p. xxii.

C. a. Earliest draught of the C-text, in MS. I. (Ilchester MS.); see above, p. xxii.

C. b. The C-text in its usual form.

A. b. and **C. b.** Mixture of two texts in the same MS.; see the description of **A. b.** above.

C. b. and **B. a.** Mixture of two texts in the same MS.; as in MS. Additional 10574, and MS. Cotton, Calig. A. xi.; both in the British Museum.

Here are no less than ten forms of the poem; yet besides these, we have at least two copies which do not exactly resemble any of the rest. These are the partially corrupt copy in MS. XXVI. (Corp. Christi Coll. Oxon), and the ridiculously corrupted rubbish which appears in the earlier part of MS. Z. (Bodley 851), the very copy which contains a remarkably correct version of the *latter* part of the C-text. When all this is considered, it will be seen that it is quite impossible to tell the exact value of a MS. of Piers Plowman without at least a general examination of the whole of its contents. Lastly, the above classification of the MSS. (according to the *form* of the poem exhibited in them) does not wholly agree with the

[1] These are: MS. T. (Trinity College, Cambridge, R. 3. 14); Harl. 6041; Digby 145; and the Duke of Westminster's MS.

[2] MS. Dublin, D. 4. 12, is remarkably connected with this set, by the extraordinary way in which the subject-matter is transposed. But it ends at A. vii. 45, the rest being lost.

classification given further on, where they are arranged according to the peculiarities of the various readings which they severally adopt.

§ 9. The meaning of 'Piers the Plowman.'

In the excellent MS. Laud Misc. 581, from which the B-text of the poem is mainly printed, we find a title (now nearly illegible) expressed in the words—'Incipit Liber de Petro Plowman.' This title is applicable to the whole poem; and the same remark applies to the title in MS. Rawl. Poet. 137, which runs thus—'Hic incipit liber qui uocatur pers plowman: P*rologus*.' Sometimes, instead of 'Liber,' we find the term 'dialogus' or 'tractatus'; the former occurs in vol. i. p. 600, and the latter at the end of the MS. belonging to the Duke of Westminster. A closer examination shews that this 'Liber' is subdivided into two main parts. The title of the former is 'Visio Willelmi de Petro le Plowman'; while the title of the latter was, originally, 'Vita de Dowel, Dobet, et Dobest, secundum Wit et Resoun[1].' The former of these includes C. Pass. i.—x. (B. prol. and Pass. i.—vii.; A. prol. and Pass. i.—viii.). The latter part at first (i.e. in the A-text) included the remainder; but at a later period this remainder was split up into three distinct portions, called respectively 'Visio de Dowel,' 'Visio de Dobet,' and 'Visio de Dobest'; see vol. i. pp. 252, 253, 436, 453, 550, 551. We hence learn that 'Piers Plowman' is the subject of the book, the author's name being William. Unfortunately, when Crowley put out his edition in 1550, he translated the Latin *de* by 'of,' instead of 'concerning,' and gave the book the ambiguous title of 'The Vision of Pierce Plowman.' Hence careless readers at once jumped to the conclusion that Piers Plowman was the name of the *author*, not of the *subject*; and this mistake was even made by men of eminence, including Ridley, Churchyarde, Spenser, W. Webbe, F. Meres, Drayton, Hickes, and Byron[2]. There seems to be quite an attraction in this curious error; for it is still constantly made even by those who must to some extent have read the book; thus Mr. Bardsley, in

[1] See vol. i. p. 251.

[2] See Ridley, Works (Parker Society), p. 490; lines by Churchyarde in Skelton's Poems, ed. Dyce, vol. i. p. lxxviii; Spenser, Epilogue to the Shepheards Calender; Webbe, Discourse of English Poetrie, in Hazlewood's Ancient Critical Essays, ii. 33; F. Meres, in the same, ii. 149, 154; Drayton, Legend of Thomas Cromwell; Hickes, Thesaurus, i. 196; Moore, Life of Byron, under the date 1807.

his book on English Surnames, ed. 1873, p. 406, actually has the words—'Piers, in his Vision, says,' &c. We can say that such or such an expression occurs in the Faerie Queene or in Piers Plowman; but we ought not to talk of the Faerie Queene or of Piers Plowman as if they were English authors; nor is anything gained by so doing.

Even when this error is corrected, there still remains a slight ambiguity about the term, an ambiguity which is due to the author himself, and to the fragmentary character of his work. If we examine the earliest text of the poem, here called the A-text, we shall see at once that the author at first wrote three distinct Visions, viz. (1) the Vision of the Field full of Folk, of Holy Church, and of the Lady Meed; (2) the Vision of the Deadly Sins and of Piers Plowman; and (3) Vita de Dowel, Dobet, and Dobest. He afterwards called the whole work, in its earliest form, after his favourite character in it, conferring upon it the name of 'Liber de Petro Plowman.' In this earliest draught of the poem, his Plowman, commonly called Piers, is no more than the type of the ideal honest man, whom he represents as superintending farm-labourers in order to see that their work is done heartily and thoroughly, whilst at the same time he is so dear to God the Father on account of his unswerving integrity and faithfulness that he is actually qualified to guide the pilgrims who, with consciences fully quickened, have set off on a search for Truth, but can find no one else who knows the way to that unknown shrine. If we next examine the second text, here called the ~~B-text,~~ we shall find that the two first Visions are the same as before; but the former, Vita de ~~Dowel, Dobet, and Dobest~~ has dwindled down to a mere portion of a Vita de Dowel, and may now be called the Vision of Wit, Study, Clergy, and Scripture, though this is a change rather in the ~~name than~~ in the subject-matter [1]. But the work is now extended so as to include new visions; these are (4) the Vision of Fortune, Nature, and Reason; (5) the Vision of Imaginative; (6) the Vision of Conscience, Patience, and Haukyn the Active-Man. Also, the Vita de Dobet [2], including (7) the Vision of the Soul and of the Tree of Charity; (8) the Vision of Faith, Hope, and Charity; (9) the Vision of the Triumph of Piers the Plowman. Also, the Vita de Dobest [3], including (10) the Vision of Grace; and (11) the Vision of Antichrist. In thus expanding his poem, William (naturally enough)

[1] See vol. i. pp. 252–324.

[2] Beginning on p. 436.

[3] Beginning on p. 550.

came to perceive more clearly that the true guide to God the Father, the true reformer of abuses, had already come to men in the person of Jesus, who must therefore be his true Piers. The first hint of this is given somewhat mysteriously in B. xiii. 123–132 (p. 394), with which compare C. xvi. 129–150 (p. 395). But shortly afterwards we are told explicitly who Piers really is. In B. xv. 190–206 (p. 448), when the dreamer is anxiously searching for the personification of Charity or Love, he is told that he can never see Charity without the help of Piers Plowman, who alone perceives the secret thoughts of men; in short, as he tells us, *Petrus est Christus*, i.e. Piers is Christ; see notes to C. xvii. 337 and B. xv. 206. In B. xvi. 17–53, Piers is seen by the dreamer in a vision, and almost immediately afterwards (B. xvi. 89) the same Piers is deputed by God the Father to do battle with the devil, and rescue from him certain fruit, i.e. the souls of righteous men then imprisoned *in limbo*. Hereupon Piers becomes incarnate in the form of Jesus (B. xvi. 94), and the dreamer beholds in succession (1) the preliminary Vision of Faith, Hope, and Charity, and (2) the Vision of the Triumph of Piers Plowman in the person of Jesus, who, after His crucifixion, descended into hell and brought thence the souls of the patriarchs, and afterwards arose from the dead (B. xix. 148) and ascended into heaven (B. xix. 186). He then deputed as his successor a new Piers, whose name was truly *Petrus*, or as we should now say, St. Peter the apostle (B. xix. 178, 196); and this Piers was again succeeded by the Popes of Rome, who were, in a spiritual sense, 'emperors of all the world' (B. xix. 425)[1]. And here William pauses to utter a reflection upon the very imperfect manner in which 'the pope' really represents the Son of God (B. xix. 426–434). The moral is one of the deepest importance for the history of mankind in all ages, and raises the very question which was of the most vital consequence in the progress of religious reformation. William goes to the root of the matter in thus endeavouring to make us see clearly that the popes were quite wrong in claiming to be merely the successors of St. Peter, inasmuch as St. Peter was, in himself and apart from Christ, of no account. They ought rather to have become the true successors of St. Peter's Master, who was the true *Petrus*, the very Rock upon which alone the church can abide firmly. It just made all the difference; for the spirit in which St. Peter acted was more than once at variance with the spirit of Jesus; and the history of the world would have been

[1] See note to C. xxii. 183.

very different if the popes had always acted as followers of the latter. This then is the meaning of Piers Plowman; in the earlier part of the poem, he is a blameless ploughman and a guide to men who are seeking the shrine of Truth, whilst in the latter part of it he is the blameless carpenter's son, who alone can shew us the Father. The ambiguity is surely not very great, and the reader who once apprehends this explanation will easily remember that the true Piers Plowman was certainly not a Middle-English author.

Our author can hardly be considered responsible for the meaning which was assigned to Piers Plowman by other English writers; yet it is worth while to add that the former part of his work was better known than the latter part, so that his readers almost unanimously took up his lower conception of the character. Thus it was that Piers Plowman became an accepted synonym for a plain man who makes it his business to act with integrity and to guide others to a knowledge of truth. Hence, in the Plowman's Tale (once wrongly attributed to Chaucer), and in Pierce the Ploughman's Crede[1], the person thus designated is merely an honest ploughman who knows his Creed and Paternoster better than the friars do; and much the same conception of the character appears in other works, such as the Praier and Complaynte of the Ploweman unto Christe, Pyers Plowmans Ex[h]ortation, and A goodlye Dialogue and Dysputacion between Pyers Ploweman and a Popish Preest.

§ 10. The Author's Name.

The MSS. inform us, over and over again, that the author's Christian name, or at any rate his assumed Christian name, was William. This appears in two ways. First, the titles and colophons frequently call him *Willelmus*; see vol. i. pp. 3, 251, 253. Secondly, the author repeatedly calls himself Wille; see A. ix. 118, A. xii. 99, 103; B. v. 62, viii. 124; C. ii. 5, vii. 2, xi. 71; and, in one remarkable passage (B. xv. 148) he says—

> 'I haue lyued in londe, quod I · my name is longe wille,'

i.e. he calls himself Long Will, where 'long' means tall and alludes to his personal appearance; just as the poet Gascoigne was called 'Long George'; cf. note to C. xi. 68. Thirdly, we have the old

[1] I have endeavoured to show that these poems were both written by the same anonymous author; see my Introduction to Pierce the Ploughman's Crede (E. E. T. S.).

note in MS. Dublin D. 4. 1, that his name was William de Langland, and his father's name Stacy de Rokayle[1]; and an old note in one of the Ashburnham MSS. to the effect that 'Robert or william langland made pers ploughman.' The latter note cannot be right in suggesting the alternative name of Robert; and it is probable that this mistake arose from misreading 'i robed' (p. 252, l. 1) as 'I Robert.' However, John Bale gave him the name Robertus Langlande, as appears from a MS. note in his handwriting in the same Ashburnham MS.; see also his work on the Illustrious Writers of Great Britain[2]. Moreover, although Crowley printed his edition of Piers Plowman nine years earlier, I do not doubt that the unnamed person who gave him the same information was the same John Bale. Among the later authors who merely copy from Bale and Crowley we find Holinshed, Selden, J. Weever, David Buchanan (who coolly calls our author a native of Aberdeen !), Fuller, and Hearne. John Stow, confusing the mention of Malvern hills in the poem with the fact that there was a John of Malvern of some small note[3], boldly asserts, without a tittle of evidence, that the author's name was John Malverne, a fellow of Oriel College, Oxford; and in this unwarrantable guess he is followed by Selden, who speaks doubtfully, and by Pits, who seems not to have doubted it at all; whilst Wood makes the singular statement that 'Robertus de Langland, Johan. Malverne

[1] The note runs thus, in a handwriting of the *fifteenth* century:—'Memorandum, quod Stacy de Rokayle, pater Willielmi de Langlond, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode, tenens domini le Spenser in comitatu Oxon., qui prædictus Willielmus fecit librum qui vocatur Perys Ploughman.' *Schiptone* is Shipton-under-Wychwood, 4 miles N. N. E. of Burford, Oxon. It is worthy of note that the poet himself tells us that, in his day, the son's surname was not necessarily the same as his father's. See note to C. iv. 369.

[2] 'Robertus Langelande, sacerdos, ut apparet, natus in comitatu Salopiæ, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvernis montibus milliario fuit. Num tamen eo in loco, incondito et agresti, in bonis litteris ad maturam ætatem usque informatus fuit, certò adfirmare non possum, &c. . . . . Illud veruntamen liquido constat, eum fuisse ex primis Joannis Wiclevi discipulis unum, &c. . . . Complevit suum opus anno domini 1369, dum Joannes Cicestrius Londini prætor esset.'—Balei, Script. Illustr. majoris Britanniæ, Cent. vi. p. 474. Basileæ, apud Oporinum, 1559.

[3] John de Malverne was prior of Worcester in 1395, and apparently died before 1415; see Wharton, Anglia Sacra, i. 549; Dugdale's Monasticon. A John Malvern wrote a continuation of Higden's Polychronicon; C.C.C. MS. 197; see Appendix I to Higden's Polychronicon, ed. J. R. Lumby, vol. viii. pp. 355–406. A John Malvern was present at the examination of W. Thorpe in 1407; see Arber's English Garner, vi. 51.

nonnullis appellatur.' We ought to set aside the names Robert and John, and be content with William; and in rejecting the name of John, we should reject the surname Malvern at the same time.

The author's surname is usually given as Langland, as we have seen. On the other hand, we have the curious note, in three of the C-text MSS., that the author's name was 'Willelmus W.'[1]; but the meaning of this 'W.' remains unknown[2]. A difficulty arises from the fact that, as Professor Pearson has pointed out to me, 'the only known family of Langlands has a very distinct history in connection with Somersetshire, Devonshire, and Dorsetshire, but never comes to view in the Midland Counties.' I find mention of Nicholas de Langgelonde and Radulphus de Langelande in the Wood MS. no. 1 (Bodleian Library), p. 195; Hugo de Langelonde, in Hearne's Johannes Glastoniensis, ii. 367, and other instances; especially in connection with the neighbourhood of East Brent, in Somersetshire, where there was a place specifically called Langlond; see Hearne (as above), ii. 323. See also MS. Addit. 5937, fol. 54 b, in the British Museum[3]. On account of this difficulty, Professor Pearson, in an article in the North British Review, April, 1870, p. 244, suggested that the surname Langley is more probable; and I here quote the most material part of his argument for the reader's convenience. 'The Langleys of Oxfordshire have not yet, we believe, found place in any county history. But their pedigree is abundantly proveable. They emerge into history with Thomas de Langley, who gives King John a hundred marks and a palfrey in 1213 to replace Thomas Fitzhugh in the guardianship of Wychwood Forest (*Rot. de Fin.* 485). From that time the Langleys, William, Thomas, John, John, and Thomas successively, were wardens of Wychwood, and owned land in Shipton-under-Wychwood as early as 1278, and as late as 1362 (*Rotul. Hundred.* ii. 729; *Inquis. post Mortem*, ii. 252). But the last Thomas died before the thirty-sixth year of Edward III., and was succeeded by his cousin and heir, Simon Verney (*Inquis. post Mortem*, ii. 252, 290).' This is sufficient to connect the name of Langley with Shipton, but does not fully solve the difficulty, as the

[1] In the Ilchester MS., at the end of Pass. x., we find—'Explicit visio Willelmi . W. de Petro le Plowman.' So also in MS. Douce 104, fol. 39, back, and in MS. Digby 102, fol. 35.

[2] Professor Morley suggests that it means William of Wychwood. Observe that this 'W.' only occurs in the *latest* version.

[3] There was also a place called Langland near Whalley, in Lancashire; see The Coucher Book of Whalley (Chetham Soc.), ii. 527, iv. 1070.

poet probably did not belong to so good a family. He might, however, have been named from the hamlet of Langley, which is situate in the very parish of Shipton-under-Wychwood above mentioned. There is also another place named Langley, near Acton Burnel, in Shropshire; adjoining which is the hamlet of Ruckley or Rokele, which might be identified with *Rokayle*, the alleged surname of the poet's father. Professor Pearson continues:—'We find in Shropshire that younger members of the Burnel family were occasionally known as Burnels de Langley (*Inquis. post Mortem*, i. 12, 253); that there were other Langleys on the estate in the employ of the Burnel family; and that even the name of Rokeyle may be traced in one instance with high probability to the Welsh border (*Yearbook of* 32 Edw. I. 298). . . . A William de Langley was a tenant of William Burnel in 1228 (*Testa de Nevill*, 57). A Robert de Langley receives fifty marks due to Robert Burnel, afterwards Chancellor, in 1272 (*Exchequer Issues*, 87). A Robert de Langley was instituted clerk of *Rokesley* chapel some time between 1311 and 1349 (Eyton's *Shropshire*, vi. 147). Again, Henry de Rokesley and Richard de Waleys, whose name indicates a Welshman, both claimed to descend from Robert Paytevin; and one of the few Paytevins who can be traced was a follower of Roger de Mortimer, the lord of Cleobury Mortimer (*Parliamentary Writs*, iv. 1269). Seemingly therefore there were two families, one of Langley and one of Rokesle, who lived in adjoining hamlets, attached to the same manor, and of whom one was connected with the service of the Burnels, the other more remotely with the Mortimers, as being related to one of their dependants. Here then we perhaps get a clue to the poet's birth at Cleobury Mortimer, which was a possession of the Mortimers (*Inquis. post Mortem*, i. 190, ii. 224). It remains to explain the connection with Shipton-under-Wychwood. Edward Burnel (born 1287, died 1315) married Alicia, daughter of Hugh de Despenser, of whom we only know that she survived him (Eyton's *Shropshire*, vi. 135). And a Hugh de Despenser died in 1349, seized of the manor of Shipton-under-Wychwood (*Inquis. post Mortem*, ii. 160; Kennett's *Parochial Antiquities*, ii. 102). Now, whether the poet's ancestor was a Langley or a Rokesle, it seems easy from what has gone before to understand why he first held a farm under the Mortimers and afterwards under the Despensers. In fact, there was a group of great families connected by birth or position in Shropshire and Oxfordshire, and a group of small families who were naturally linked with their fortunes.'

From the above arguments we might be led to adopt, as a plausible theory, that the poet may have been named Langley from either of the above-mentioned hamlets, either that in Shropshire or that in Oxfordshire, since the family seems to have removed from one to the other. And if the reader finds the arguments convincing, he will be led to adopt Langley rather than Langland as the true name of the author. Yet I confess that I still hesitate as to whether we should do so; for it is very difficult, in such a case, to see how the traditional name of Langland came to be mentioned at all. It involves the unlikely substitution of the comparatively rare name of Langland[1] for a name which was much commoner and more widely spread; and this is a difficulty which I can hardly get over. In a matter so obscure, I now prefer to keep to the traditional name, though I confess that at one time I thought otherwise[2].

I think it worth while to point out a slight connection that exists between Wychwood and Malvern. When the poet talks of his having been put to school (C. vi. 36), and of his having received a clerical education, we may fancy him to have passed his early days in one of the priories at Malvern, either at the famous priory at Great Malvern, or at the lesser one at Little Malvern, which was considered as 'in one and inseparable body with the Church at Worcester' (Abingdon's Antiquities of Worcester Cathedral, p. 225). Now the Hugh le Despenser mentioned above as dying in 1349 (when William would be about seventeen years old), was son of the too famous Hugh le Despenser the younger (put to death Nov. 29, 1326), who had married Eleanor, sister and co-heir of Gilbert de Clare, earl of Gloucester[3], and by that marriage obtained the manor of Malvern, so that the manors of Malvern and Wychwood were in the hands of the same lord (see Sir H. Nicolas' Historic Peerage). In the Abbey Church (or more correctly, the Priory Church) at Great Malvern a large number of ornamental tiles still remain; some of these have armorial bearings depicted upon them, including those of Clare and Despenser. 'The arms of Clare, Despenser, and Beauchamp commemorate the lords of Malvern Chase, who, with others,

[1] There was a John Longland or Langland, who was bishop of Lincoln; born in 1473, died May 7, 1547. But instances of the name are very scarce, as will soon appear to any one who institutes the search.

[2] The remarkable line—'I haue lyued in *londe*, quod I · my name is *longe wille*' (B. xv. 148) contains *wille longelonde* backwards. Is this a mere chance?

[3] Another of his sisters founded Clare College, Cambridge, in 1326.

are reckoned among the chief benefactors of the Priory[1].' There is one ornament of this church too curious to be left without mention. We find in our poem (B. prol. 146; C. i. 165) the fable of the rats who proposed to 'bell the cat'; and in one of the monks' stalls is a 'miserere'-seat, ornamented with a grotesque carving which represents 'three mirthful rats hanging a cat[2].'

§ 11. The Author's Life.

Suppose it to appear, from what has been said above, that the author's name was William Langland; that he was born at Cleobury Mortimer, in Shropshire; and that his father was Stacy de Rokayle, who afterwards held a farm under one of the Despensers in the parish of Shipton-under-Wychwood in Oxfordshire[3]. From the expression that 'no clerk ought to receive the tonsure unless he be born of franklins and free men, and of wedded folk' (C. vi. 63), I should suppose that his father was a franklin, and that he was himself born in lawful wedlock[4]. At the time of writing the B-text (in 1377), he was (perhaps) 45 years old (B. xi. 46, xii. 3); this would fix the year of his birth about A. D. 1332. His father and his friends put him to school (possibly in the priory at Great Malvern), made a *clerk* or scholar of him, and taught him what holy writ meant (C. vi. 36, 37). He considered school to be 'a heaven upon earth' (B. x. 300), because in school 'all is obedience and books, reading and learning' (B. x. 303). In 1362, at the age of about thirty, he wrote the A-text of the poem, or at any rate the first part of it[5], without

[1] Cross's Handbook of Malvern, p. 86.

[2] The same, p. 91.

[3] About 4 miles from Burford, and not much more than 20 from Banbury. It is remarkable that William mentions 'the beadle of Banbury' with scorn, as if he had a grudge against him (C. iii. 111).

[4] M. Jusserand, in his Observations sur La Vision de Piers Plowman (Revue Critique, 1879), says that 'the contrary is the truth'; for which he relies upon the expression in C. ii. 73, where Holy-Church says to the poet, 'I received thee at the first, and made thee a free man'; so that he could not have been 'free' before. I believe that this objection can be met. The word 'free' here means *spiritually* free; for Holy-Church is referring to the time of the author's baptism in his infancy, as the context suggests; see also C. xiii. 52, 58, and p. xxxv, l. 17 (below). I do not think that a bondman's son could become a freeman by baptism only.

[5] The opening lines of A. Pass. ix. imply that a short interval took place between the composition of the preceding part of the poem and the latter part of it.

any thought (I should suppose) of continuing it at a later time. In this, he refers to Edward III. and his son the Black Prince (A. iv. 32); to the murder of Edward II. (A. iii. 180); to the great pestilences of 1348 and 1361, particularly the latter (A. prol. 81, v. 13, x. 185); to the treaty of Brétigny in 1360, and Edward's wars in Normandy (A. iii. 182–201, and notes, pp. 48, 49); and in particular, to the great storm of wind which took place on Saturday evening, Jan. 15, 1362 (A. v. 14, and note to C. vi. 117). This version of the poem he describes as having been partly composed in May (A. prol. 5) whilst wandering on the Malvern Hills[1], which are thrice mentioned in the part of the poem which is called the Vision of Piers Plowman in the most restricted sense, i.e. the Prologue and Pass. i.–viii. (see A. prol. 5, 88, viii. 130). In the Prologue to Do-wel, he describes himself as wandering about all the summer till he met with two Minorite friars on a certain Friday, and discoursed with them concerning Do-wel (A. ix. 8). It was probably not long after this that he went to reside in London, with which he already seems to have had some acquaintance[2]; there he lived in Cornhill, with his wife Kitte and his daughter Calote, for many long years (C. vi. 1, 2; xvii. 286; viii. 304 (and note); xxi. 473; B. xviii. 426).

In the early part of 1377[3], he began to expand his poem into the B-text, wherein he alludes to the expected accession of Richard II. (B. prol. 190); to the jubilee (as I would suggest) in the last year of the reign of Edward III. (B. iii. 299, and note to C. iv. 456)[4]; to the battle of Creçy (B. xii. 107, and note to C. xv. 50); to the

[1] The poet mentions a broad bank by a bourn-side (A. prol. 8). I lately sought for this 'bourn,' and fully believe that I found the right place. But the bourn, though still running, is invisible; it is now carried *underground*, and supplies Great Malvern with water. It runs under St. Ann's Road, which now forms the regular approach from the neighbourhood of the priory church to the Hills. I was told that, before the bourn was carried underground, it came down the hill-side 'how it could'; and its course was evidently down the 'winding valley' between the North Hill and the Worcestershire Beacon. The local names 'Mill Lane' and 'Mill side' preserve traces of its former course below the church. The point is of much interest; for it goes far to prove that William ascended the hill from Great Malvern, and started from the priory. The 'broad bank' is the North Hill.

[2] Thus he mentions Cock Lane, Smithfield (A. v. 162); Cheapside (A. v. 165); the women of Flanders who haunted London (A. v. 163); Westminster (A. ii. 131, iii. 12).

[3] The Black Prince died June 8, 1376, when Richard became heir-apparent (see note to C. i. 165).

[4] In this note (sixth line), for 'then just begun' read 'soon expected to begin.

fourth pestilence in 1376 (B. xiii. 248, and note to C. xvi. 220); and in particular, to the dearth in the dry month of April, 1370, when John Chichester was mayor of London (B. xiii. 271, and note, p. 203).

In the C-text, it is less easy to find clear instances of new allusions to the events of the period; but there is one passage in which the growing dislike of Englishmen to Richard II. is so plainly expressed that we may fairly suppose it to have been written after A.D. 1392. We find, in C. iv. 203–210, a complaint too plainly expressed to admit of any doubt as to the poet's feelings. He there tells the king, in the boldest language, that 'unseemly Tolerance (of evil men), which is own sister to Bribery, in combination with Bribery herself, have almost brought it about, except the Virgin Mary help thee, that *no land loveth thee, and least of all thine own land.*' Now, after Richard really took the government into his own hands in 1389, he was at first in considerable favour for some little time; but in 1392 there was a very great quarrel between himself and the Londoners, as related by Walsingham, and the feeling against him seems to have been very strong. The king's prodigality was beginning to make his exactions severely felt, and the quarrel turned, naturally enough, upon the question of money. Under the title 'De transgressionibus Londinensium, et ira Regis,' Walsingham (ed. Riley, ii. 207) relates the story thus. 'Sub eodem tempore, misit Rex ad cives Londiniarum, petens ab eis mutuo mille libras; cui procaciter, et ultra quam decuit, restiterunt, et pecuniam se non posse praestare petitam unanimiter affirmaverunt; sed et quemdam Lumbardum, volentem accommodare Regi dictam summam, male tractaverunt, verberaverunt, et paulo minus occiderunt.' This is the very story, I suppose, to which our author alludes in the passage—

> 'And ich dar legge my lyf · þat loue wol lene þe suluer,
> To wage thyne, and help wynne · þat þow wilnest after,
> More þan al þy marchauns · oþer þy mytrede bisshopes,
> Oþer *lumbardes* of lukes · þat lyuen by lone as Iewes.'
>
> C. v. 191.

Here he tells the king that, if he wants money, he must not apply to the Lombards, but cultivate the love of his people. If this and the former allusion be considered, we may see grounds for placing the C-text later than 1392[1]. These are my reasons for selecting the

[1] Hardly in 1392; as the passage occurs also in the *early draught* of the C-text, in the Ilchester MS.; see p. xxiii.

year 1393 as a sufficiently approximate date, although I should not object to the opinion that the true date is later still. How it can be earlier, I cannot see; the long additional passage explaining the difference between Bribery and Wages (C. iv. 287–415) shews that this difference was considered as especially deserving of notice, and the whole tone of Pass. iv. indicates the poet's opinion as to the prevalence of gross misgovernment, which he here lays to the king's charge more directly than he had previously done. The very same tone is prevalent in the poem of 'Richard the Redeless,' the date of which is so clearly 1399. From all this it will be seen that, although the year 1393 is only assigned as a conjectural date, there are some good reasons for supposing that it is not far wrong. I believe that we may safely assume the dates 1393 and 1398 as the extreme limits between which the date of the C-text can vary.

M. Jusserand points out another probable allusion in C. vi. 63, where William says that no clerk ought to receive the tonsure unless he be the son of a free man; the idea of inserting this opinion may have been suggested by a petition of the commons in 1391, praying that entry into schools (which served to prepare for entry into the church) should be denied to the sons of bondmen (Rolls of Parliament, iii. 294). It is probable that William wrote the poem of Richard the Redeless[1] in September, 1399, at which time he was at Bristol. He was then probably about 67 years old, and he has a clear allusion to his old age; see Rich. iii. 260–262. Here we lose sight of him, and we must suppose him not to have long survived the end of the fourteenth century[2].

William has several allusions to his own tallness of stature (A. ix. 61; B. xv. 148; C. vi. 24). In one passage he tells us that he was loath to reverence lords and ladies, or persons dressed in fur or wearing silver pendants; he would never say 'God save you' to serjeants whom he met, for all of which proud behaviour, then very uncommon in a poor man, people looked upon him as a fool, and few approved of his mode of life (B. xv. 3–10). It requires no great stretch of imagination to picture to ourselves the tall gaunt figure of Long Will, in his long robes[3] and with his shaven head[4], striding along Cornhill, saluting no man by the way, minutely observant of

[1] I here assume that this poem is by the author of Piers Plowman, an assertion which is more particularly discussed below.

[2] The death of Chaucer took place in 1400 exactly.

[3] C. vi. 41.

[4] C. vi. 54, 56, 82.

the gay dresses[1] to which he paid no outward reverence. We should also observe his frequent allusions to lawyers, to the law-courts at Westminster, and to legal processes[2]. He has a mock charter, beginning with the ordinary formula *Sciant presentes et futuri* (C. iii. 78); a form of making a will (C. ix. 95); and in one passage (C. xiv. 120) he speaks with such scorn of a man who draws up a charter badly, who interlines it or leaves out sentences, or puts false Latin into it, that we may fairly suppose him to have been conversant with the writing out of legal documents, and to have eked out his subsistence by the small sums received for doing so. Further, he tells us that no churl may make a charter (C. xiii. 61), and that a felon may not be twice hanged (C. xxi. 425); draws attention to a point of Westminster law (C. xi. 239); and talks of the bribery that was often effective in Westminster Hall, in the Court of Arches, and in procuring divorces (C. xxiii. 133, 136, 138). The various texts of the poem are so consistent, the revision is of so close and minute a character, and the numerous transpositions of the subject-matter in the latest version are managed with such skill, that we may well believe him to have been his own scribe in the first instance, though we cannot now certainly point to any MS. as an autograph. Nevertheless, the very neatly written MS. Laud 581 is so extremely correct as regards the sense, and is marked for correction on account of such minute errors, that, if it be not an autograph, he must at any rate have perused it, and its authority must be accepted in doubtful cases.

The author's exact condition in life remains somewhat uncertain. M. Jusserand seems to think that the passage in C. ii. 72–75 (cf. B. i. 75–78, A. i. 73–76), where Holy-Church claims the author as her true servant, proves that he was in the church; but I understand the matter quite differently, for it merely refers to his reception into the church by baptism, when he (to use his own words) 'brought her sureties to fulfil her bidding, and to believe in her and love her all his life-time;' or, as he again says in another passage, 'I thought upon Holy-Church, who received me *at the font* as one of God's chosen' (C. xiii. 51). The most explicit statements occur in C. vi. 1–101, where he tells us how he lived at one time in a cot on Cornhill, with his wife Kitte, clothed like a Loller, yet not much beloved by the Lollers of London, because he composed

[1] Rich. Redeless, iii. 152.

[2] C. i. 91; iii. 61, 148, 169, 174, 186; iv. 13, &c.

verses concerning them. Since his friends died, he had never found any mode of life that he cared to adopt, except that in long robes; the tools that he worked with and whereby he obtained his livelihood were the *pater-noster*, *placebo*, *dirige*, his psalter, and the seven psalms. He sung for the souls of such as had helped him to subsist, and went from house to house amongst such as were willing to give him an occasional meal, like a beggar who has no bag or bottle to carry about with him, but only his belly, as a receptacle for food. He claims exemption from manual labour because he is a tonsured clerk, who is exempted from toiling like a labourer, from swearing at inquests, and from fighting in the vanguard of an army; seeing that the prayers of a perfect man, and discreet penance [1], are the kinds of service that most please our Lord. It thus appears that he had received the tonsure, but probably had only taken minor orders, and, being a married man [2], was hardly in a position to rise in the church. He has many allusions to his poverty.

M. Jusserand points out that the poet seems to confess that he lived just such an idle and blameworthy life as did those against whom he directs his satire. He condemns those who went to live in London, in order 'to sing there for simony, for silver is sweet' (C. i. 84); yet he himself lived in London, and *upon* London, and sang for men's souls (C. vi. 44–48). He condemns beggars (C. ix. 124–128, 139, 158, &c.); yet he begged himself (C. vi. 51). He inveighs against 'great loobies and long, that loath were to work' (C. i. 53); yet he himself was 'too long to stoop low, or to work as a workman' (C. vi. 24). It is therefore fitting that he should remind men that they ought to practise what they preach (C. vi. 142); and that he should recognise the existence of men who 'could shew wise words, and yet work the contrary' (B. xii. 51). Nevertheless, I think we may see a wide difference between the vicars who had cure of souls, yet deserted their parishes in the time of trial, and the poor poet and student, who was fain to keep himself from starving by performing such duties as were most suitable for him; between the 'long loobies' who went on a pilgrimage to Walsingham as pretended hermits, and our Long Will, who had become so habituated

[1] There is a vein of satire running through all these remarks upon himself. Conscience, in fact, reproves him (C. vi. 89), and he admits the justice of the reproof.

[2] There was always more laxity in England (especially in the North) than on the continent, with respect to the celibacy of the clergy; see note to C. xi. 284.

to reading and learning that he was unfitted for working in the fields. We must not lay too much stress upon his confession, in his declining age, that he had often sadly misspent his time (C. vi. 93); many a man of active mind and contemplative habits is saddened by reflection upon his wasted opportunities. The man who composed Piers Plowman, and wrote it out himself, and subsequently revised it with great care, making numerous additions to it, and again wrote it out at least twice, not only proved his industry, but has left an enduring monument of a useful life.

§ 12. Criticisms on the Poem.

For the sake of completeness, I add a few selections from criticisms by various writers, but in an abbreviated form. The student who requires full information is referred to the works themselves.

BY ISAAC D'ISRAELI.

Isaac D'Israeli, in his Amenities of Literature, has an interesting article upon our author. He rightly censures the remark in Warton[1], that 'instead of availing himself of the rising and rapid improvements of the English language, Langland prefers and adopts the style of the Anglo-Saxon poets,' but is not happy in his own statement, that Langland 'avoided all exotic novelties in the energy of his Anglo-Saxon genius[2].' D'Israeli proceeds to discuss the poem, and has, among others, these remarks.

'Our author's indignant spirit, indeed, is vehemently democratic. He dared to write what many trembled to whisper. Genius reflects the suppressed feelings of its age . . . But our country priest, in his contemplative mood, was not less remarkable for his prudence than for his bold freedom, aware that the most corrupt would be the most vindictive . . . The sage, the satirist, and the seer (for prophet he proved to be), veiled his head in allegory; he published no other names than those of the virtues and vices; and to avoid personality, he contented himself with personification.

[1] Hist. Eng. Poetry, sect. viii.

[2] Our old critics generally go astray when they offer remarks upon the *language* of the Middle-English period, which they seldom understood. As a fact, Langland used the language of his neighbours, which abounded in words of French origin. See Marsh's Lectures, 1st Series, pp. 124, 168; and see p. xlix, note 1.

'A voluminous allegory is the rudest and the most insupportable of all poetic fictions; it originates in an early period of society—when its circles are contracted and isolated, and the poet is more conversant with the passions of mankind than with individuals. A genius of the highest order alone could lead us through a single perusal of such a poem, by the charm of vivifying details, which enable us to forget the allegory altogether . . . In such creative touches, the author of Piers Plowman displays pictures of domestic life with the minute fidelity of a Flemish painting; so veracious is his simplicity. He is a great satirist, touching with caustic invective or keen irony the public abuses and private vices; but in the depth of his emotions, and in the wildness of his imagination, he breaks forth in the solemn tones and with the sombre majesty of Dante.

'But this rude native genius was profound as he was sagacious; and his philosophy terminated in prophecy. At the era of the Reformation they were startled by the discovery of an unknown writer, who, two centuries preceding that awful change, had predicted *the fate of the religious houses from the hand of a king* (B. x. 327; p. 310). The visionary seer seems to have fallen on the principle which led Erasmus to predict that *those who were in power* would seize on the rich shrines, because *no other class of men* in society could mate with so mighty a body as the monks . . .

'Why our rustic bard selected the character of a Ploughman as the personage adapted to convey to us his theological mysteries, we know not precisely to ascertain; but it probably occurred as a companion fitted to the humbler condition of the apostles themselves. Such however was the power of the genius of this writer, that his successors were content to look for no one of a higher class to personify their solemn themes. Hence we have the Creed of Pierce Ploughman, the Praier and Complaynte of the Plowman, the Plowman's Tale inserted in Chaucer's volume; all being equally directed against the vicious clergy of the day.'

BY DR. WHITAKER.

The most valuable passages in the Introduction to Dr. Whitaker's edition of Piers Plowman are those which relate to Langland himself and to the general character of his poem. Whether we entirely agree with him or not, these passages are certainly worthy of perusal, and I therefore reprint them here without further apology.

'During the reign of Edward the Third, one of the most splendid, but not the most refined in our annals, yet equally removed from both these extremes, arose in this country two poets, the writings of one of whom contributed to enlarge the minds and of the other to improve the moral feelings of their contemporaries in a degree unfelt since the æras of the great Roman satirists. The first of these, a man of the world and a courtier, at once informed and delighted the higher orders by his original and lively portraits of human nature in every rank, and almost under every modification, while he prevented or perverted the proper effect of satire by the most licentious and obscene exhibitions. The latter, an obscure country priest, much addicted to solitary contemplation, but at the same time a keen and severe observer of human nature; well read in the scriptures and schoolmen, and intimately acquainted with the old language and poetry of his country, in an uncouth dialect and rugged metre, by his sarcastic and ironical vein of wit, his knowledge of low life, his solemnity on some occasions, his gaiety on others, his striking personifications, dark allusions, and rapid transitions, has contrived[1] to support and animate an allegory the most insipid for the most part and tedious of all vehicles of instruction through a bulky volume. By what inducement he was led to prefer this vehicle, it is not difficult to conjecture. From his subordinate station in the church, this free reprover of the higher ranks was exposed to all the severities of ecclesiastical discipline: and from the aristocratical temper of the times he was liable to be crushed by the civil power. Everything, therefore, of a personal nature was in common prudence to be avoided. The great were not then accustomed, as a licentious press has since disciplined them, to endure the freedoms of reprehension:—authority was, even when abused, sacred; and rank, when united with vice, was enabled to keep its partner in countenance. Above all, the great ecclesiastics were as vindictive as they were corrupt: and hence the satirist was compelled to shelter himself under the distant generalities of personification.

'But, unfortunately, by this means, whatever he gained in personal security, he lost in the point and distinctness of his satire. Mere personifications of virtues and vices, however skilfully and powerfully touched, are capable of few strokes: the quality is simple, but different individuals, who partake of it in a degree however pre-eminent, combine and modify it in such an infinite variety of ways,

[1] Printed 'continued'; but surely a misprint.

with other subordinate traits and features of character, that while the abstract property is one and the same, in its actual existence, as part of the moral nature of man, it is capable in skilful hands of infinite diversities of representation. It is indeed far from being necessary that the characters be real, but, for the purposes of satirical painting, they must be *persons*.

'From this uniformity of appearance in his abstract qualities the author has been betrayed, by the necessity of combination in some way or other, into the fault of mixing his personifications with each other; as, *ex. gr.* avarice and fraud, qualities which, though nearly akin, have no necessary co-existence[1]; and, for the same reason, wherever he deviates into personality, as in the coarse but striking scene of "Glutton's" Debauch, where the characters, though imaginary, are persons, not personifications, he paints with all the truth and distinctness of a Dutch master. . .

'Wherever born or bred, and by whatever name distinguished, the author of these Visions was an observer and a reflector of no common powers. I can conceive him (like his own visionary William[2]) to have been sometimes occupied in contemplative wanderings on the Malvern Hills, and dozing away a summer's noon among the bushes, while his waking thoughts were distorted into all the misshapen forms created by a dreaming fancy. Sometimes I can descry him taking his staff, and roaming far and wide in search of manners and characters; mingling with men of every accessible rank, and storing his memory with hints for future use. I next pursue him to his study, sedate and thoughtful, yet wildly inventive, digesting the first rude drafts of his Visions, and in successive transcriptions, as judgment matured, or invention declined, or as his observations were more extended, expanding or contracting, improving and sometimes perhaps debasing his original text[3]. The

[1] I believe this expresses a misapprehension. I suppose that the idea of connecting avarice and fraud is none of Langland's, but that he was merely following the conventional description of Avarice considered as one of the seven deadly sins. We find the same thing in Chaucer's Persones Tale:—'of avarice cometh eek lesynges, *thefte*, and fals witnesse and *fals othes* . . . . The synne of thefte is . . . . in borwyng of thin neighebores catelle in entent never to pay, and in semblable thinges.'

[2] His 'William' is not 'visionary' at all; it is simply and solely *his own name*.

[3] In spite of the fact that Dr. Whitaker did not perceive *which* was the oldest text, he yet here expresses the true state of the case with great clearness. Even

time of our author's death, and the place of his interment, are equally unknown, with almost every circumstance relating to him. His contemporaries, Chaucer and Gower, repose beneath magnificent tombs, but Langland (if such were really his name) has no other monument than that which, having framed for himself, he left to posterity to appropriate. . . . .

'The Reformers of the sixteenth century claimed as their own the Author of these Visions; but surely on no good grounds. That he believed and taught almost all the fundamental doctrines of Christianity has no tendency to prove him a Wickliffite or Lollard. The best and soundest members of the church of Rome have done the same. It is not defects but redundancies which we impute to them. Of the predestinarian principles afterwards professed by Wickliff, Langland seems to think with disapprobation; and when his visionary hero speaks of himself as belonging to the Lolleres, he evidently means, not the religious party distinguished by a similar name, but, in the usual strain of his irony, a company of idle wanderers[1]. Yet in the midst of darkness and spiritual slavery, his acute and penetrating understanding enabled him to discover the multiplied superstitions of the public service, the licentious abuse of pilgrimages, the immoral tendencies of indulgences, the bad effects upon the living of expiatory services for the dead, the inordinate wealth of the papacy, and the usurpations of the mendicant orders, both on the rights of the diocesans and of the parochial clergy. These abuses Langland, with many other good men who could endure to remain in the communion of the church of Rome, saw and deplored; but though he finally conducted his pilgrim out of the particular communion of Rome into the universal church, he permitted him to carry along with him too many remnants of his old faith, such as satisfaction for sin to be made by the sinner, together with the merit of works, and especially of voluntary poverty; but, above all, the worship of the cross; incumbrances with which the Lollards of his own, or the Protestants of a later age, would not willingly have received him as a proselyte.

the charge of 'debasing' the text may be sustained; there certainly seem to be several passages in which the C-text, by being altered, has been weakened. But other passages have been much improved.

[1] But it may also be said, that he tries to shew that the term *loller* might be applied with more fitness to others than the followers of Wyclif. Though not quite a Wycliffite, his sympathies were mostly with that party.

'Neither was he an enemy to monastic institutions themselves: on the contrary, he appears to have sighed for the quiet and contemplative life of the cloister, could it have been restored to its primitive purity and order.

'On the nature and origin of civil society, as on most other subjects, he thought for himself; and, at a period when mankind had scarcely begun to speculate on such subjects at all, he boldly traced the source of kingly power to the will of the people, and considered government as instituted for the benefit of the governed. Indeed a strong democratic tendency may be discovered in many passages of his work. . . .

'Crowley's editions of the Visions are printed from a MS. of late date[1] and little authority, in which the division of the passus is extremely confused, and the whole distribution of the work perplexed[2]. Still, it must be confessed, that, with the advantage of better MSS.[3], the investigation of the general plan of these Visions is not without its difficulties. The work is altogether the most obscure in the English language, both with respect to phraseology[4], to the immediate connection of the author's ideas, and to the leading divisions of the subject. . . . .

'All these varieties [of text], however, bear marks, not of the same spirit and genius only, but of the same peculiar and original manner, so that it is scarcely to be conceived that they are interpolations of successive transcribers. Whatever be the cause, however, it may confidently be affirmed, that the text of no ancient work whatever contains so many various readings, or differs so widely from itself.

'To account for this phenomenon, however, in the penury, or rather in the absence of original information relating to the author, we are at liberty to suppose that the first edition of his work appeared when he was a young man, and that he lived and continued

[1] 'He describes it as bearing date A.D. 1409. Advert. to ed. 1550.'—*Whitaker's note.* But this calmly begs the whole question. Crowley's words (to be found below, at p. lxxiii) distinctly imply that the date A.D. 1409 appeared in an 'auncient copye' which 'it chaunced him to se' rather than in the one which he chose to print from. Besides, the B-text was not written till A.D. 1377.

[2] All pure assertion and assumption. I find nothing of the kind.

[3] For 'better' read 'later,' rather; since the C-text is later than the B-text. Besides, Whitaker's 'MS. B' (Phillipps 8252) is really late, confused, and bad.

[4] Not often in *phraseology*; Langland is plain-spoken enough. The meanings of nearly all the harder words which he uses have been well ascertained.

in the habit of transcribing to extreme old age. But a man of *his* genius would not submit to the drudgery of mere transcription; his invention and judgment would always be at work; new abuses, and therefore new objects of satire, would emerge from time to time: and as a new language began to be spoken, he might, though unwillingly, be induced to adopt its modernisms, in order to make his work intelligible to a second or third generation of readers[1]. In this last respect, however, it is not improbable that his transcribers might use some freedoms; for while we deny them invention to add, we may at least allow them skill to translate[2]. . . . . .

'The writer of these Visions had the first, though perhaps not the most splendid, qualification of a moral poet, an acute moral sense, with a vehement indignation against the abuses of public and the vices of private life; to this was added a keen sarcastic humour, and a faculty of depicting the manners of low life with an exactness and felicity, which have never been surpassed, but by the great satirist of the present day[3]. His conscience appears to have held the torch to his understanding, rather than the reverse. He judges of actions by feelings, more than by induction. His casuistry is sometimes miserably perplexed, and his illustrations very unhappy. The first of these defects is to be ascribed to his acquaintance with the schoolmen, the second to his ignorance of classical antiquity; in his views of morality an understanding naturally perspicuous was clouded by the one, while in his powers of adorning a subject, a taste perhaps naturally coarse was left wholly unpolished by the other. He often sinks into imbecility[4], and not unfrequently spins out his thread of allegory into mere tenuity. But, on other occasions, when aroused by the subject, he has a wildness of imagination, which might have deserved to be illustrated by the pencil of Fuseli, and a sublimity (more especially when inspired by the great mysteries of revelation) which has not been surpassed by Cowper.

[1] This is rather a bold suggestion, but it deserves consideration. There certainly seem to be indications of avoidance of unusual words in the latest version. Thus, the word *trielich*, which occurs in B. prol. 14, is avoided by a change in the text; and *ȝerne* in B. vi. 299 becomes *deynteuosliche* in C. ix. 324.

[2] Instances of such translation occur in MS. Harl. 2376, and elsewhere.

[3] A footnote explains that the reference is to 'Dr. Crabb.'

[4] Not 'often.' There is a long passage in C. iv. 336–409, which we should *now* call very stupid; it may once have been highly thought of.

'He had a smattering of French, but no Italian. I have endeavoured in vain to discover in these Visions any imitations of Dante, whose Inferno and Purgatorio, in some respects, resemble them. But the boldness of those works, which the familiarity of the Italians with the vices of their Popes rendered tolerable, and even popular, beyond the Alps, would have appalled the courage of a tramontane satirist, and shocked the feelings of his readers, in the fourteenth century.

'To the author of these Visions has been ascribed by some Protestant writers an higher inspiration than that of the muse, and his famous prediction of the fall of the religious houses has invested him with the more sacred character of a prophet[1]. . . . There is just enough in this celebrated prediction, compared with its supposed fulfilment, to excite a momentary surprise.

'The erudition of Langland, if such were really the author's name, besides his Saxon literature, consisted in a very familiar knowledge of the Vulgate, and the schoolmen: the first of which he appears to quote from memory, as he frequently deviates from the letter of that version. . . . His citations from the schoolmen I am unable to trace[2].'

BY THOMAS WRIGHT.

In the Introduction to Wright's edition, the editor considers the consecutive political and religious movements of the Middle Ages, and discusses the determination of the commons of England to obtain a redress of grievances.

'It is not to be supposed that all the other classes of society were hostile to the commons. The people, with the characteristic attachment of the Anglo-Saxons to the family of their princes, wished to believe that the king was always their friend[3], when not actuated by the counsels of his evil advisers; several of the most powerful barons stood forward as the champions of popular liberty; and many of the

[1] B. x. 317–327; cf. p. xxxix above.

[2] I have found many, but not all of these; see the Notes. Langland quotes the Creeds (B. x. 238, xvi. 223; C. iv. 409, 484, xviii. 318, xx. 123, xxi. 116); some Latin hymns (C. xviii. 121, xx. 112, 133, 139, xxi. 166, 452, xxii. 210); Dionysius Cato (A. x. 95; B. vii. 150, x. 190, 339, xii. 23; C. ix. 339, x. 69. xiv. 214, 226, xxii. 297); Isidore (C. xvii. 201); St. Bernard, St. Augustine, St. Gregory, St. Jerome, Boethius, Vincent of Beauvais; &c.

[3] Cf. P. Pl. C. i. 148–150; iv. 381; v. 166, 184.

monks quitted their monasteries to advocate the cause of the reformation. . . . . .

'The poem was given to the world under a name which could not fail to draw the attention of the people. Amid the oppressive injustice of the great and the vices of their idle retainers, the corruptions of the clergy, and the dishonesty which too frequently characterised the dealings of merchants and traders, the simple unsophisticated heart of the ploughman is held forth as the dwelling of virtue and truth. It was the ploughman, and not the pope with his proud hierarchy, who represented on earth the Saviour who had descended into this world as the son of the carpenter, who had lived a life of humility, who had wandered on foot or ridden on an ass. "While God wandered on earth," says one of the political songs[1] of the beginning of the fourteenth century, "what was the reason that He would not ride?" The answer expresses the whole force of the popular sentiment of the age: "because he would not have a retinue of greedy attendants by His side, in the shape of grooms and servants, to insult and oppress the peasantry." . . . . .

'It will be seen that the Latin poems attributed to Walter Mapes[2], and the collection of Political Songs[3], form an introduction to the Vision of Piers Plowman. It seems clear that the writer was well acquainted with the former[4], and that he not unfrequently imitates them. The Poem on the Evil Times of Edward II (in the Political Songs)[5] contains within a small compass all his chief points of accusation against the different orders of society. But a new mode of composition had been brought into fashion since the appearance of the famous Roman de la Rose, and the author makes his attacks less directly, under an allegorical clothing. The condition of society is revealed to the writer in a dream, as in the singular poem just mentioned, and in the still older satire, the *Apocalypsis Goliæ*[6]; but in Piers Plowman the allegory follows no systematic plot, it is rather a succession of pictures in which the allegorical painting sometimes disappears altogether, than a whole like the

[1] Political Songs, ed. Wright, p. 240.

[2] Edited by T. Wright for the Camden Society.

[3] Edited by the same, for the same.

[4] See notes to B. prol. 139 (p. 15), C. xv. 193, C. xvi. 99, C. xx. 297; and the notes at pp. 303, 366 of the Early English Text Society's edition.

[5] Quoted in notes to C. iv. 184, v. 46, vi. 118, vi. 157, ix. 292.

[6] See note to B. prol. 139 (p. 15). The opening lines of Piers Plowman resemble the beginning of the *Apocalypsis Goliæ*.

Roman de la Rose, and it is on that account less tedious to the modern reader; while the vigorous descriptions, the picturesque ideas, and numerous other beauties of different kinds, cause us to lose sight of the general defects of this class of writings . . . . . .

'The writer of Piers Plowman was neither a sower of sedition, nor one who would be characterised by his contemporaries as a heretic. The doctrines inculcated throughout the book are so far from democratic, that he constantly preaches the Christian doctrine of obedience to rulers. Yet its tendency to debase the great, and to raise the commons in public consideration, must have rendered it popular among the latter; and although no single doctrine of the popish religion is attacked, yet the unsparing manner in which the vices and corruptions of the church are laid open, must have helped in no small degree the cause of the Reformation. Of the ancient popularity of Piers Plowman we have a proof in the great number of copies which still exist[1], most of them written in the latter part of the fourteenth century[2]; and the circumstance that the MSS. are seldom executed in a superior style of writing, and scarcely ever ornamented with painted initial letters, may perhaps be taken as a proof that they were not written for the higher classes of society. From the time when it was published, the name of Piers Plowman became a favourite among the popular reformers . . . .

'The poem of Piers Plowman is peculiarly a national work. It is the most remarkable monument of the public spirit of our forefathers in the middle, or, as they are often termed, dark ages. It is a pure specimen of the English language, at a period when it had sustained few of the corruptions which have disfigured it since we have had writers of "grammars"; and in it we may study with advantage many of the difficulties of the language which these writers have misunderstood.'

BY THE HON. G. P. MARSH.

In Mr. Marsh's lectures on the Origin and History of the English Language, 8vo., 1862, p. 296, we read as follows:—

'Every great popular writer is, in a certain sense, a product of his country and his age, a reflection of the intellect, the moral sentiment,

[1] Viz. forty-five.

[2] Many of them belong rather to the fifteenth century; but some of the oldest have perished, as we can tell by the corrupt copies of them.

and the prevailing social opinions of his time. The author of Piers Ploughman, no doubt, embodied in a poetic dress just what millions felt, and perhaps hundreds had uttered in one fragmentary form or another. His poem as truly expressed the popular sentiment, on the subjects it discussed, as did the American Declaration of Independence the national thought and feeling on the relations between the Colonies and Great Britain. That remarkable document disclosed no previously unknown facts, advanced no new political opinions, proclaimed no sentiment not warranted by previous manifestations of popular doctrine and the popular will, employed perhaps even no new combination of words, in incorporating into one proclamation the general results to which the American head and heart had arrived. Nevertheless, Jefferson, who drafted it, is as much entitled to the credit of originality, as he who has best expressed the passions and emotions of men in the shifting scenes of the drama or of song.

'The Vision of Piers Ploughman thus derives its interest, not from the absolute novelty of its revelations, but partly from its literary form, partly from the moral and social bearings of its subject—the corruptions of the nobility and of the several departments of the government, the vices of the clergy and the abuses of the church—in short, from its connection with the actual life and opinion of its time, into which it gives us a clearer insight than many a laboured history. Its dialect, its tone, and its poetic dress alike conspired to secure to the Vision a wide circulation among the commonalty of the realm, and by formulating—to use a favourite word of the day—sentiments almost universally felt, though but dimly apprehended, it brought them into distinct consciousness, and thus prepared the English people for the reception of the seed, which the labours of Wycliffe and his associates were already sowing among them[1]. . . .

'The Vision of the Ploughman furnishes abundant evidence of the familiarity of its author with the Latin Scriptures, the writings of the fathers, and the commentaries of Romish expositors, but exhibits very few traces of a knowledge of Romance literature[2]. Still the proportion of Norman-French words, or at least of words which, though of Latin origin, are French in form, is quite as great as in

[1] In other words, Long Will was certainly a *prophet*, a speaker-out.

[2] He knew something of French, and quotes three French proverbs; see B. x. 439. C. xiv. 205, xviii. 163.

the works of Chaucer[1]. The familiar use of this mixed vocabulary, in a poem evidently intended for the popular ear, and composed by a writer who gives no other evidence of an acquaintance with the literature of France, would, were other proof wanting, tend strongly to confirm the opinion I have before advanced, that a large infusion of French words had been, not merely introduced into the literature, but already incorporated into the common language of England; and that only a very small proportion of those employed by the poets were first introduced by them.

'The poem, if not altogether original in conception, is abundantly so in treatment. The spirit it breathes, its imagery, the turn of thought, the style of illustration and argument it employs, are as remote as possible from the tone of Anglo-Saxon poetry, but exhibit the characteristic moral and mental traits of the Englishman, as clearly and unequivocally as the most national portions of the works of Chaucer or of any other native writer.

'The Vision has little unity of plan, and indeed—considered as a satire against many individual and not obviously connected abuses in church and state—it needed none. But its aim and purpose are one. It was not an expostulation with temporal and spiritual rulers, not an attempt to awaken their consciences or excite their sympathies, and thus induce them to repent of the sins and repair the wrongs they had committed; nor was it an attack upon the theology of the Church of Rome, or a revolutionary appeal to the passions of the multitude. It was a calm, allegorical exposition of the corruptions of the state, of the church, and of social life, designed, not to rouse the people to violent resistance or bloody vengeance, but to reveal to them the true causes of the evils under which they were suffering, and to secure the reformation of those grievous abuses by a united exertion of the moral influence which generally accompanies the possession of superior physical strength.'

BY DEAN MILMAN.

In Dean Milman's History of Latin Christianity, vol. vi. p. 536 (ed. 1855), occurs the following excellent passage.

'Before Chaucer[2], even before Wycliffe, appeared with his rude

[1] The Prologue to Piers the Plowman and the first 420 lines of Chaucer's Prologue alike contain 88 per cent. of Anglo-Saxon words. See Marsh, Lectures on English, 1st Series, p. 124.

[2] Hardly 'before' Chaucer; the two writers were contemporaries.

satire, his uncouth alliterative verse, his homely sense, and independence of thought, the author of Piers Ploughman's Vision. This extraordinary manifestation of the religion, of the language, of the social and political notions, of the English character, of the condition, of the passions and feelings of rural and provincial England[1], commences, and with Chaucer and Wycliffe completes the revelation of this transition period, the reign of Edward III. Throughout its institutions, language, religious sentiment, Teutonism is now holding its first initiatory struggle with Latin Christianity. In Chaucer is heard a voice from the court, from the castle, from the city, from universal England. All orders of society live in his verse, with the truth and originality of individual being, yet each a type of every rank, class, every religious and social condition and pursuit. And there can be no doubt that his is a voice of freedom, of more or less covert hostility to the hierarchical system, though more playful and with a poet's genial appreciation of all which was true, healthful, and beautiful in the old faith. In Wycliffe is heard a voice from the University, from the seat of theology and scholastic philosophy, from the centre and stronghold of the hierarchy; a voice of revolt and defiance, taken up and echoed in the pulpit throughout the land against the sacerdotal domination. In the Vision of Piers Ploughman is heard a voice from the wild Malvern Hills, the voice, it should seem, of an humble parson, or secular priest. He has passed some years in London, but his home, his heart is among the poor rural population of central Mercian England. . . . . Whoever he was, he wrote in his provincial idiom, in a rhythm perhaps from the Anglo-Saxon times familiar to the popular ear; if it strengthened and deepened that feeling, no doubt the poem was the expression of a strong and wide-spread feeling. It is popular in a broader and lower sense than the mass of vernacular poetry in Germany and England. . . .

'The Visionary is no disciple, no precursor of Wycliffe in his broader religious views: the Loller of [the author of] Piers Ploughman is no Lollard; he applies the name as a term of reproach for a lazy indolent vagrant. The poet is no dreamy speculative theologian; he acquiesces seemingly with unquestioning faith in the Creed and in the usages of the Church. He is not profane but reverent as to the Virgin and the Saints. Pilgrimages, penances, oblations on the

[1] We may certainly say also—of the lower classes in the city of London.

altar, absolution, he does not reject, though they are all nought in comparison with holiness and charity; on Transubstantiation and the Real Presence and the Sacraments he is almost silent[1], but his silence is that of submission, not of doubt. It is in his intense absorbing moral feeling that he is beyond his age: with him outward observances are but hollow shows, mockeries, hypocrisies without the inward power of religion. It is not so much in his keen cutting satire on all matters of the Church as his solemn installation of Reason and Conscience as the guides of the self-directed soul, that he is breaking the yoke of sacerdotal domination; in his constant appeal to the plainest, simplest Scriptural truths, as in themselves the whole of religion, he is a stern reformer. The sad serious Satirist, in his contemplation of the world around him, the wealth of the world and the woe, sees no hope, but in a new order of things, ~~in which if the hierarchy shall subsist~~, it shall subsist in a form, ~~with powers, in a spirit totally opposite to that which now~~ rules mankind. The mysterious Piers the Ploughman seems to designate from what quarter that Reformer is to arise[2]. . . .

'With Wycliffe, with the spiritual Franciscans, Langland ascribes all the evils, social and religious, of the dreary world to the wealth of the Clergy, of the Monks, and the still more incongruous wealth of the Mendicants. With them, he asserts the right, the duty, the obligation of the temporal Sovereign to despoil the hierarchy of their corrupting and fatal riches . . . With the Fraticelli, to him the fatal gift of Constantine was the doom of true religion; with them he almost adores poverty, but it is industrious down-trodden rustic poverty; not that of the impostor beggar, common in his days, and denounced as sternly as by the political economy of our own, still less of the religious mendicant. Both these are fiercely excluded from his all-embracing charity.

'Langland is Antipapal, yet he can admire an ideal Pope, a general pacificator, reconciling the Sovereigns of the world to universal amity. It is the actual Pope, the Pope of Avignon or

[1] But see C. xx. 82–88.

[2] A sentence here follows, which is based on a misconception. The phrase 'Peers pardon the Plouhman' (C. xxii. 187) involves a very curious grammatical construction (not uncommon in Early English), and signifies 'the pardon of (*or* given by) Piers the Ploughman.' But Dean Milman treats it as a *proper name*, 'Piers-Pardon-Ploughman,' which it cannot possibly be. Elsewhere we have 'Peers bern the plouhman,' meaning *Piers the Ploughman's barn* (C. xxii. 360).

of Rome, levying the wealth of the world to slay mankind, who is the subject of his bitter invective. The Cardinals he denounces with the same indignant scorn; but chiefly the Cardinal Legate, whom he has seen in England riding in his pride and pomp, with lewdness, rapacity, merciless extortion, insolence in his train. Above all, his hatred (it might seem that on this all honest English indignation was agreed) is against the Mendicant orders. Of the older monks there is almost total silence. For St. Benedict, for St. Dominic, for St. Francis he has the profoundest reverence. But it is against their degenerate sons that he arrays his allegorical Host; the Friars furnish every impersonated vice, are foes to every virtue; his bitterest satire, his keenest irony (and these weapons he wields with wonderful poetic force) are against their dissoluteness, their idleness, their pride, their rapacity, their arts, their lies, their hypocrisy, their delicate attire, their dainty feasts, their magnificent buildings, even their proud learning; above all their hardness, their pitilessness to the poor, their utter want of charity, which with Langland is the virtue of virtues.

'Against the clergy he is hardly less severe; he sternly condemns their dastardly desertion of their flocks, when during the great plague they crowded to London to live an idle life; that idle life he describes with singular spirit and zest. Yet he seems to recognise the Priesthood as of Divine institution. Against the whole host of officials, pardoners, summoners, Archdeacons, and their functionaries; against lawyers, civil as well as ecclesiastical, he is everywhere fiercely and contemptuously criminatory.

'His political views are remarkable. He has a notion of a king ruling in the affections of the people, with Reason for his chancellor, Conscience for his justiciary. On such a king the commonalty would cheerfully and amply bestow sufficient revenue for all the dignity of his office, and the exigencies of the state, even for his conquests. No doubt that commonalty would first have absorbed the wealth of the hierarchy. He is not absolutely superior to that hatred of the French, nor even to the ambition for the conquest of France engendered by Edward's wars and his victories. And yet his shrewd common sense cannot but see the injustice and cruelty of those aggressive and sanguinary wars.'

After some remarks upon the language and the allegory of the poem (some of which require to be slightly modified to make them absolutely accurate), and a slight sketch of the general plan of the

poem considered as a whole, Dean Milman sums up the whole matter in the following just words:—

'The poet who could address such opinions, though wrapt up in prudent allegory, to the popular ear, to the ear of the peasantry of England; the people who could listen with delight to such strains, were far advanced towards a revolt from Latin Christianity. Truth, true religion, was not to be found with, it was not known by, Pope, Cardinals, Bishops, Clergy, Monks, Friars. It was to be sought by man himself, by the individual man, by the poorest man, under the sole guidance of Reason, Conscience, and of the Grace of God, vouchsafed directly, not through any intermediate human being, or even Sacrament, to the self-directing soul. If it yet respected all existing doctrines, it respected them not as resting on traditional or sacerdotal authority. There is a manifest appeal throughout, an unconscious installation of Scripture alone, as the ultimate judge; the test of everything is a moral and purely religious one, its agreement with holiness and charity.'

It should be remembered that several of the above remarks apply in particular to the C-text, which Dr. Milman seems to have examined the most attentively, doubtless because it is the longest and fullest.

§ 13. Further Observations.

There are several points about the poem which render caution on the reader's part very necessary, if he would avoid being misled. One is, that the effect of its double revision has been to introduce apparent anachronisms. Thus, when the poet speaks of Reason being set on the bench between the king and his son (A. iv. 32), he referred originally to Edward III. and the Black Prince, as the remark was made in 1362; but when the line was allowed to stand without change in the later versions (B. iv. 45, C. v. 43), as occurring in a part of the poem which was not very much altered, the allusion was lost, and it must be taken merely as a general expression signifying that Reason was placed in a seat of dignity. The usual date assigned to the poem, 1362, is very misleading; for all depends upon which form of the poem is in question. It was in hand and subject to variation during at least twenty or thirty years, the date 1362 expressing merely the time of its commencement. Hence Langland was, in fact, very much more nearly contemporaneous

with Chaucer than has been supposed, and cannot fairly be said to have preceded him. A comparison between these two great writers is very instructive; it is soon perceived that each was, in a great measure, the supplement of the other, notwithstanding the sentiments which they had in common.

Chaucer describes the rich much more fully than the poor, and shews the holiday-making, cheerful, genial phase of English life; but Langland pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer's satire often raises a good-humoured laugh; but Langland's is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as the cry of an injured man who appeals to heaven for redress.

The reader should beware also of being much influenced by the mention of the Malvern Hills. One great merit of the poem is, that it chiefly exhibits London life and London opinions, which are surely of more interest to us than those of Worcestershire. He does but mention Malvern three times, and those three passages may be found within the compass of the first eight Passus of Text A (prol. 5, 88; viii. 130). But how numerous are his allusions to London! He not only speaks of it several times, but he frequently mentions the law-courts of Westminster; he was familiar with Cornhill, Cheapside, Cock Lane in Smithfield, Shoreditch, Garlickhithe, Stratford, Tyburn, and Southwark, all of which he mentions in an off-hand manner[1]. He mentions no river but the Thames, which is with him simply synonymous with river; for in one passage he speaks of two men thrown into the Thames, and in another he says that rich men are wont to give presents to the rich, which is as superfluous as if one should fill a tun with water from a fresh river, and then pour it into the Thames to render it wetter[2]. To remember the London origin of a large portion of the poem is the true key to the right understanding of it.

It is impossible to give here an adequate sketch of that portion of English history which the poem illustrates, but it is very important that its close connection with history should be ever borne in mind. I will merely adduce one instance of this, one to which Mr. Wright has well drawn attention, and upon which I would lay even more stress than he has done. I allude to the rebellion under Wat Tyler.

[1] See Index to Proper Names, p. 474. [2] B. xii. 161; xv. 332.

It is most evident that Langland himself was intensely loyal; if he would not reverence men whom he saw going about in rich clothing, he had a most profound reverence and even affection for the king. In the Prologue to his poem upon Richard II., whom he rates soundly and spares not, he commences with words of most tender and even touching remonstrance; it evidently goes to his heart that he should be compelled by a sense of duty to administer a severe reproof to 'his sovereign, whose subject he ought to be[1].' He nowhere recommends or encourages revolutionary ideas, but the contrary, and he never could have intended his words to have roused the flame of rebellion. But the outspoken manner of them was just that which delighted the populace; his exaltation of the ploughman was gladly seized upon, and his bold words were perverted into watchwords of insurgency. He had but lately elaborated his second text of the poem, when John Balle, 'the crazy priest,' wrote the following remarkable letter to the commons of Essex.—'John Schep, som tyme Seynt Marie prest of ȝorke, and nowe of Colchestre, greteth welle Johan Nameles, and Johan the Mullere, and Johan Cartere, and biddeth hem that thei ware of gyle in borugh, and stondeth togiddir in Goddis name, and biddeth *Peres Plouȝman* go to his werke, and chastise welle Hobbe the robber, and taketh with ȝou Johan Trewman, and alle his felaws, and no mo, and loke schappe[2] ȝou to on heued, and no mo.

Johan the Muller hath ygrownde smal, smal, smal;
The Kyngis sone of hevene shalle paye for alle.
Be ware or ye be wo,
Knoweth ȝour frende fro ȝoure foo,
Haveth ynowe, and seythe "Hoo";[3]
And *do welle* and *bettre*, and fleth synne,
And seketh pees, and holde therynne;
And so biddeth Johan Trewman and alle his felawes.'

For writing which, John Balle was drawn, hung, and quartered, July 15, 1381, just one month after Wat Tyler had been cut down by Sir William Walworth. See Thomæ Walsingham Historia Anglicana, ed. Riley, vol. ii. p. 33. The reader will remark the mention, not only of *Peres Plouȝman*, but of *dowelle* and *bettre*;

[1] Rich. the Redeless, prol. 77; see vol. i. p. 605.

[2] I.e. draw together under one leader; lit. look (that ye) shape you to one head. The double *p* in *schappe* is written (as not unusually) in an abbreviated form. It has been misread as *scharpe*, and some not very clever people have held it up as an example of the use of the phrase 'look sharp' in the fourteenth century.

[3] Say 'stop!' i.e. desist.

besides which, the name of *Schep* (i. e. shepherd), was probably adopted from the second line of the prologue[1], and the name of *Trewman* was possibly suggested by Langland's Tomme *Trew-tonge* (B. iv. 17)[2].

Dr. Whitaker suggested that the poem is not perfect; that it must have been designed to have a more satisfactory ending, and not one so suggestive of disappointment and gloom. I am convinced that this opinion is erroneous; not so much because all the MSS. have here the word *Explicit*, but from the very nature of the case. What other ending can there be? or rather, the end is not yet. We may be defeated, yet not cast down; we may be dying, and yet live. We are all still pilgrims upon earth. *That* is the truth which the author's mighty genius would impress upon us in his parting words. Just as the poet awakes in ecstasy at the end of the poem of Do-bet, where he dreams of that which has been already accomplished, so here he wakes in tears, at the thought of how much remains to be done. So far from ending carelessly, he seems to me to have ceased speaking at the right moment, and to have managed a very difficult matter with consummate skill. On this point Professor Morley has the following remarks, in his Illustrations of English Religion, p. 101.

'So ends the Vision, with no victory attained, a world at war, and a renewed cry for the grace of God, a new yearning to find Christ, and bring with him the day when wrongs and hatreds are no more. Though in its latest form somewhat encumbered by reiteration of truths deeply felt, the fourteenth century yielded no more fervent expression of the purest Christian labour to bring men to God. And while the poet dwells on love as the fulfilment of the law—a loyal not a lawless love—he is throughout uncompromising in requirement of a life spent in fit labour, a life of Duty[3]. The sin that he makes Pride's companion, in leading the assault on Conscience, is Sloth[4]. Every man has his work to do, that should be fruit of love to God and to his neighbour[5]. For omitted duties or committed wrongs there is, in Langland's system, no valid repentance that does not make a man do all he can to repair the omission, right the wrong. Langland lays fast hold of all the words of Christ,

[1] I. e. of Texts A and B; see note to C. i. 2.

[2] See Lives of English Popular Leaders in the Middle Ages; Tyler, Ball, and Oldcastle; by C. E. Maurice, London, 1873.

[3] C. xiii. 79, 96, 116–119. [4] C. xxiii. 163. [5] C. xix. 9–14.

and reads them into a Divine Law of Love and Duty. He is a Church Reformer in the truest sense, seeking to strengthen the hands of the clergy by amendment of the lives and characters of those who are untrue to their holy calling. The ideal of a Christian Life shines through his poem, while it paints with homely force the evils against which it is directed[1].'

§ 14. Dialect of the Poem.

There can be little doubt that the true dialect of the author is best represented by MSS. of the B-text, and that this dialect was mainly Midland, with occasional introduction of Southern forms. The A-text was printed from the Vernon MS., as this seemed to be the best MS., upon the whole; none of the MSS. of that text being very satisfactory. But the Vernon MS. differs in dialect from almost all other copies of the poem; the scribe, who has written out a large number of other poems also, has turned everything into the Southern dialect. The MSS. of the C-text are mostly in a Midland dialect, but it is remarkable that many of them frequently introduce Western forms, as if the author's copy had been multiplied at a time when he had returned to the West of England. There seems to be a slight tendency to use the plural indicative suffix *-eth* instead of *-en* (1) at the end of a line, (2) when the word *that* precedes. In the Parallel Extracts printed for the Early English Text Society, the form *beoþ* (or *beþ*) occurs in 4 MSS., after the word *that*, though nearly all the rest read *that ben* or *that be* (A. iii. 67); but in direct narration, as in l. 71, a large number of MSS. read *þes are*, or *þese arn*. The same line ends with *þat most harm werchiþ* (or *worcheþ*, &c.) in twelve instances; yet the usual suffix is *-en*, which occurs here in a large number of MSS., both after *that* and at the end of a line; so that the use of *-eth* is, to some extent, capricious[2]. A thorough investigation of the dialect would fill a small volume[3]. I will just note, as one point of

[1] There are excellent articles upon Piers the Plowman in the New Englander, April, 1875, and in the National Review, October, 1861.

[2] A similar mixture of forms appears in MS. Harl. 2253. See Altenglische Dichtungen des MS. Harl. 2253, mit Grammatik und Glossar herausgegeben von Dr. K. Böddeker. The excellent grammar prefixed to this work explains a large number of the forms that occur in Piers Plowman.

[3] See 'William Langland; a Grammatical Treatise;' by E. Bernard, Bonn, 1874; where the grammatical forms are collected.

interest, that there is a very late example of the suffix *-ene* to denote the genitive plural in the expression *kingene kynge*, i. e. king of kings, in B. i. 105; and a still later one in *Iuwene ioye*, i. e. joy of the Jews, C. xxi. 268. All the curious forms that are of any interest, such as *rat* for *redeth*, i. e. reads, are duly recorded, with copious references, in the Glossarial Index.

Dr. Morris points out that there are some traces of Northern influence, which may have been due to the West Midland dialect. Examples are: *she* for *heo* (B. i. 10); *aren* for *ben* or *beoþ*, which is particularly marked in B. ix. 30, where the alliteration depends upon the use of it; *merke* for *derke*, B. i. 1; *laike*, B. prol. 172; *alkin*, B. prol. 222; *gare*, with its pt. t. *garte*, *gerte* (see Glossary); *graith gate*, i. e. direct road, B. i. 203; *barne*, i. e. child, B. ii. 3; *whas*, whose, B. ii. 18; *tyne*, to lose (see Glossary); &c.

There are also some infinitives in *-ie* or *-ye*, which the West Midland and Southern dialects had in common. Examples are: *tilie*, B. pr. 120; *shonye*, B. pr. 174; *cracchy*, B. pr. 186; *stekye*, B. i. 121; *louye*, B. i. 141; &c. It would thus appear that the dialect of Piers Plowman differs from that of Chaucer in belonging to the West rather than to the East of England.

There is one error in syntax worthy of remark, because it occurs rather often; viz. that the author sometimes uses a singular verb with a plural noun, especially the verb *is* or *was*. A clear example is in B. v. 99.

There is also a peculiarity of spelling which is very noticeable, and is particularly common in the B-text, viz. the use of a *mute* final *e* to denote the fact that the preceding vowel is long; precisely as in modern English. Thus *schope* is written for *schoop*, B. prol. 2; *wote* for *woot* or *wot* (with long *o*), B. prol. 43. This use of the mute final *e* is very unfortunate, as it can only be distinguished from the fully pronounced *e* by a thorough study of Middle-English phonology and grammar.

§ 15. The Metre of the Poem.

The metre is that known as *alliterative*, the only metre which in the earliest times was employed in Anglo-Saxon poetry. It also resembles the older kind of alliterative poetry in being entirely without rime. Poems thus composed may be printed either in short

lines or long ones, as is most convenient. I have adopted the system of long lines, as Early English poems in this metre and of this period are invariably written in long lines in the MSS., except when written continuously, as we write prose[1]. Every long line is divided into two short lines or half-lines by a pause, the position of which is marked in the MSS. by a point (sometimes coloured red), or by a mark resembling an inverted semi-colon, or, very rarely, by a mark resembling a paragraph mark (¶) or inverted D (ↀ), coloured red and blue alternately. In some MSS., but these are generally inferior ones, the mark is entirely omitted. It is also not infrequently misplaced. In the present volume the position of the pause is denoted by a raised full-stop, and the reader will find that it almost invariably points out the right place for a slight rest in reading, and in very many places is equivalent to a comma in punctuation. If we employ the term '*strong* syllable' to denote those syllables which are most strongly accented and are of greatest weight and importance, and '*weak* syllable' to denote those having a slighter stress[2] or none at all, we may briefly state the chief rules of alliterative verse, as employed by our author and other writers of his time, in the following manner.

1. Each half-line contains two or more *strong* syllables, two being the original and normal number. More than two are often found in the first half-line, but less frequently in the second.

2. The initial-letters which are common to two or more of these strong syllables being called the *rime-letters*, each line should have two *rime-letters* in the first, and one in the second half. The two former are called *sub-letters*, the latter the *chief-letter*.

3. The chief-letter should begin the *former* of the two strong syllables in the second half-line. If the line contain only two rime-letters, it is because one of the sub-letters is dispensed with.

4. If the chief-letter be a consonant, the sub-letters should be the same consonant, or a consonant expressing the same sound. If a vowel, it is sufficient that the sub-letters be also vowels; they need not be the same, and in practice are generally different. If the chief-letter be a combination of consonants, such as *sp*, *ch*, *str*, and the like, the sub-letters frequently present the same combination, although the recurrence of the first letter only would be sufficient.

[1] So written in MS. Digby 102.

[2] The secondary or slighter accents are often difficult to determine.

These rules are exemplified by the opening lines of the prologue (B-text):—

'In a *sómer séson* · whan *só*ft was the *sónnë*[1],
I *sh*ópe me in *sh*róudës · as I a *sh*épe wérë,
In *h*ábite as an *h*éremite · vn*h*óly of wórkës,
*W*ent *w*ýde in this *w*órld · *w*óndres to hérë.
Ac on a *M*áy *m*órnynge · on *M*álueme húllës
Me by*f*él a *f*érly · of *f*áiry, me thóuȝtë;
I was *w*éry for*w*ándred · and *w*ént me to réstë
V'nder a *b*ródë *b*ánkë · bi a *b*órnës sídë,
And ás I *l*áy and *l*énëd · and *l*ókëd in þe wáteres,
I *sl*ómbred in a *sl*épyng · it *sw*éyued so mérye.'

Line 1 has *s* for its rime-letter; the sub-letters begin *somer* and *seson*; the chief-letter begins *soft*. The *s* beginning *sonne* may be regarded as superfluous and accidental.

Line 2 shews *sh* used as a rime-letter. The syllables marked with a diæresis are to be fully sounded, and counted as distinct syllables. The *e* at the end of *shope* merely shews that the preceding *o* is long, and is not syllabic.

Line 3 is tolerably regular; it reminds us that the *vn-* in *vnholy* is a mere prefix, and that the true base of the word is *holy*, beginning with *h*.

In line 4, the initial *W* in *Went* is superfluous.

In line 5, two strong syllables, viz. *May* and the first of *mornynge*, come together. This is rare, and not pleasing.

In line 6, *by-* in *byfel* is a mere prefix; and so is *for-* in *forwandred* in line 7.

In line 8, the *b* in *bi* is unnecessary to the alliteration.

In line 9, the secondary stress upon *as* is hardly inferior in strength to the stress upon the strong syllables.

In line 10, the chief-letter is *s*, but the sub-letters exhibit the combination *sl*.

The true swing and rhythm of the lines will soon be perceived. A few variations may be noticed.

(*a*) The chief-letter may begin the *second* strong syllable of the second half-line; as,—

'Vn*k*ýnde to her *k*ýn · and to állë *cr*istene;' B. i. 190.

(*b*) Sometimes there are two rime-letters in the second half-line,

[1] The secondary accents, for the greater clearness, are *not marked*. In l. 1, they probably fell upon the words *In* and *was*; in l. 2, upon *me* and *I*.

and one in the first. Such lines are rare; I give an example from the A-text of the poem, ii. 112:—

'Týle he had *sýluer* · for his *sáwes* and his *sélynge*.'

(*c*) The chief-letter is sometimes omitted; but this is a great blemish. Thus, in l. 34 of the Prologue (B-text), nearly all the MSS. have *synneles*, instead of *giltles*, which is the reading of MS. R. 3. 14 in Trinity College, Cambridge.

(*d*) By a bold license, the rime-letter is sometimes found at the beginning of *weak* or subordinate syllables, as in the words *for*, *whil*, in the lines:—

'Þanne I *fráinëd* hir *fáirë* · *for* hým þat hir mádë;' B. i. 58.

'And *with* hím to *wónye* *with* *wó* · *whil* gód is in héuene;' B. ii. 106.

These last examples are among the instances which go to shew that Langland was not very particular about his metre. He frequently neglects to observe the strict rules, and evidently considered metre of much less importance than the sense. These remarks may perhaps suffice, since, for more perfect specimens of alliterative verse, the poems of the Anglo-Saxon period should be particularly studied.

I gladly take advantage of the present opportunity to recommend the careful work of Dr. Rosenthal upon Middle-English Alliterative Verse, entitled—'Die alliterierende englische Langzeile im xiv. Jahrhundert; von F. Rosenthal. Halle; 1877.' This work is founded upon eight alliterative poems, all of which have been published for the Early English Text Society. At pp. 35–46 he gives comparative tables to all three texts of Piers Plowman, shewing all the instances in which the alliteration of the A-text varies from the normal form, and indicating at the same time the corresponding lines (if any) in texts B and C. The comparison is continued to the point where the A-text ceases, and accordingly ends with B. x. 474 and C. xii. 296. These tables have been reprinted, by the author's kind permission, in the General Preface to the Early English Text Society's edition of the poem.

§ 16. Brief account of the Manuscripts.

The seventeenth publication of the Early English Text Society was my edition of 'Parallel Extracts from twenty-nine manuscripts of Piers Plowman,' published with the view of obtaining further information about the MSS. and their contents. This led to further

discoveries, and enabled me, at a later time, to describe many more than those there noticed, and at the same time to do so more fully.

Owing to the finding of new MSS., the 'roman' numerals assigned by me to the MSS. do not strictly express the correct order, when we come to compare the MSS. in the exactest manner possible. I arrange them below in such a way as to shew which MSS. are most closely related to each other, but retain, for convenience, the 'roman' numerals which I at first assigned to them. Many of the MSS. are also indicated, in the footnotes, by capital letters; and I now give tables, shewing which MSS. the 'roman' numerals and the capital letters represent.

Roughly speaking, nos. I–XII and nos. XLIV, XLV belong to the A-text.

Nos. XIII–XXVIII belong to the B-text.

Nos. XXIX–XLIII belong to the C-Text.

But this is only a first approximation to the real values of the MSS., and is only assumed for convenience. As a fact, some MSS. are of a *mixed* character. There is a set in which the former part belongs to the A-text, and the latter to the C-text; and another set in which the former part belongs to the C-text, and the latter part to the B-text. We thus get a more exact classification, as follows:

A-text. Nos. I. II. IV. VI. VII. VIII. IX. XI. XII. XLV. (*Ten.*)

B-text. Nos. XIII. XIV. XV. XV* (i. e. the lost MS. printed by Crowley). XVI. XVII. XVIII. XIX. XX. XXI. XXII. XXVI. XXVII. XXVIII. (*Fourteen.*)

C-text. Nos. XXIX. XXX. XXXI. XXXII. XXXIII. XXXIV. XXXV. XXXVI. XXXVII. XXXVIII. XXXIX. XL. XLI. XLII. XLIII. (*Fifteen.*)

Mixed text; A and C. Nos. III. V. X. XLIV. (*Four.*)

Mixed text; C and B. Nos. XXIII. XXIV. XXV. (*Three.*)

NAMES OF THE MSS., AS NUMBERED.

I. Vernon MS., Bodleian Library. (A-text.)

II. Harleian MS., no. 875; British Museum. (A-text.)

III. MS. Trin. Coll. Cam. R. 3. 14. (*Mixed;* A and C.)

IV. Univ. College, Oxford. (A-text.)

V. Harleian MS., no. 6041; B. M. (*Mixed;* A and C.)

VI. MS. Douce 323; Bodleian Library. (A-text.)

VII. MS. Ashmole 1468, Bodl. Library. (A-text.)

VIII. Lincoln's Inn, London. (A-text.)

IX. Harleian MS., no. 3954; B. M. (A-text.)

X. MS. Digby 145, Bodl. Library. (*Mixed;* A and C.)
XI. MS. Rawlinson, Poet. 137, Bodl. Library. (A-text.)
XII. MS. Trin. Coll. Dublin, D. 4. 12. (A-text.)
XIII. MS. Laud Misc. 581, Bodl. Library. (B-text.)
XIV. MS. Rawlinson, Poet. 38, Bodl. Library; 4 leaves of which are bound up in MS. Lansdowne 398, in the British Museum. (B-text.)
XV. MS. Trin. Coll. Cam. B. 15. 17. (B-text; printed by Wright.)
XV*. MS. printed by Crowley. (*Lost.*)
XVI. Mr. Yates Thompson's MS. (B-text.)
XVII. Ashburnham MS. no. 129. (B-text.)
XVIII. Oriel College, Oxford. (B-text.)
XIX. MS. Camb. Univ. Library, Ll. 4. 14. (B-text.)
XX. Ashburnham MS. no. 130. (B-text.)
XXI. MS. Camb. Univ. Library, Gg. 4. 31. (B-text.)
XXII. MS. Camb. Univ. Library, Dd. 1. 17. (B-text.)
XXIII. MS. Bodley 814, Oxford. (*Mixed;* C and B.)
XXIV. MS. Additional 10574; B. M. (*Mixed;* C and B.)
XXV. MS. Cotton, Calig. A. xi; B. M. (*Mixed;* C and B.)
XXVI. Corpus Christi College, Oxford. (B-text.)
XXVII. Caius College, Cambridge. (B-text.)
XXVIII. MS. Phillipps 8252; at Cheltenham. (B-text.)
XXIX. MS. Phillipps 8231. (C-text.)
XXX. MS. Laud 656; Bodl. Library. (C-text.)
XXXI. MS. Bodley 851. (C-text.)
XXXII. The Earl of Ilchester's MS. (C-text.)
XXXIII. MS. Cotton, Vesp. B. xvi; B. M. (C-text.)
XXXIV. MS. Camb. Univ. Library, Ff. 5. 35. (C-text.)
XXXV. MS. Corpus Christi Coll. Cambridge, no. 293. (C-text.)
XXXVI. MS. Camb. Univ. Library, Dd. 3. 13. (C-text.)
XXXVII. MS. Digby 171, Bodl. Library. (C-text.)
XXXVIII. MS. Douce 104, Bodl. Library. (C-text.)
XXXIX. MS. Digby 102, Bodl. Library. (C-text.)
XL. Harleian MS., no. 2376; B. M. (C-text.)
XLI. MS. Trin. Coll. Dublin, D. 4. 1. (C-text.)
XLII. Royal MS., 18. B. xvii; B. M. (C-text.)
XLIII. MS. Phillipps 9056. (C-text.)
XLIV. The Duke of Westminster's MS. (*Mixed;* A and C.)
XLV. MS. belonging to Sir Henry Ingilby, of Ripley Castle, Yorkshire. (A-text.)

LETTERS DENOTING VARIOUS MSS.

Some of the above MSS. are denoted in the footnotes and elsewhere by letters. In the A-text, the letters employed are V, H, T, U, H2, and D. They denote the first six MSS. (I to VI) in the above list, and are chosen as representing the words Vernon, Harley, Trinity, University, Harley, and Douce.

In the B-text, the letters employed are L, R, W, Y, O, C2, C, and B. They denote MSS. XIII–XVI, XVIII, XIX, XXII, and XXIII in the above list, and are chosen as representing the words Laud, Rawlinson, Wright[1], Yates-Thompson, Oriel, Cambridge (no. 2), Cambridge, and Bodley.

In the C-text, the letters employed are P, E, I, M, F, S, G, and K. (Also B and T, which, as being *mixed* texts, have been already mentioned.) These letters denote MSS. XXIX, XXX, and XXXII–XXXVII in the above list. Most of them can be remembered by connecting them with the word they are meant to symbolise; but a few are arbitrarily chosen. Thus P, I, M, K represent, respectively, Phillipps, Ilchester, Museum[2], Kenelm-Digby. F represents MS. Ff. 5. 35 (Camb. Univ. Library). S is the *last* letter of Corpus. Only E (=Laud 656), and G (=Camb. Univ. Dd. 3. 13) have no symbolic meaning. I have also, in my larger edition, used A to denote MS. Ashmole, and Z to denote MS. Bodley 851. I had intended to use N to denote MS. Harl. 2376, but it was not worth collating.

The above letters, when arranged in alphabetical order, are as follows.

A. MS. Ashmole; no. VII. (A-text.)
B. Bodley 814; no. XXIII. (*Mixed;* C and B.)
C. Cambridge; no. XXII. (B-text.)
C2. Cambridge (later MS.); no. XIX. (B-text.)
D. Douce 323; no. VI. (A-text.)
E. Laud 656; no. XXX. (C-text.)
F. Ff. 5. 35, in Camb. Univ. Library; no. XXXIV. (C-text.)
G. Dd. 3. 13, in the same; no. XXXVI. (C-text.)
H. Harl. 875; no. II. (A-text.)
H2. Harl. 6041; no. V. (*Mixed;* A and C.)
I. Ilchester; no. XXXII. (C-text.)

[1] Because Mr. Thomas Wright printed this Trinity MS. *in extenso.*
[2] The only good example of the C-text in the (British) Museum.

K. Kenelm-Digby 171; no. XXXVII. (C-text.)
L. Laud Misc. 581; no. XIII. (B-text.) *Adopted as the text.*
M. Museum MS.; Cott. Vesp. B. xvi; no. XXXIII. (C-text.)
N. HarleiaN MS. 2376; no. XL. (C-text.)
O. Oriel MS.; no XVIII. (B-text.)
P. Phillipps MS. 8231; no. XXIX. (C-text). *Adopted as the text.*
R. { Rawlinson MS. Poet. 38. / Lansdowne 398. } no. XIV. (B-text.)
S. CorpuS MS., Camb.; no. XXXV. (C-text.)
T. Trinity MS. R. 3. 14; no. III. (*Mixed*; A and C.)
U. University Coll., Oxford; no. IV. (A-text.)
V. Vernon MS., Oxford; no. I. (A-text.) *Adopted as the text.*
W. MS. printed by Wright; no. XV. (B-text.)
Y. Mr. Yates Thompson's MS.; no. XVI. (B-text.)
Z. MS. Bodley 851; no. XXXI. (C-text.)

I may add that Whitaker printed his edition from MS. P.

§ 17. Classification and Description of the Mss.

A classification of the MSS. has lately been made by Dr. Richard Kron, with the title 'William Langley's Buch von Peter dem Pflüger.' His results agree, in the main, with my own, but he has examined the less important MSS. with greater care than I gave to them, as my object was only to discover the value of such as were most worth collating. I therefore follow his classification as regards the groups of MSS. of a similar type.

Text A; group *a*: I. II. Group *b*: XI. IV. XLV. XII. Group *c*: III. V. XLIV. VIII. X. Group *d*: VI. IX. VII.

Text B; group *a*: XIII. XVII. XIV. Group *b*: XV. (and XV*), XXVII. XX. Group *c*: XVIII. XIX. XXI. XVI. Group *d*: XXVI. XXVIII. Group *e*: XXII. Group *f*: XXIII. XXIV. XXV.

Text C; group *a*: XXIX. XXX. XL. Group *b*: XXXII. XXXVIII. XXXIX. (*partly* III. V. XLIV. X; *also* XXIII. XXIV. XXV.) Group *c*: XXXI. Group *d*: XXXVII. XXXIII. XXXIV. Group *e*: XXXV. XLI. XXXVI. XLII. Group *f*(?): XLIII.

I now give very brief descriptions of the MSS., in the order indicated in the above groups.

I.—Text A; group *a*. Printed as the Text, as far as A. xi. 180. Denoted by **V**.

MS. Vernon, in the Bodleian Library, Oxford. The best text, but imperfect at the end. It occasionally omits necessary lines. The dialect in which the poem was first written has been *modified by a Southern scribe*; whence the numerous Southern forms. After A. xi. 180, a leaf has been cut out of the MS., so that all that follows is lost. The leaves are large, and the writing is in double columns, so that each leaf contains about 320 lines.

II.—Text A; group *a*. Denoted in the footnotes by **H**.

MS. Harley 875; in the British Museum. Imperfect, having lost vi. 52–vii. 2, and all after viii. 144. It contains some lines not found in other copies; and agrees more closely than any other copy with MS. I. above.

XI.—Text A; group *b*. The only copy which contains the whole of Passus xii., and from which the text of that Passus is (mainly) printed.

MS. Rawlinson, Poet. 137; in the Bodleian Library. Many of its readings resemble those of MS. IV.; and it retains the passage x. 205–xi. 47, which is wanting in that MS.

IV.—Text A; group *b*. Denoted in the footnotes by **U**.

MS. no. 45 in the library of University College, Oxford. Some of the text is transposed, just as in MS. XI. (above). It is also remarkable as containing the first 19 lines of Passus xii. Oddly enough, the same MS. also contains a fragment of a *different* A-text (Pass. ii. 1–23).

XLV.—Text A; group *b*.

MS. in the possession of Sir Henry Ingilby, of Ripley Castle, Yorkshire. Remarkable as containing a large portion (1–88) of Passus xii. Five of the lines in this portion occur in no other copy; these are lines 65, 74–76, and 78.

XII.—Text A; group *b*. Not collated.

MS. Dublin D. 4. 12. Imperfect; ending at A. vii. 45. Some of the text is transposed, nearly as in MSS. XI. and IV. It closely resembles these MSS.; but is much corrupted here and there, whilst *the dialect has been turned into Northumbrian.*

III.—*Mixed text*; partly Text A; group *c*. Used to form the Text in A. xi. 181–303. Denoted in the footnotes by **T**. Contains also a portion of the C-text, viz. C. xii. 297 to the end.

MS. R. 3. 14 in the library of Trinity College, Cambridge. Apparently the oldest MS. of this (the largest) group. This MS. contains the drawing which is given as a frontispiece to Mr. T. Wright's

edition of Piers Plowman. It represents two men ploughing with two oxen; one man holds the plough, and the other a goad.

V.—*Mixed text*; partly Text A; group *c*. Denoted in the footnotes by **H 2**. It contains also a portion of the C-text, viz. C. xii. 297 to the end.

MS. Harl. 6041. This MS. is noticed by Warton, in his History of English Poetry: and his conjecture, that it belongs to the earliest class, is perfectly right. It resembles the MS. just above, but is of inferior value.

XLIV.—*Mixed text*; partly A-text (slightly amplified); group *c*. Contains also C. xiii. 1 to the end.

MS. in the possession of the Duke of Westminster. The scribe frequently omits lines, but he also *inserts* lines, most of which, strangely enough, really belong to the B-text. Many of the readings are peculiar and corrupt. It bears a *general* resemblance to MS. III.

VIII.—Text A; group *c*. Not collated.

MS. no. 150 in Lincoln's Inn. It contains only the Prologue and Passus i–viii. The readings frequently agree with those of MS. III, but many corruptions have been introduced by the scribe's excessive love of alliteration. It seems to have been partly written out from memory, odd half-lines being supplied from the scribe's own head.

X.—*Mixed text*; partly A-text, amplified; group *c*. Not collated.

MS. Digby 145, in the Bodleian Library, Oxford. This is an amplification of the A-text, as it contains the 'council of the rats,' belonging to the Prologue of the B-text. In this respect it resembles MS. IX (below). It also contains C. xii. 297 to the end. It is a poor copy.

VI.—Text A; group *d*. Denoted in the footnotes by **D**.

MS. Douce 323, in the Bodleian Library. It follows MS. III. rather closely, but is full of gross blunders. It contains the Prologue, and Passus i–xi. Some of the matter is transposed; thus, in Passus i, the order is thus: lines 1–79, 143–167, 80–127 (128–142 *omitted*), 143–end.

IX.—Text A, amplified; group *d*. Not collated.

MS. Harley 3954, in the British Museum. It contains the 'council of the rats,' belonging to the Prologue of the B-text, in which respect it resembles MS. X.; with other amplifications. It

ends with Passus xi. Several passages appear to have been corrupted.

VII.—Text A; group *d*. Not collated.

MS. Ashmole 1468, in the Bodleian Library. Imperfect at the beginning; begins at A. i. 142, and ends with Passus xi. In some readings it agrees with the preceding.

XIII.—Text B; group *a*. MS. adopted as the basis of the text, and denoted by **L**.

MS. Laud Misc. 581, in the Bodleian Library. The best copy of the B-text, carefully and minutely corrected. I believe there is no reason why it may not be the author's autograph copy. Wherever a slight mistake is left in the text, there is a mark at the side to call attention to it. In any case, it is our best authority.

XVII.—Text B; group *a*. Not collated.

MS. Ashburnham 129, now in the British Museum. This MS. closely agrees with the foregoing. It retains the passage (B. xvi. 56–91) which MS. XXII. and others omit.

XIV.—Text B; group *a*. Denoted by **R**.

MS. Rawlinson, Poet. 38, in the Bodleian Library. Four leaves of this MS. are bound up in MS. Lansdowne 398, in the British Museum, and contain B. prol. 125–i. 137. The first, second, seventh, and eighth leaves are lost, as also 8 leaves which contained B. xviii. 411–xx. 27. It frequently omits lines; but it also contains 160 lines not in other MSS. of the B-text, and is really a copy of the B-text *with later improvements and after-thoughts*, at any rate as regards these additional passages. The additional lines are printed in this edition, and duly noticed in the footnotes. See especially B. xi. 374–384, 419–421; xii. 57–59, 118–127, 152, 153; xiii. 164–171, 293–299, 400–409, 437–454; xiv. 227–237; xv. 239–243, 298, 299, 464–477, 539–556; &c. These lines are not in Wright's edition.

XV.—Text B; group *b*. Denoted by **W**.

MS. marked B. 15. 17 in the library of Trinity College, Cambridge: and printed *in extenso* by Mr. Wright. A remarkably good MS., and but slightly inferior to MS. XIII. It omits, here and there, about a dozen lines. It contains the line B. xiii. 49, which was omitted in Wright's edition by accident.

XV*.—Text B; group *b*.

MS. printed by Crowley in 1550, and now lost. Its text resembles that of XV. very closely. In one passage (v. 166) it has a singular addition.

Saint gregory was a good pope, & had a good forwyt
That no priores were priest, for y^t^ he prouided
Lest happeli they had had no grace, to hold harlatri in,
For they are ticle of her tonges, & muste al secretes tel.

The two last lines are in no other copy, yet they may be genuine. The word *harlatri* is used in the sense of 'a scurrilous tale,' as in B. v. 413.

XXVII.—Text B; group *b*. A mere transcript, and not a good one, of Rogers's edition of 1561.

MS. no. 201 in the library of Caius College, Cambridge. Worthless.

XX.—Text B; group *b*. Not collated.

MS. Ashburnham 130, now in the British Museum. A faulty copy, with attempted 'corrections,' which seem to have been taken from Crowley's printed edition. The same MS. contains also a *fragment* of Piers Plowman, viz. B. ii. 208–iii. 72, which is quite distinct (and different) from the complete copy.

XVIII.—Text B; group *c*. Denoted by **O**.

MS. no. 79 in the library of Oriel College, Oxford. A neat and good copy, with very regular grammatical forms, in the Midland dialect. Four leaves have been unfortunately lost; the missing passages are B. xvii. 96–340 and xix. 276–355. It contains one remarkable variation; see footnote to p. 444.

XIX.—Text B; group *c*. Denoted by **C 2**.

MS. Ll. 4. 14 in the Cambridge University Library. Apparently copied from the Oriel MS. when perfect, thus preserving the passages which are wanting in that MS. It also contains the line noticed in the footnote to p. 444. Very serviceable for filling up the gaps in the preceding MS.

This same MS. contains the *unique* copy of Richard the Redeless. The whole MS. is in the same handwriting.

XXI.—Text B; group *c*. Not collated.

MS. Gg. 4. 31 in the Cambridge University Library. A late and sometimes faulty copy from a fair text, which has many readings in common with the MS. next described.

XVI.—Text B; group *c*. Denoted by **Y**.

MS. in the possession of H. Yates Thompson, Esq. A fair text, which has furnished some useful readings.

XXVI.—Text B; group *d*. Not collated.

MS. no. 201 in the library of Corpus Christi College, Oxford. It

contains several additional lines, which are often spurious. The method of division of the poem into Passus differs from that of every other MS.

XXVIII.—Text B; group *d*. Not collated.

MS. Phillipps 8252 (formerly MS. Heber 1088). A somewhat *mixed* text, chiefly of the B-type, with some additions from the C-text, quite unlike those in MS. XIV. Not of much value.

XXII.—Text B; group *e*. Denoted by **C**.

MS. Dd. 1. 17 in the Cambridge University Library. A remarkable text, with frequent examples of Northern forms. It omits several lines, especially the passage B. xvi. 56–91. Yet it is well worth consulting. I have admitted into the text a few additional lines from this MS. These are: B. v. 273, 338, 569; vi. 49; xv. 224. They are all explanatory, and help to make the sense clearer or fuller. But I fear that they are not genuine, and I now think that they should have been excluded.

XXIII.—*Mixed Text*; partly Text B, group *f*; and partly Text C, group *b*. Denoted by **B**.

MS. Bodley 814 (Oxford). A disappointing MS.; it presents a combination of texts, the point of junction being somewhere about l. 121 of Pass. ii. (B). Before that point, it resembles the C-text, but afterwards approaches the B-text, with which, soon after the beginning of Passus iii., it agrees very closely down to the end of the poem. Many of the readings are quite corrupt.

XXIV.—*Mixed Text*; partly Text B, group *f*; and partly Text C, group *b*.

MS. Additional 10574, in the British Museum. Imperfect at the end. A duplicate of the preceding MS.

XXV.—*Mixed Text*; partly Text B, group *f*; and partly Text C, group *b*.

MS. Cotton, Caligula A. xi.; in the British Museum. An exact copy of either XXIII. or XXIV.; probably of the former.

XXIX.—Text C; group *a*. Printed at length, and denoted by **P**.

MS. Phillipps 8231 (formerly Heber 973). Printed (not without many mistakes) by Dr. Whitaker, and now reprinted. The best MS. of the C-type, but not always correct. Several of the worst misspellings have been corrected, the false forms being relegated to the footnote. The commonest error consists in the confusion of initial *w* with initial *wh*. We also find *e* miswritten for *o*, and *o* for *e*. There is a tendency to the use of Western grammatical forms.

XXX.—Text C; group *a*. Denoted by **E**.

MS. Laud 656, in the Bodleian Library. A neat MS.; almost a duplicate of the preceding.

XL.—Text C; group *a*. Not collated.

MS. Harl. 2376, in the British Museum. A faulty copy, with numerous alterations for the worse.

XXXII.—Text C; group *b*. Denoted by **I**.

MS. belonging to the Earl of Ilchester. A curious, imperfect, yet important MS. The text has been made up from two imperfect texts, an A-text and a C-text; some of the matter comes twice over; several leaves have been lost; the remaining ones have been misnumbered, and then bound up in the wrong order. Partly injured by rats. In C. xiii. 206, where a line required to complete the sense occurs in this MS. only, the rats have eaten away the latter half of it! The C-text part of this MS. seems to be, as it were, an *earlier draught* of that text, with fewer alterations than in most of the other MSS.

XXXVIII.—Text C; group *b*. Not collated.

MS. Douce 104, in the Bodleian Library. It abounds with rudely drawn pictures. The text resembles that of the preceding, but it is of the C-type throughout.

XXXIX.—Text C; group *b*. Not collated.

MS. Digby 102, in the Bodleian Library. The poem is written as prose, to save space; but the divisions into lines and half-lines are marked. Imperfect at the beginning. Begins at C. iii. 156. Resembles the preceding.

*** To this group belong the MSS. containing a mixed Text; whether the mixture be with an A-type or a B-type. These MSS. have been already described, and are as follows. *Mixed*: A and C: MSS. III, V, XLIV, X (see pp. lxvi, lxvii). *Mixed*: B and C: MSS. XXIII, XXIV, XXV (see p. lxx).

XXXI.—Text C; group *c*. Not collated; denoted by **Z**.

MS. Bodley 851 (Oxford). The text is a mixed one, and in several hands. The former part is mere rubbish, written out from imperfect recollection. But the latter part, beginning with C. Pass. xi., exhibits a very fair text.

XXXVII.—Text C; group *d*, influenced by a MS. of group *b*. Denoted by **K**.

MS. Digby 171, in the Bodleian Library. A good MS. as far as it goes, but imperfect both at the beginning and end. Begins at C. iii. 217; ends at C. xvi. 65.

XXXIII.—Text C; group *d*. Denoted by **M**.

MS. Cotton, Vespasian B. xvi, in the British Museum. One leaf is missing, which contained C. xix. 245–xx. 30. Some of the subject-matter has been transposed in Passus xviii. It supplies an important line, completing a sentence, viz. C. xviii. 116.

XXXIV.—Text C; group *d*, influenced by a MS. of group *e*. Denoted by **F**.

MS. Ff. 5. 35 in the Cambridge University Library. Imperfect; the missing passages are C. viii. 265–x. 181, and C. xiv. 94–xvi. 178. It often resembles the preceding, but has some peculiar and faulty readings. (I have given a transcript of this MS. to the British Museum.)

XXXV.—Text C; group *e*. Denoted by **S**.

MS. no. 293 in the library of Corpus Christi College, Cambridge. Imperfect; having lost C. ix. 268–xi. 94, C. xvi. 80–156, the whole of Pass. xvii, xviii, xix, xx, and xxi, and xxii. 8–323. Yet the text is good.

XLI.—Text C; group *e*. Not collated.

MS. D. 4. 1 in the library of Trinity College, Dublin. Resembles the text in the preceding.

XXXVI.—Text C; group *e*. Denoted by **G**.

MS. Dd. 3. 13 in the Cambridge University Library. Resembles the text in MS. XXXV (above). Many single lines are omitted, as well as the following passages, viz.; i. 1–153, xiv. 227–xv. 40, xvi. 288–xvii. 41, and xxiii. 40–386.

XLII.—Text C; group *e*. Not collated.

MS. Bibl. Reg. 18. B. xvii. in the British Museum. Resembles the above.

XLIII. Text C; group *f* (?). Not collated.

MS. Phillipps 9056 (formerly MS. Heber 974). It has lost 42 lines at the end. A good deal spoiled by damp. Of the C-type; but its exact value is doubtful. It was probably never a good copy.

§ 18. Description of the Printed Editions (B-Text).

Of the earliest printed editions by Robert Crowley, there are certainly three different impressions, all printed in one year, viz. in 1550.

(*a*) The first impression has on the title-page—'The Vision of Pierce Plowman, now fyrste imprynted by Roberte Crowley, dwellyng

in Ely rentes in Holburne. Anno Domini. 1505.[1] Cum priuilegio ad imprimendu*m* solum.' It contains 117 leaves, not including the title or the leaf on which is the printer's address to the reader, or 119 leaves in all. The signature of Fol. cxvii. is Gg 1. Copies are rather scarce; there are, however, two in the British Museum, of which the one, on paper, was once the property of Thomas Tyrwhitt, and the other, on vellum, is in the Grenville collection. The most interesting part of it is Crowley's address, which is worth reprinting here. It is as follows.

'The Printer to the Reader.

BEynge desyerous to knowe the name of the Autoure of this most worthy worke (gentle reader) and the tyme of the writynge of the same: I did not onely gather togyther suche aunciente copies as I could come by, but also consult such mē as I knew to be more exercised in the studie of antiquities, then I my selfe haue ben. And by some of them I haue learned that the Autour was named Roberte langelande, a Shropshere man borne in Cleybirie, aboute viii. myles from Maluerne hilles.[2]

For the time when it was written: it chaunced me to se an auncient copye, in the later ende wherof was noted, that the same copye was written in the yere of oure Lorde .M.iiii.C. and nyne,[3] which was before thys presente yere, an hundred & xli. yeres. And in the seconde side of the .lxviii. leafe of thys printed copye, I finde mētion of a dere yere, that was in the yere of oure Lorde, M.iii. hundred and .L.[4] Iohn Chichester than beynge mayre of London. So that this I may be bold to reporte, that it was fyrste made and wrytten after the yeare of our lord .M.iii.C.L. and before the yere .M,iiiiC, and .ix which meane spase was .lix yeres. We may iustly cōiect therfore y^t^ it was firste written about two hundred yeres paste, in the tyme of Kynge Edwarde the thyrde. In whose tyme it pleased God to open the eyes of many to se hys truth,

[1] An evident mistake for 1550. Neither Lowndes nor Hazlitt seem to have observed this singular misprint; but see Ames, Typogr. Antiq. ii. 758.

[2] Without doubt, Crowley's authority was John Bale. I consider the distance from Cleobury Mortimer to the Malvern Hills to be rather a long 'eight miles.'

[3] An important statement, and a very probable one. MS. Douce 104 (C-type) is dated in the sixth year of Henry VI., i.e. 1427 or 1428.

[4] Crowley's MS. was wrong, Chichester was mayor in 1370. The right reading in B. xiii. 270 is 'twies *thretty* and ten'; but Crowley has *twenty* for *thretty* (30).

geuing them boldenes of herte, to open their mouthes and crye oute agaynste the worckes of darckenes, as did Iohn wicklefe, who also in those dayes translated the holye Bible into the Englishe tonge, and this writer who in reportynge certaine visions and dreames, that he fayned him selfe to haue dreamed: doeth moste christianlye enstruct the weake, and sharply rebuke the obstinate blynde. There is no maner of vice, that reigneth in anye estate of men, whiche this wryter hath not godly, learnedlye, and wittilye, rebuked. He wrote altogyther in miter; but not after ye maner of our rimers that write nowe adayes (for his verses ende not alike) but the nature of hys miter is, to haue thre wordes at the leaste in euery verse whiche beginne with some one letter. As for ensample, the firste two verses of the boke renne vpon .s. as thus.

In a somer season whan sette[1] was the Sunne,
I shope me into shrobbes, as I a shepe were.

The next runneth vpon .H. as thus.

In habite as an Hermite vnholy of werckes. &c.

This thinge noted, the miter shal be very pleasaunt to read. The Englishe is according to the time it was written in, and the sence somewhat darcke, but not so harde, but that it may be vnderstande of suche as will not sticke to breake the shell of the nutte for the kernelles sake.

As for that is written in the .xxxvi. leafe of thys boke concernynge a dearth thē to come: is spokē by the knoweledge of astronomie as may wel be gathered bi that he saith, Saturne sente him to tell[2] And that whiche foloweth and geueth it the face of a prophecye: is lyke to be a thinge added of some other man than the fyrste autour. For diuerse copies haue it diuerslye. For where the copie that I folowe hath thus.

And when you[3] se the sunne amisse, & two[4] monkes heades
And a mayde haue the maistrye, and multiplie by eyght.[5]

[1] A convincing proof to me that Crowley's MS. had *softe*, which he misread. The old form of the past participle was *set*, not *sette*.

[2] See B. Pass. vi. 327–329; p. 222.

[3] Of course his MS. had *ye* in the *nominative*; accordingly, in the text itself, he printed *ye*.

[4] The second impression reads *thre* here, but both impressions read *two* in the passage as it stands in his text.

[5] In the text itself, the first impression has *eight*, but later impressions have *hight*.

Some other haue

Three shyppes and a shefe, wyth an eight folowynge
Shall brynge bale and battell, on both halfe the mone.[1]

Nowe for that whiche is written in the .l, leafe, cõcerning the suppression of Abbaies: the scripture there alledged, declareth it to be gathered of the iuste iudgment of god, whoe wyll not suffer abomination to raigne vnpunished.[2]

Loke not vpon this boke therfore, to talke of wonders paste or to come, but to amende thyne owne misse, which thou shalt fynd here moste charitably rebuked. The spirite of god gyue
the grace to walke in the waye of truthe,
to Gods glory, & thyne owne
soules healthe.
So be it.'

The first impression has a few marginal notes, but these are far less numerous than in the later impressions.

(*b*) The second and third impressions are both said to be 'nowe the seconde time imprinted,' so that it is not easy to say which was printed first, nor can we be quite sure that the copies are always bound up rightly. Indeed, it is clear that quires of one impression are sometimes supplemented by quires from the other. But it is certain that the true *second* impression is that which resembles the first most nearly, and the right title-page runs as follows:—'The vision of Pierce Plowman, nowe the seconde time imprinted by Roberte Crowley dwellynge in Elye rentes in Holburne. Whereunto are added certayne notes and cotations in the mergyne, geuynge light to the Reader, &c. .... Imprinted at London by Roberte Crowley, dwellyng in Elye rentes in Holburne. The yere of our Lord .M.D.L. Cum priuilegio ad imprimendum solum.' And on the last page, we find in the third line (Pass. xx. 381) the words *Fryers* and *finding*, as in the first impression, and the colophon begins with 'Imprinted.' There is a copy of this description in the British Museum, marked 1077 *g* 2, and another is in Heber's Catalogue; Part IX. no. 1717.

(*c*) In that which is really a *third* impression, the title-page is almost exactly the same, but the name of the printer is spelt 'Crowlye' where it first occurs. On the last page, we find *Friers*

[1] A clear proof that Crowley also had access to a MS. of the C-type: see C ix. 351; p. 225. It is odd that he noticed only this one variation.

[2] B. Pass. x. 317-327.

and *findinge* instead of *Fryers* and *finding*, and the colophon begins with 'Imprynted,' spelt with *y*. There is a copy of this description in the British Museum, marked 11623 *c*, and another in the library of King's College, Cambridge;[1] see also Heber's Catalogue; Part IX. no. 1716.

But all three impressions are much alike. The chief differences are, that the two later impressions have many more marginal notes, a few additional lines,[2] and also 6 extra leaves between the printer's preface and the poem itself, containing a brief argument or abstract of the prologue and of each of the Passus.[3] The first impression is the most correct; also the third impression is much less correct than the second, and considerably inferior to it.

(*d*) The next edition was by Owen Rogers, in 1561. The title is—'The Vision of Pierce Plowman, newlye imprynted after the authours olde copy, with a brefe summary of the principall matters set before euery part called Passus. Wherevnto is also annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.[4] ¶ Imprynted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle. ¶ The yere of our Lorde God, a thousand, fyue hundred, thre score and one. The .xxi. daye of the Moneth of Februarye. Cum priuilegio ad imprimendum solum.' This is a careless reprint of Crowley's *third* issue, and is almost worthless. It omits some lines, as e.g. Pass. i. 39, which Crowley retains. The 'Crede,' though mentioned in the title-page, is not always found in the volume.

(*e*) 'The vision and the creed of Piers Ploughman; newly imprinted.' Edited by Thomas Wright, M.A., F.S.A., &c. In two volumes. London: William Pickering. 12mo; 1842.

(*f*) The same; second and revised edition. London: J. R. Smith. 12mo; 1856.[5]

[1] I had a copy of my own (now given to the Cambridge University Library), which differs from the Museum copy in the title-page, and throughout quire D. This copy has a wrong title-page, but in quire D it is the B. M. copy that is at fault.

[2] Some (after B. prol. 215) are from an A-text, and some from a B-text not of group *a*. By observing these, and note 1 on the last page, we see that Crowley had access to *four MSS. at least*.

[3] The only thing that calls for remark here is that Crowley, in making an abstract of Pass. viii., identifies 'Pierce' with the dreamer, a blunder which has lasted ever since, and may last a long while yet.

[4] It had been imprinted by Wolfe in 1553, but not 'with the booke.'

[5] It may seem superfluous to say anything here concerning Mr. Wright's well-

Tyrwhitt has expressed an opinion (note 57 to Essay on the Language of Chaucer) that Crowley's edition was 'printed from so faulty and imperfect a MS. that the author, whoever he was, would find it difficult to recognize his own work.' On the other hand, Mr. Wright observes (Introd. to P. Pl. 2nd ed. p. xxxvi) that 'it is clear that Crowley had obtained an excellent manuscript.' Yet the two statements are easily reconciled, for the 'faultiness and imperfection' which Tyrwhitt justly attributes to Crowley's edition are clearly the result of his inability, in numerous instances, to read the text correctly. After collating Crowley's edition throughout (many of the results of which collation are given in my larger edition), it becomes manifest that the frequent blunders are Crowley's own, and his MS. must have been extremely good, even better at times, I venture to think, than the one which Mr. Wright has printed. For instance, it preserved prol. 170, ii. 186, v. 90, xviii. 361, xix. 86, and xx. 299, which MS. W. omits, although it had, in common with that MS., lost i. 145, xii. 105, and xv. 367. It is therefore to be regretted that Crowley's MS. has not yet been found.

In B. v. 167, his edition has *prouided*[1] instead of *ordeigned*; and after this line two new lines are introduced, which have been already once quoted at p. lxix above, viz.—

> Lest happeli they had had no grace, to hold harlatri in,
> For they are ticle of her tonges, & muste al secretes tel.

The two last lines are in no other copy, yet I do not think Crowley invented them, as there is no other instance, at least, of his having added to his text.[2] By this extra line, and by the list of lines above which it has preserved and lost, it may easily be identified, if found.[3]

Having had occasion to read Mr. Wright's *second* edition many times over, at the same time that I have been consulting the MS. which he used, I have observed a few trivial misprints, and I here give a list of them, rather for the sake of completeness than because

known and excellent edition; but it would hardly be just not to confess my *very great* obligations to it. Without its help my work would, at the least, have been doubled.

[1] This word *prouided* is perhaps a better reading than is furnished by any other copy. It keeps up the alliteration, and strikes one as being right.

[2] In three instances only, he falsifies his text of set purpose: viz. in vii. 196, xii. 87, and xiii. 159.

[3] Crowley has also two lines in Passus iii., viz. after l. 30 and l. 161 respectively, which appear nowhere else.

they are of any importance. I refer to the *lines*, as numbered in his editions, and mark with an asterisk those lines which are *correctly* printed in his *first* edition.

935*. Read *fructum*. 1341. For *pennes* read *thennes* (þennes in MS.). 1465. Insert *a* after *is*. 1957. Read *sergeant*. 2045. For *Leve* read *I leve*. 2257. For *nowe* read *mowe*. 2418. For *at* read *al*. 2505. For *the* read *ye*. 2701*. Read *herof*. 2865. Read *al to-torn*. 3233. Read *And*. 3383. Read *no gilt*. 3387. Read *avow* (MS. *auow*). 3522. After *tuam* add *deus*. 3555*. Read *Synay*. 3559. For *and* read *in*. 3619. For *helpe* read *helthe* (MS. *helþe*). 3807. After *in* insert *a*. 3949. Read *Quia*. 4008. For *his* read *this* (MS. þis). 4242. Read *portate*. 4272. Read *pro*. 4465*. For *her* read *her-of*. 5064. Read *is not dronkelewe*. 5108*. For *the* read *be*. 5158*. Read *is it*. 5384*. Read *minuentur*. 5553. For *or* read *on*. 5684*. Read *for*. 6168. Read *To salve* (MS. *to salue*). 6186. Read *mansede* (as directed in Mr. Wright's note). 6188. After *That* insert *al*. 6234. Read *Be hemself*. 6378. Read *gaf*. 6561. For *And* read *But*. 6654. For *and* read *quod*. 6667. For *Ne* read *No* (MS. *no*). 6781. Read *The defaute* (MS. þe *defaute*). 7134*. For *ne* read *no*. 7141. Read *discerne*. 7292. For *and* read *I*. 7625. Read *Nolite judicare, et non*. 8103*. Read *Edentes*. After l. 8127 (ending *pœnitentiam*) insert—And siththe he broughte us drynke *Dia perseverans*. [Compare B. xiii. 49.] 8776*. For *Of* read *Or* (MS. *or*). 8801*. For *Nor* read *For* (MS. *for*). 8915. Read *God or*. 8936. After *wasshen* insert *it*. 9192*. For *many* read *may*. 9207. Read *De deliciis*. 9566. Omit *no* after *do*. 10233*. Read *Founde*. 10265*. For *Fo* read *To* (MS. *to*). 10515. For *now* read *mow*. 11451*. Omit the third *to*. 12854*. Omit *the*. 13082. For *so* read *se*. 13946*. Read *And nede ne*. 13966. Read *So Nede at*. 14311*. For *hande* read *hadde*.

In most of the Latin quotations, Mr. Wright has purposely made the spelling conform with the usual mode, printing *sed* for *set*, *commodat* for *comodat*, *scintilla* for *sintilla*, and the like. There are also a few places where a question of editing arises. Thus, we should certainly read *bonched*, not *bouched* (147), *y-houted*, not *y-honted* (1318), *wyuen* not *wynen* (2530), *solue*, not *solne* (3319), *lenen*, not *leven* (3826), *lene*, not *leve* (4240), *meue*, not *mene* (5836), *meuestow*, not *menestow* (6149), *engreynen*, not *engreyven* (8941). The MS. can, of course be read either way. It is the old difficulty of having to decide between *n* and *u*.

(*g*) The only edition of Piers the Plowman which exhibits the C-text is Dr. Whitaker's. The Title-page of the volume is as follows:—

'**Visio Willi de Petro Ploubman, Item Visiones ejusdem de Dowel, Dobet, et Dobest. Or The Vision of William concerning Piers Ploubman, and The Visions of the same concerning the Origin, Progress, and Perfection of the Christian Life.** Ascribed to Robert Langland, a Secular Priest of the county of Salop; and written in, or immediately after, the year MCCCLXII. Printed from a MS. contemporary with the author, collated with two others of great antiquity, and exhibiting the original text; together with an introductory discourse, a perpetual commentary, annotations, and a glossary. By Thomas Dunham Whitaker, LL.D. F.S.A., Vicar of Whalley, and Rector of Heysham, in Lancashire. [Motto] Vatis hic noster in seculo suo doctissimus, et acerrimus morum vindex, clericis, quos in omnibus satyris, ipso summo pontifice non intacto perstringit; clericis inquam utriusque nominis, quid propter peccata eorum, hypocrisin, avaritiam, luxum, terrenorum cupidinem, defectum charitatis, beneficiorum et redituum abusum, desidiam et turpem gregum neglectum in postero tempore eventurum erat, prædixit. HICKES.[1]—London: printed for John Murray, Albemarle Street. MDCCCXIII.'[2]

The Dedication runs thus:—'To Richard Heber, Esq. of Hodnet, in the County of Salop, this edition of the first English Satirist, his old and spirited countryman, is inscribed,' &c., &c. The Contents of the book are: Introductory Discourse, pp. i–xlviii; Errata, p. xlix; additional Note, p. li; Text, in black letter, with Paraphrase below it, pp. 1–412 (pp. 265 and 266 being unrepresented, owing to a mistake in the pagination; since sheet Ll ends with p. 264, and sheet Mm begins with p. 267); Notes, pp. 1–18; Glossary, pp. 21–31. Printer's name, John Harding, St. John's Square, London.

It will be necessary to say a few words more upon the various parts of the book.[3]

[1] Hickesii Thesaurus, i. 107.

[2] Together with the particular copy of the work in my possession there came into my hands several additional particulars, including prospectus, printer's bills, &c. It thus appears that it was published by subscription, the number of subscribers (whose names are given) being two hundred, at five guineas apiece; increased to seven guineas for such copies as came into public sale. It was got up in so expensive a manner that the mere cost of printing, exclusive of woodcuts and binding, was £401 6*s*. 7*d*. It is of quarto size, and printed on very stout paper.

[3] The following mendacious and spiteful note upon Whitaker's edition appears

Title-page. This contains several errors. There is no reason for calling the author Robert, since he so often calls himself William. Again, the text written in or soon after A.D. 1362 was the A-text; the C-text must be some thirty years later. Consequently, Whitaker's edition does not exhibit 'the original text,' but the text as it stood after two recensions. Neither is Whitaker's text really 'collated' with two other MSS.; the readings cited in the Notes from his 'MS. B' are not more than fifty, and those from 'MS. C' not more than twenty.

Introductory Discourse. The general contents of this may be thus summarised. State of England in the reign of Edward III., pp. i, ii; Chaucer and Langland, pp. iii–v; Dialect of Langland is 'Mercno-Saxon,' pp. vi, vii; Alliterative poetry, pp. viii–x; Runic prosody, pp. xi, xii; Cædmon's metre, pp. xiii, xiv; Runic rhyme, p. xv; Ormulum and 'Moral Ode,' p. xvi; 'Pistill of Susan,' p. xvii; Langland not a Wickliffite, p. xviii; Date of Piers the Plowman, p. xix; Brief abstract of the Poem, pp. xx–xxx; MSS. of the Poem, pp. xxxi–xxxiii; Parallel Extracts from MS. A [Phillipps 8231], MS. B [Phillipps 8252],[1] MS. C [Oriel MS.],[2] and Crowley's print of 1550, the passage chosen being the description of Wrath [C. vii. 103–128], pp. xxxiv, xxxv; Langland's powers as a satirist, pp. xxxvi–xxxix; Extreme obscurity of Langland's diction, p. xl; Concluding Remarks, p. xli; Testimonies of Authors concerning Langland, pp. xlii–xlviii; Errata, p. xlix; Note on the Ormulum and Jack Upland, p. li.

Of this discourse, there is not much that is still of value; the remarks on the Dialect have been superseded by the labours of Dr. Morris and others; those on Alliterative Poetry by Dr. Guest's History of English Rhythms, Mr. Sweet's Sketch of the History of

(as a quotation) in Lowndes, and has been reprinted in booksellers' catalogues over and over again, and will probably often be reprinted in the future whenever a copy of Crowley's edition occurs for sale. 'The value of the old editions is not at all lessened by the reprint of Dr. Whittaker (*sic*), as he carefully suppressed all the passages relating to the indecent lives and practices of the Romish clergy.' The fact is that Dr Whitaker suppressed nothing but a very few coarse lines which have no special reference to the 'Romish clergy.' Neither is the implied charge against Langland a fair one; he certainly would have had no sympathy with prurient hunters up of filth.

[1] The extract shows that this MS. is a mere jumble of texts, and almost without any value. See description of MS. XXVIII; p. lxx, l. 4.

[2] Whitaker's extract from this MS. (no. XVIII) contains many errors.

Anglo-Saxon Poetry, prefixed to Hazlitt's edition of Warton's English Poetry, my own Essay prefixed to vol. iii. of the edition of the Percy Folio MS. by Hales and Furnivall, &c.; whilst a great deal more than was known to Whitaker can be learnt from the since-published editions of the Ormulum, the Moral Ode, the Pistill of Susan, and the like. The *date* of the Poem he put down as 1362, though that is really the date of the A-text only; and, in considering his own text as of earlier date than Crowley's, he is now easily seen to have been wrong. His remarks on the extreme obscurity of Langland's diction are of a piece with his own evident difficulty in understanding it, and were caused, in a great measure, by his misreadings of the MS. The passages that are *really* obscure are singularly few. His concluding remarks contain the following interesting passage:—

'He [the editor] wishes to conciliate no favour to the work, by lamenting that it was undertaken in the languor of bad health, or that it was only prosecuted in the intervals of leisure which an active and occupied life allowed: both the facts, indeed, are true; but these, if likely to have injured the work in any material degree, were reasons why it ought not to have been begun; if otherwise, they will not contribute to lessen its actual defects. In short, he is ready to confess that, for the space of two years, it has received from him attention sufficient to have rescued it from very gross imperfections, and consequently, that its faults of this degree, whether more or fewer in number, are to be ascribed to a cause more humiliating than the indolence or carelessness of the editor.'

The marks of an evident anxiety to represent the MS. with extreme exactness are indeed most apparent on every page; how then are we to account for the frequent amazing variations from the true text of the old scribe? Only, I believe, by the old observation that the eye only sees that which it has been *trained* to see. It is clear that, as a scholar, he frequently misunderstood his author; and that, as a transcriber, he often failed in deciphering the not very difficult characters in which the MS. is written. The two causes together are quite sufficient to account for such mistakes as, despite all his care, are certainly to be found in his edition.

The most valuable passages in this Introductory Discourse have already been quoted above; see p. xxxix.

(*h*) The Early English Text Society's edition. Edited by the Rev. Walter W. Skeat. Part I. (A-text); 1867. Part II. (B-text); 1869. Part III. (C-text, together with Richard the Redeless, and

the Crowned King); 1873. Part IV. § 1 (Notes); 1877. Part IV. § 2 (Glossary, Indices, and General Preface); 1884.

(*i*) The Vision of William concerning Piers the Plowman. B-text; Prologue and Pass. i.–vii. Oxford: at the Clarendon Press. First edition; 1869. Second edition; 1874. Third edition; 1879.

This small volume, being intended for beginners, contains the Vision concerning Piers Plowman only, exclusive of the additional poem entitled 'Do-wel, Do-bet, and Do-best.'

§ 19. Richard the Redeless.

This poem is now printed for the fourth time. It has already been twice printed by Mr. Wright, viz. for the Camden Society, 1838, and in 'Political Poems and Songs,' 1859, vol. i. p. 368, with the title of a 'Poem on the Deposition of Richard II.' The edition of 1838 is the one which I have most consulted, and is alone referred to in the Notes as 'Mr. Wright's edition.'

The third edition was edited by me for the Early English Text Society in 1873; and is here reprinted; together with the Notes, which have been slightly abridged.

I have purposely altered Mr. Wright's title, because it is somewhat misleading. It is clear from the internal evidence that the poem was written *before* Richard was formally deposed; whilst the title given by Mr. Wright is calculated to give the impression that it was written afterwards. The title 'Richard the Redeless' (i. e. Richard devoid of counsel) is simply taken from what is really the first line of the Poem, since the Prologue may be looked upon as a sort of preface. In that line—

'Now, Richard þe redeles · reweth on ȝou self'—

the poet very happily strikes the keynote of the whole poem, which is entirely concerned with the 'redeless' character of the king and his favourites.

The MS. from which the text is printed is, unfortunately, unique. It is MS. XIX. of the 'Piers Plowman' MSS., i. e. MS. Ll. 4. 14 in the Cambridge University Library. On observing the striking similarity between this MS. and the Oriel MS., I had at first a slight hope that some trace of another copy of the poem might appear in that MS. also, which is of earlier date. But the only trace discoverable is the somewhat significant one that a considerable number of leaves have been torn out of the MS., just where the poem

ought to have appeared. There remained therefore nothing to be done but to reproduce the text of the Cambridge MS. as carefully as possible, although it is, unfortunately, a rather late copy, written, perhaps, towards the middle of the fifteenth century. A few obvious corrections have been made, but the actual readings of the MS. have been always recorded in the footnotes in such cases. I have also carefully collated Mr. Wright's edition of 1838 with the MS., in order to correct the few errors which appear there. I have also inserted the five Latin quotations (viz. at i. 8; ii. 52, 139; iii. 32, 128) which Mr. Wright unfortunately omitted, owing to a peculiarity in the arrangement of the text by the scribe which requires careful attention, as will appear from the following explanation.

The copies of Piers the Plowman and of Richard the Redeless in MS. XIX. are in the same handwriting, and are similarly arranged; and this arrangement can only be rightly understood by examining the former carefully. By turning to it, we at once perceive that the scribe adopts the singular plan, apparent in no other copy of the poem, of writing the Latin quotations *in the margin* of the MS., instead of leaving them in their proper place in the text. They thus have the *appearance* of being supplementary, or added as a commentary; they look like detached annotations instead of forming an integral part of the text. Not observing this peculiarity, Mr. Wright unfortunately considered them as comments, and omits to mention any but one, which he quotes in his Preface with a misreading that led him to take a wrong view of the scribe's sentiments, as noted below, p. lxxxiv. If, however, these five quotations be considered, it will be seen that they all suit the context, and drop into their right places. Such appeals to Scripture or to the writings of 'clerks' are exactly in Langland's usual manner, and the quotations are to be ascribed to the author, and not to the scribe. There are, however, a few marginal notes *in a later hand*, such as 'Overwatchynge' against iii. 282; 'Kew-kaw' against iii. 299, and the like. But all these were written in many years afterwards, and have nothing to do with the original text except as valueless comments.

Date of Richard the Redeless (1399).

The internal evidence enables us to settle the date of the poem almost within a fortnight. Lines 23–29 in the Prologue shew clearly that it was written after Richard had been taken prisoner,

18, 1399, and before he had been formally deposed, Sept. 30 in the same year. Other indications of date are in the allusion to the execution of Lord Scrope at Bristol, July 29, and to the release of the Earl of Warwick, who almost immediately after is heard of at Newcastle-under-Lyne, August 25; see Notes to ii. 152 and iii. 94. Allowing a few days for news to travel, and observing the author's boldness in rebuking Richard, as if his chances of escape seemed but small, we see that the date is restricted very nearly to the first three weeks in September. We must therefore suppose it to have been partly written in September, 1399, without fear of error.

However, the course of events must have considerably interfered with the poet's plans, and it is almost certain that some lines were supplied at a later period. He begins by addressing the poem to Richard personally, whose hand he intended it to reach (prol. 53), declaring that he would not publish it till it had been approved of (prol. 61); but he afterwards declares that a day of reckoning had come, and that God had judged evil-doers and restored peace (iii. 352–371). I here throw out the suggestion for what it is worth, that the unfinished state of the existing copy of the poem may be due to the fact that the poem itself never *was* finished; that the course of events, in fact, cut it short in the middle. The news of Richard's formal deposition would naturally put an end to it.

Authorship of Richard the Redeless.

As to the authorship of the poem, I have not the slightest hesitation in ascribing it to William, the author of Piers the Plowman. That it must be his, and his only, was suggested to me years ago, on the first perusal of it; and after considering the question with the utmost care, from every point of view, not once only, but many times, I am not only entirely satisfied on this point in my own mind, but considerably surprised to think that there could ever have been a moment's doubt about it, or any place for a contrary opinion. Yet it is well known that Mr. Wright, though the editor both of Piers the Plowman and of the present poem, failed to see their common authorship, and has, indeed, given his opinion on the other side. But I have shewn (in my edition for the Early English Text Society) how he came to be misled upon this point; viz. by mistaking a quotation to be a scribe's comment, which really forms an integral part of the text; and by misreading and misconstruing that quotation.

I have shewn, further, that the internal evidence on this subject is fully sufficient; and the only argument I shall adduce here is by appealing to the evidence of originality in the poem of 'Richard.' An imitator of William might have copied his phrases, but how was he to attain to his genius? It is a great satisfaction to find, moreover, that William's power did not fail him in his old age. There are some passages in his last poem which exhibit him almost at his best. I shall merely give the references to some of these; the reader may then form his own opinion. See, e. g. Pass. i. 1–19; 25–59; ii. 162–167; 186–192; iii. 116–243; 324–337; 352–371; iv. 31–82. In particular, the passage iii. 116–189 is a well-wrought piece of lively and sustained satire, whilst the contrast between the fashionable courtiers and Wisdom in his homely garb 'of the old shape' (iii. 211–238) is excellent. The supposition of such passages being written by a poet of less power than William is like supposing that there may have been two Shakespeares. Few better things have ever been said than in his marvellous and bold substitution of the fashionable dresses of the courtiers for the courtiers themselves, as if the only part of the courtier that was worth mention was the dress which he wore. When Wisdom's life was threatened, it was not by creatures that could be called *men*, it was by the *sleeves themselves!* The severe and supreme contempt of the satire almost evaporates when we analyse it thus critically, but take the passage as it stands, and what could be better? Wisdom attempts to come near Richard's court, and what happens?

> He was hallooed [at] and hunted · and yhote truss[1],
> And his dwelling ydemed[2] · a bow-draught from them,
> And each man was charged · to chop at his crown,
> If he nighed them any nearer · than they had him named[3].
> The porter with his pikes · then put him outer,
> And warned[4] him the wicket · whilst the watch dured.
> 'Let's slay him!' quoth *the sleeves* · *that slid upon the earth*[5],
> *And all the beardless burns*[6] · *bayed on him ever,*
> And scorned him, for his slaveyn[7] · was of the old shape.
> Thus Malapert was mightful · and master of [the] house,
> And ever wandered Wisdom · without the gates.

Such was the end of Wisdom's attempt to insinuate himself into Richard's court.

[1] bidden to pack off. [2] assigned.
[3] him nempned = named for him, assigned for him.
[4] forbade him, warned him away from.
[5] Alluding to the long sleeves then worn, which even trailed upon the ground.
[6] men. [7] mantle, cloak.

Almost equally good is the description of the packed parliament of Sept. 1397, in iv. 31–82, which the reader may examine for himself. The vivid description of the members of parliament in iv. 53–73 may be applied, I fear, to some men of our own time; and well exemplifies the author's keenness of observation.

§ 20. Argument of Piers the Plowman. (Text C.)

As it is impossible to point out all the numerous variations between the three versions, and therefore difficult to exhibit an 'argument' which will fully represent them all, I here give the argument of the C-text *only*, as being the longest and fullest. It must be borne in mind that this leaves passages entirely unaccounted for, especially the curious twelfth Passus of the A-text; but it will suffice to shew the general contents of the A-text.

N.B. The passages within square brackets are later additions, and are not found in the B-text.

The poem is distinctly divisible into two parts, the 'Vision of the Piers the Plowman,' and the 'Visions of Do-well, Do-bet, and Do-best.' Of these, the former is again divisible into two distinct visions, which may be called: (1) The Vision of the Field full of Folk, of Holy Church, and of Lady Meed, occupying Passus I.—V.; and (2) The Vision of the Seven Deadly Sins and of Piers the Plowman, occupying Passus VI.—X., preceded by a discourse between the author and Reason. The latter consists of three parts, viz. The Visions of Do-well, of Do-bet, and of Do-best. Passus I.—VII. of Do-well form Passus XI.—XVII. Passus I.—IV. of Do-bet form Passus XVIII.—XXI. Passus I. and II. of Do-best form Passus XXII. and XXIII. But some of these parts contain more than one vision, the number of visions in the whole poem amounting to *eleven*.

1. Piers the Plowman.

I. Vision of the field full of folk, of Holy Church, and of Lady Meed. *Passus I.* (B. *prol.*; A. *prol.*). The author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situated between the tower of Truth, who is God the Father, and the deep dale which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, minstrels, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who had deserted their cures. [Conscience appears, and accuses the priests of permitting idolatry and the worship of images; warning them of the fate that befell Eli and his sons.] There was also a king, to whom Common-sense spake words of advice. Then was seen suddenly a rout of rats and mice, conspiring to bell the cat, from doing which they were dissuaded by a wise mouse. There were also barons, burgesses, tradesmen, labourers, and taverners touting for custom.

Passus II. (B. i.; A. i.). Presently, the poet sees a lovely lady, of whom he asks the meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The deep dale contains the castle of Care, where lives the Father of Falseness. He next asks her name, and she tells

him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, [with a passing remark on Lucifer's seat being in the North,] that Love is the treacle for sin, and that the way to heaven lies through Love.

Passus III. (B. ii.; A. ii.). He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i. e. Reward) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality, [referring to the Legend of St. Lawrence;] whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff and Falsehood upon a 'sisour.' Thus all come to the King's court, who vows that he will punish Falsehood and his crew if he can catch them. On hearing this, Liar flees to the friars, who pity him and house him for their own purposes.

Passus IV. (B. iii.; A. iii.). Lady Meed is arrested and brought before the king. The justices assure her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church window by way of amendment; and immediately afterwards, advises mayors and judges to take bribes. [Here the author takes occasion to warn all false dealers of the vengeance of God that awaits them.] The king proposes that Meed shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults; [adding an attack upon the king (Richard II.) for his bad government.] She attempts to retaliate and to justify herself; but Conscience refutes her arguments. [Here a long and subtle passage is inserted in which the *two kinds* of Meed, viz. Lawful Wages and Rewards given for no good reason, are distinguished. An attempt is made to draw a parallel between them and the Direct and Indirect Relations in Grammar. Hire (i. e. Lawful Wages) resembles the Direct Relation, as when, e. g., an adjective agrees with its substantive in gender, case, and number. But Bribery or Needless Reward is like the Indirect Relation, in which there is no agreement in case.] Conscience then quotes the example of Saul to shew the evil of covetousness; and declares that Reason will one day reign upon earth, and punish all wrongdoers. Then shall men think that Messiah has come, and the reign of Peace shall begin. Conscience concludes by advising Meed always to read texts in connection with the context.

Passus V. (B. iv.; A. iv.). Acting upon the advice of Conscience, the king orders Reason to be sent for; who comes, accompanied by Wiseman and Wilyman. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after. [Reason reminds him that Love will give more money than the Lombards will lend him. The king dismisses all his corrupt officers.]

II. THE VISION OF THE SEVEN DEADLY SINS AND OF PIERS THE PLOWMAN.

Passus VI. [This Passus opens with a curious and interesting discourse between Reason and the author, in the course of which the author refers to his own history and mode of life.] (B. v.; A. v.) The author goes to church, and soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and

Reason preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Here Reason introduces the remarkable prophecy that a king would come and reform religion, when the abbot of England should receive from him a knock, and incurable should be the wound.

Passus VII. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours. The third is Wrath, a friar, whose aunt was a nun, and who had been cook to a convent, and incited many to quarrel. The fourth is Luxury, who vows to drink only water. The fifth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat; and, not understanding the word *restitution*, thought that it was another term for stealing. Robert the robber also repents, and prays earnestly for forgiveness. The sixth, Gluttony, who (on his way to church) is tempted into a beer-house, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking.

Passus VIII. The seventh is Sloth, a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read lives of saints. Repentance makes intercession for all the penitents. Then they all set out in search of Truth (A. vi.), but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one named *Truth*. At this juncture Piers the Plowman 'put forth his head,' declaring that he knows Truth well, and will tell them the way, which he then describes. [Some of the sinners begin to make excuse.] The pilgrims think the way long, and want a guide.

Passus IX. (B. vi.; A. vii.). Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to rich ladies and to a knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity. A mysterious prophecy is appended.

Passus X. (B. vii.; A. viii.). At this time Truth (i.e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. [Here is introduced a curious description of the poor of London, of 'lollers,' and of false hermits.] A priest disputes the validity of the pardon, and wants to read it. The dispute between this priest and Piers becomes so violent that the dreamer awakes, and the Poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of papal pardons, and the superiority of a righteous life over mere trust in indulgences, at the great Day of Doom.

2. Visio de Dowel.

III. The Vision of Wit, Study, Clergy, and Scripture. *Passus XI.* (B. viii.; A. ix.). In introducing a new poem, the 'Visio de Dowel,' the author begins by describing a dialogue that passed between himself and two Minorite friars concerning the doctrine of free-will. After this, he again falls asleep, and perceives in a dream a man named Thought. He asks Thought where Do-well, Do-bet, and Do-best live, and Thought gives him some account of these, but says

that the best person to give him further information is Wit. After wandering for three days, the dreamer and Thought meet with Wit (B. ix.; A. x.). Wit tells the dreamer that Do-well dwells in a castle called *Caro*, wherein also is enclosed the Lady *Anima*, and they are guarded by the constable Inwit (Conscience), and his five sons (the senses). [Here follows a discourse upon the effect of Sin in hiding God from man], the duty of the church to protect idiots and helpless persons, [and upon the value of Love.] Next follow discussions upon the good that there is in well-assorted and lawful wedlock, and the evil of mercenary or ill-advised marriages, and of adulterous connections.

Passus XII. (B. x.; A. xi.). The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. She laments that wicked men most frequently obtain this world's wealth. She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. She laments the lack of charity, and the increase of pride. At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and receives some instruction from Clergy (B. xi.; A. xii.). Clergy's discourse is cut short by Scripture, who so scorns the poet that he weeps and falls into a new dream.

IV. The Vision of Fortune, Nature, Recklessness, and Reason. In a new vision, William sees Fortune, with her attendant damsels named Lust-of-the-flesh and Lust-of-the-eyes, who bid him rejoice in his youth. Here Recklessness is introduced, who discourses upon predestination in language similar to that in the conclusion of Pass. X. in the B-text.

Passus XIII. But at the approach of old age, William finds that the friars, once his friends, avoid him, because he wished to be buried in his parish church. Loyalty and Scripture give him good advice, and he is told why Trajan was released from hell. Recklessness cites Christ's example of humility, declares poverty to be like a walnut, enlarges upon the value of poverty, [compares men to various seeds and their vices to weeds, and declares that riches bring men to perdition.]

Passus XIV. [Here the praise of poverty is continued, with the examples of Job and Abraham. Recklessness narrates the parable of the merchant and the messenger, signifying the rich and the poor;] and concludes his harangue by saying that priests unfit for their office are as bad as a notary who knows not how to draw up a charter. William's dream continues, and he sees Nature, who shews him how all animals except man follow Reason. He asks why this is; Reason rebukes him, and he awakes.

V. The Vision of Imaginative. The dreamer beholds one who rebukes him for his impatience. He asks the stranger's name.

Passus XV. (B. xii.). The stranger says his name is Imaginative, exhorts him not to despise learning, instructs him as to the relative chances of salvation of the learned and the ignorant, and tells him why wealth is like a peacock's tail. After distinguishing between three kinds of baptism, Imaginative suddenly vanishes, upon which the dreamer awakes.

VI. The Vision of Conscience, Patience, and Activa-Vita. *Passus XVI.* (B. xiii.). In the sixth vision, Conscience, Clergy, Patience, and the dreamer go to dine with Reason. At the high dais is seated a doctor of the church, who astonishes all by his gluttony. After dinner, the doctor, being well primed with wine, is ready to expound theological subtleties. Conscience and Patience bid farewell to Clergy and Reason, and set out as pilgrims in company

with the poet. Soon they meet with one Activa-Vita, who is a minstrel and seller of wafers (B. xiv.). Patience instructs Activa-Vita, and declares that beggars shall have joy hereafter.

Passus XVII. (B. xv.). Patience laments that riches should rob man's soul of God's love, praises poverty, and enumerates its nine advantages.

VII. THE VISION OF FREE-WILL AND OF THE TREE OF CHARITY. The poet next observes one Liberum-Arbitrium, who reproves him for presumption. William next inquires the nature of Charity, which Free-will defines.

3. VISIO DE DOBET.

Passus XVIII. Free-will quotes the Lives of the Saints, and shews that the friars are now far from being charitable. He alludes to the story of Mahomet's pet dove, to the fatal gift of Constantine, and to the miracles of Christ, ending with the charitable wish that Saracens and Jews may be saved.

Passus XIX. (B. xvi.). William is then shewn the tree upon which Charity grows, supported upon three props, the meaning of which is explained by Free-will. Next follows a part of the history of Christ, His incarnation, miracles, and betrayal by Judas Iscariot. At this point the dreamer suddenly awakes. In his anxious search after Free-will, he meets with Abraham or Faith.

VIII. THE VISION OF FAITH, HOPE, AND CHARITY. Faith (Abraham) explains how he became God's herald, and shews William the leper (Lazarus) lying in his lap.

Passus XX. (B. xvii.). Next William beholds *Spes*, or Hope, who, like Abraham, is in search of Piers. Spes and William journey towards Jerusalem, and behold a Samaritan riding near them. Soon they find a wounded man lying in the way. Faith and Hope pass by him, but the Good Samaritan (i. e. Charity or Christ Himself in the garb of Piers the Plowman) has compassion upon him, and takes care of him, leaving him at an inn called *Lex-Dei*. The Dreamer asks for instruction, and learns from the Samaritan how the Holy Trinity is symbolized by a man's hand, or by a blazing torch. The sin against the Holy Ghost is alluded to; also the three things which drive a man out of his own house. Once more the dreamer awakes.

IX. THE VISION OF THE TRIUMPH OF PIERS THE PLOWMAN. *Passus XXI.* (B. xviii.). This, the finest Passus in the whole poem, is entirely occupied with the history of Jesus. With growing power and vividness the poet describes the crucifixion, with the healing of Longeus, the struggle between Life and Death and between Light and Darkness, the meeting together of Mercy and Truth, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of His descent into hell, [where Satan attempts to oppose Him with 'brazen guns,'] and His victory over Satan and Lucifer, till the poet wakes in ecstasy, with the joyous peal of the bells ringing in his ears on the morning of Easter Day.

4. VISIO DE DOBEST.

X. THE VISION OF GRACE. *Passus XXII.* (B. xix.). But alas! the poem of Dobest reveals how far off the end yet is. The Saviour, having earned the names of Do-well, Do-bet, and Do-best, leaves earth, upon which Antichrist is soon to descend. Piers *henceforth* denotes the whole Christian body, upon whom Grace or the Holy Spirit bestows various gifts. Grace makes Piers His ploughman, and gives him four oxen (the four evangelists), and four 'stots' (the four chief Latin 'fathers'); also four seeds, which are the cardinal virtues. Pride and his

host attack the Church of Unity. All men are invited by Conscience to partake of the eucharist, but an impenitent brewer refuses to do so, and an ignorant vicar reviles the cardinals whom the pope sends from Avignon. A lord and a king are introduced, who justify their own exactions. Then the dreamer awakes.

XI. THE VISION OF ANTICHRIST. *Passus XXIII.* (B. xx.). Before falling asleep once more, William encounters Need, who rebukes and instructs him. He then dreams once more how Antichrist assails the Church of Unity, which is defended by Conscience against Pride and all his host. Diseases assail all mankind; Death 'pashes' to the dust kings and knights, emperors and popes, and many a lovely lady. Life, with his mistress Fortune, indulges in all kinds of excesses. He becomes the father of Sloth, who marries Wanhope. Old-age appears as the enemy of Life. The dreamer takes refuge in the castle of Unity, which is beleaguered by many foes, especially by Sloth and Avarice. The friars craftily offer to aid Conscience. At last one Flattery, a friar, gains admission to the castle, offering to salve Conscience of all hurts with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him: but Contrition slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim's staff, determined to wander wide over the world till he shall find Piers the Plowman. Again the dreamer awakes, and here ceases the still unfinished history of the religious life of man.

§ 21. ARGUMENT OF RICHARD THE REDELESS.

Prologue[1]. And as I [i. e. the author of Piers the Plowman] was passing through Bristol, I came to Christ Church, where I heard strange news. For whilst king Richard was warring in the west against the wild Irish, Henry enered England on the east side, whom all the land loved, and rose with him to right his wrongs. For myself, I had pity upon our lawful king, and, not knowing what would be the end of the matter, determined to write him a poem of advice, recommending him to take God's visitation in patience. If it may please him to read over what I have written, I shall rejoice if it does him some good; and I will undertake to say that any prince in Christendom might learn from it, if he can understand English. If then, my liege, my book reaches your royal hand, deign to peruse it; for it shall not be published as yet, till wiser men have revised it. I hope it may profit both young and old; and if any word displeases my sovereign, I pray him not to mistake my good intentions towards him.

Passus I. Now, Richard the Redeless [counsel-less], have pity on yourself! Learn that allegiance is secured by conduct quite different from your own; not by exactions, robberies by your purveyors, or imposition of heavy taxes. Your courtiers are graceless 'ghosts,' that never wore armour nor felt a shower of hail. You came to your crown under most auspicious circumstances. Your crown was, as it were, adorned with pearls, rubies, gems, diamonds, and sapphires; it was powdered over with pity, and adorned with truth. But who can now tell what became of this crown? Your courtiers usurped the power that should have been yours; your people dared not complain. Men might as well have hunted a hare with a tabor, as have expected redress. Yet it was said of old time—'Where grooms and nobles are all equally great, wo be to that kingdom, and to all the

[1] The argument of the Prologue can only be well described by using the *first* person.

dwellers therein!' Thus was your crown broken, by the power you deputed to your favourites. Had it been preserved whole, we should not have heard of murders amongst the great. But your counsellors were young and giddy men, who selfishly misled you to their own advantage; they cajoled you into setting aside your true friends, and loving false deeds. Had you but done as a prince should do, you would have hung the first suggester of falsehood high upon the gallows, yea, though he had been your own brother. But you encouraged knaves, and this greatly emboldened them.

Passus II. The worst matter was, that you dispersed so widely your badges of the 'white hart.' The wearers of this badge, your retainers, ran rife throughout your realm. But some of them stood in awe of the Eagle [Bolingbroke]; and, moreover, the moulting-time of these harts was drawing nigh; it was nearly time for them to lose their horns. It amazes me to think that you should have suffered your harts [retainers] to be so numerous as to be a plague to your people. They skinned the poor mercilessly, and displayed their badges to silence complaints. So that, as the townspeople used to say, for every *hart* that you marked on a badge, you missed ten score of faithful *hearts* of subjects. These badges of yours spoilt all the broth, and upset the pot amongst the coals. Hence, when you wish to lean upon your limbs [the commons], they failed you. Though Reason warns me to speak respectfully, I must yet say that, in my opinion, no upstart of a retainer ought ever to wear a mark or badge; these should be reserved for good and great men, as, e. g., a just judge. I fear you have sought merely to multiply the number of your badge-wearers, and to attach them to yourself personally. Had the good Greyhound [the earl of Westmoreland] been cherished as a chieftain, you might have had 'white harts' enough in your service. But no wonder though 'head-deer' failed you, since you had no pity on the 'rascals' or lean deer. Meanwhile the Eagle [Bolingbroke] was fostering nestlings of his own, watching over them whilst their wings were growing. Then did this bird batter on the *bushes* [i. e. punish Bushy], and gather men as they walked on the *green* [i. e. seize and imprison Green], till all the 'scruff' and 'scrope' [an allusion to Scrope] was torn asunder. He so moulded the metal with his hand-mould, that these men lost the dearest limbs they had, viz. their heads. Even then this Falcon [also meaning Bolingbroke] was not fully fed. But the blear-eyed scoundrel who stole the *bag* [i. e. Bagot] made the Falcon flush for anger; and, ere long, this rascal was caught. Still the Eagle continued his hawking, till he had soon subdued every kite and crow. Many snares and gins were set in all directions, catching men wherever they went; and evermore the Eagle hovered on high, and clearly saw all the privy projects of the pies below.

Passus III. I return now from the Eagle, to speak once more of the harts, and how they came at last to misfortune. The worst of all faults are those committed against nature. Let me shew how this applies to the harts. When a hart comes to be a hundred years old, he adopts this plan for renewing his youth. It is his wont to catch and kill an adder, and to feed upon his venom, by which means he succeeds in renewing his skin[1]. It is natural, then, for the hart to prey upon the adder; but it is unnatural for him to attack a Colt [Thomas Fitz-alan], or a Horse [the earl of Arundel], or a Swan [the duke of Gloucester], or a Bear [the earl of Warwick]. It is therefore because of their unnatural conduct that the harts failed of success. Now hear the story of the partridge.[1] The partridge lays her eggs and sits upon them; but very soon another partridge comes and takes her place whilst

[1] These accounts of the habits of the hart and partridge express the received opinions of the period.

she is off the nest, and hatches the young ones. Then the right mother-bird returns, and, at the sound of her call, the young birds desert the intruder and follow her. In like manner, when the Eagle returned to his young ones, they forsook the king who had oppressed them for two-and-twenty years, and returned to their true father. The Swan [the duke of Gloucester] had failed [was dead]; the Horse [the duke of Arundel] was sore hurt; but the Eagle released the bear [the earl of Warwick] and all his 'bearlings.' Then did they 'gaggle' on the *green* [i. e. attacked Green]; they cursed the Earl Marshal [the duke of Norfolk]; and followed the Eagle everywhere, ready for vengeance. To return to Richard and his misdeeds. One great fault amongst his courtiers was in the tyranny of fashion and the expense of dress. Such men keep no money that comes to them, yet they clip the king's coin and make it scarce. Except their sleeves slide upon the ground, they curse the robe-maker. They even follow a fashion which may be described as cutting the clothes to pieces, so that they have to pay for the piecing of the cloth together nearly twenty times the price of the cloth itself. Surely such followers of the fashion are not the men to be trusted. Yet we find that lords bestow liveries on such men, and choose them, not for any goodness or worth, but for their bragging and boasting. If lords would drive away the 'dagged' clothes and the 'Dutch' coats, and reprove robbers, and choose worthy men, the world would mend. Then I beheld how Wisdom presented himself at court, seeking admittance; wondering, as well he might, at the number of the household-retainers. But as soon as ever his true name became known, he was warned off the ground. 'Let's slay him,' quoth the sliding sleeves; and all the beardless boys mocked him. Then was Wisdom wroth, and said they should never win grace. Counsellors, Warriors, and Labourers are the true pillars of a realm; but lads of twenty-four years are not those whence Counsellors should be chosen. Rulers are chosen to uphold the law, not to spend the night in wakeful debauchery. But, fortunately, such misrule and riot cannot last for ever. Sooner or later comes a 'kew-kaw,' i. e. a change of fortune, when the robbers at last go to prison. Yet even then Bribery favours the bad, and mighty lords abet their evil followers. Fighting men from Chester pleaded in the courts in their own way, viz. with violence and intimidation; and those who dared to complain were in extreme danger. But at last the Lord of heaven arose in His righteous anger, summoned His archangels and angels, His barons and His bachelors, and rode against evil-doers in royal array. Then fell a deep calm, and the heavens waxed clear; and every man might see the moon move at midday, and the very stars pursuing after evil-doers.

Passus IV. Where was ever a king who kept so large a household as Richard did? So great were his expenses, that not even his unprecedented taxations could repay the poor for what his purveyors had exacted from them. But for credit, his men would have been drawn to the devil for the debts they owed. At last, when nothing was left but the bare bags, he determined to summon a submissive and corrupt parliament. When this venal assembly had come together, a clerk stood up, and asked them to vote supplies. Then some members pretended that they knew their duty, and made a shew as if they could not grant them; others sat in their places like mere ciphers; others were tale-bearers; others slumbered; others talked nonsense, or lost themselves in argument. Then there were others, newly elected, who were for dashing on at full sail; but the mast bent, and they were glad to strike sail to escape shipwreck. Some 'knew how it would all end;' others held always with the majority; whilst another set could talk of nothing but the money which the king owed to themselves. Others feared the lords, and forsook Do-well. [*Here the poem breaks off.*]

ERRATA IN VOLUME II.

P. 51, note to C. iv. 456, l. 6. *For* then just begun, *read* soon expected to begin.

P. 318. col. 1, l. 1. Insert a semicolon after 4. 85.

P. 392, col. 2, last line. Supply a full stop after **Ledene.**

P. 412, s. v. **Pelet.** For *pelete* read *pelet*.

NOTES.

NOTES

TO

PIERS THE PLOWMAN.

*** The reader is requested to observe that the C-TEXT is made the *basis* of these notes; and, whenever a reference is given, it is to the C-text, unless the letter 'A' or 'B' be expressly prefixed. In such a case, 'B. 1. 6' (*or* 'B. i. 6') would mean Text B, Passus 1, line 6.

At the beginning of some notes the references to the other texts are supplied. Thus '1. (b. pr. 1; a. pr. 1)' is to be understood to mean that the lines corresponding to line 1 (of Passus I of the C-text) are B-text, prologue, l. 1, and A-text, prologue, l. 1. When there is *no* corresponding line in the A-text, the statement '*not in* a' is sometimes added; so likewise for the B-text. Whenever the letter *a* appears by itself within a square bracket, thus—[a], it is to be considered as an abbreviation for 'A-text;' so with the letters *b*, *c*.

Sometimes a note is given upon a passage in [a] or [b], when there is no corresponding line in [c]. In such a case, a line is prefixed to the reference. Thus the reference to the 7th line of the prologue of the B-text appears as '— (b. pr. 7; a. pr. 7).'

NOTES TO C. PASSUS I. (B. PROLOGUE; A. PROLOGUE.)

Passus signifies a portion or 'fytte' of a poem. In an entertainment given to Queen Elizabeth at Kenilworth, a minstrel, after singing a portion of a song, was instructed to make 'a pauz and a curtezy, for *primus passus*,' i.e. to signify that the first part was over. See Ritson's Metrical Romanceës, vol. i. p. ccxxii. Compare—'Thus passed is the *first pas* 'of this pris tale;' William of Palerne, l. 161.

N. B.—The References are to the C-text, except when A or B is expressly prefixed.

C. 1. 1. [**B. prol. 1**; **A. prol. 1.**] *softe*, mild, warm. Cf. 'as *soft* as air;' Ant. and Cleop., v. 2. 314.

2. *I shop me into shrobbis*, I betook me to the shrubs, i. e. to such shelter as shrubs afford; in other words, to an out-of-door life, inde-

pendent of the shelter of a roof. The B-text has—*I shope me in shroudes*, i.e. I put myself into rough clothes, I put on rough clothes. The A-text has—*into a schroud*, i.e. into a rough outer garment. Cf. *shopen hem heremites*, arrayed themselves as hermits; B. prol. 57; A. prol. 54. *Shop*, lit. shaped; the phrase *I shop me* generally means *I got myself ready*, as in *he shop hym to walke*, he got ready to set off walking; Pass. xiv. l. 247. *As y a shepherde were*, as if I were a shepherd; referring (according to the context) either to the out-of-door life of the shepherd, or to his rough outer garments. Since *shepherd* is the reading of nearly all the MSS. of the C-text, it is clear that the word *shepe* (B-text), or *scheep* (A-text), has the same signification, viz. that of shepherd. In fact, John *Schep* (i.e. shepherd) was the assumed name of John Balle (Walsingham, ed. Riley, ii. 33); and in a rude hexameter, which gives the names of the leaders in Wat Tyler's rebellion, we have

'Jak *Chep*, Tronche, Jon Wrau, Thom Myllere, Tyler, Jak Strawe;'

where another reading for *Chep* is *Schep*. See Political Poems, ed. Wright, vol. i. p. 230. Again, in Lydgate's Chorl and Birde, pr. in Ashmole's Theatrum Chemicum, st. 48, p. 223, is the line—

'A *Chepys* Croke to the ys better than a Lance,'

i.e. a shepherd's crook would suit you better than a knight's spear. The word is still in use; see the entry '*Shep*, a shepherd' in Mr. Peacock's Glossary of Words used in Manley and Corringham (E. D. S.), with his examples. Some critics have rejected my explanation on the ground that *shep* is unknown! I may remind them that John Ball was a pastor rather than a sheep, and the example from Lydgate cannot be set aside. Let it be remembered that Chaucer has *hunte* for *hunter*, Kn. Ta. 1160; that *prisune* means *a prisoner*, Genesis and Exodus, ed. Morris, l. 2044; that *message* means *a messenger*, Chaucer's Man of Lawes Tale, l. 333, etc.; that *slep* means *a sleeper*, Ancren Riwle, p. 212; and observe the double use of *herd*, which does duty both for the A.S. *heord*, a flock, and A.S. *hyrde*, a guardian. The poet expressly tells us what his dress was like further on, where he describes himself as being 'thus robed in russett,' Pass. xi. l. 1. See note to that line.

3. *In abit as an ermite.* The simple shepherd's dress resembled that of a hermit. *Vnholy of werkes.* This Dr. Whitaker paraphrases by—'not like an anchorite who keeps his cell, but like one of those unholy hermits who wander about the world to hear and see wonders;' cf. l. 30 below, p. 5. Or it may simply be supposed to be inserted parenthetically, and to express the author's opinion of hermits in general; an opinion which he elsewhere repeats more than once. See particularly Pass. x. l. 203; and cf. note to l. 51 below.

5. 'And saw many cells, and various strange things.' The *cells* are the cells of the various religious houses which he visited; cf. Chaucer's Prol. l. 172, and see Cutts, Scenes and Characters of the Middle Ages,

p. 123. That the word should be spelt *selles* or *sellys* in some MSS. need not surprise us, since Dr. Morris prints *selle* in the very line of Chaucer to which I refer. I wish to add here, once for all, that it is unnecessary to refute, or even to mention, all the oddities of explanation that appear in Dr. Whitaker's notes. Here, for instance, he tells us that *cellis* ought to be *sellis*, inasmuch as it is 'pure Saxon, from *sellic*, wonderful;' but he omits to tell us how this compound adjective (*sél-líc*) could possibly produce the plural substantive *selles*. *Selcouthe* is from the A.S. *seld-cúð*, seldom known, strange, rare. It occurs again in Pass. xiv. ll. 175, 178. But I must beg leave to refer the reader, for the meanings of particular words, to the Glossary to this work, or to Dr. Stratmann's Old English Dictionary. It is needless to cite such references as may easily be found there; though, in the present instance, I will give them by way of example. *Selcouth* occurs (he tells us) in Layamon, l. 280; Genesis and Exodus, ed. Morris, l. 3972; Ancren Riwle, p. 8; Ormulum, l. 19217; King Alisaunder, ed. Weber, l. 154; William of Palerne, l. 2329; Prick of Conscience, l. 1518.

6. *Ac* is rightly translated by the *Bote* (= but) of the A-text. *May morwenyng;* the familiar expression *on a May morning* is almost equivalent to *once upon a time*. All readers of our early poets will remember the fondness which they exhibit for the month of May, especially when writing an exordium. Cf. Pass. xvii. l. 10.

Maluerne hulles, the Malvern hills in Worcestershire, on the border of Herefordshire. The poet mentions them thrice, viz. here, in l. 163 of this Passus (p. 15) and in Pass. x. 295. It may be that the first sketch of the poem was composed in that locality, but we must not be misled into supposing that the poem has much to do with Worcestershire. It is clear, both from very numerous allusions and from the whole tone of the poem, that the place which the poet knew best and most delighted to describe was the city of London. It cannot be too strongly impressed upon the reader (especially as the point has often been overlooked) that one great merit of the poem consists in its exhibition of *London* life and *London* opinions; and that to remember the *London* origin of, at any rate, the larger portion of the poem, is the true key to the right understanding of it. Though William is supposed to be bodily present on the Malvern hills, he is soon *fast asleep* there; and it is of the London world that he dreams.

7. *A ferly* [a, b, *not* c] means a wonder. Cf. 'And I will show you *ferlies* three;' Sir W. Scott: Ballad of Thomas the Rhymer. *Of fairy*, [a, b, *not* c] due to fairy contrivance. In William of Palerne (ed. Skeat), l. 230, we have the same expression *of feyrye* used to signify that a child is *of fairy origin*. On the word *fairy*, see Tyrwhitt's note to l. 6441 of the Canterbury Tales; and especially Keightley's Fairy Mythology, i. 12; ii. 239, 285. It is evident that the word is ultimately from the Latin *fatum;* whence Ital. *fatare*, to enchant; *fata* (probably short for *fatata*), a woman possessing supernatural power, a fay (Fr. *fée*). Cf. Span. *hada* or *hadada*, a fairy, witch; *hadado*, lucky; *hadador*, a sorcerer. It is worth remembering that the word *faerie* in Middle-English has three senses, none of them being equivalent to the

modern *fairy*. Thus it means (1) enchantment, as in the present passage; cf. Ch. Squ. Tale, l. 201; (2) fairyland; cf. Ch. Squ. Tale, l. 96; and note the expression 'the contree of Fairye' in the Tale of Sir Thopas; (3) the people of fairyland (collectively) as in l. 3 of the Wyf of Bathes Tale. It is used in the modern sense in Antony and Cleopatra, iv. 8. 12.

Me þouȝte, [a, b, *not* c] it seemed to me; A.S. *me þúhte* (from *þincan*), which is distinct from *þóhte*, the past tense of *þencan*.

——(b. pr. 7; a. pr. 7.) *Forwandred*, tired out by wandering; the A-text simply reads *of wandringe*. *Went me*, turned me, went; to *wend* originally meant to *turn*. *Me* is not here used as an 'ethic' dative, as illustrated in Abbott's Shakespearian Grammar, 3rd ed. sect. 220. We find the phrase '*wend þe* from wynne,' turn thyself from joy; Caedmon, ed. Thorpe, p. 56, l. 28. 'A! *wend te* awei!' ah! turn thyself away; Ancren Riwle, ed. Morton, p. 52. 'þus nou ssel eurich.... *him-zelue wende*,' thus now must every one turn himself; Ayenbite of Inwyt, ed. Morris, p. 269, last line. And at p. 180 of the last-mentioned work is a still clearer example—'ase þe wedercoc þet is ope þe steple, þet *him went* mid eche wynde,' as the weathercock that is upon the steeple, that turns itself with each wind. We have already had *shop me* (= betook myself) in l. 2.

——(b. pr. 10; a. pr. 10.) *Sweyued so merye*, sounded so pleasantly.

14. 'I looked eastward, according to the position of the sun, i. e. towards the sun;' or [*as in* a, b] 'on high, towards the sun.' The poet, in his vision, finds himself in a wilderness, that is, in the wide universe, with power to survey a large part of it. On the East side he beholds a tower which is the abode of Truth; i. e. of God the Father, as is more particularly explained in Pass. ii. 12; cf. viii. 232–279. To the West is a deep dale, the residence of Death and of wicked spirits, containing [a, b, *not in* c] a dungeon, which is elsewhere explained as being the castle of Care, and the abode of Falsehood or Lucifer; Pass. ii. 57. In the central space between these is the 'fair field' of this world (Matt. xiii. 38). Thus the poet beholds heaven before him, and the world beneath him, whilst hell lies behind him.

It is most interesting to observe that this magnificent conception was probably suggested to the poet by what he may have beheld on the occasion of seeing some Morality performed. There are several passages, especially in Passus xxi., which shew that he was quite familiar with the pageants which were then so popular. In a Dissertation on Pageants, by T. Sharp, there is an old drawing (an engraving of which is placed opposite to p. 23) which excellently illustrates the present passage. We learn from it that, in representing the Morality of the 'Castell of Perseuerance,' five scaffolds were erected for the purpose around an enclosed central space. On the South, was 'caro skaffold,' the scaffold representing the Fleshly nature of man; on the West was 'mundus skaffold,' or the scaffold representing the World; on the North was 'Belyal skaffold,' in allusion to the supposed abode of Lucifer in the North (see note to Pass. ii. 113); on the North-east, 'Coveytyse skaffold,' or the abode of Avarice;

and on the East 'deus skaffold,' or the abode of God. A careful examination of Mr. Sharp's work will render the whole matter sufficiently clear.

In the Chester Plays, ed. Wright, p. 10, the Creator is represented as saying—

'The worlde, that is bouth voyde and vayne,
I forme in the formacion,
With a *dongion of darckenes*,
Which never shall have endinge.'

21. *As the worlde asketh*, as the way of the world requires. In many other places, *aske* answers to our modern *require*. Cf. 'as matrymony askyth;' Myroure of our Lady, ed. Blunt, 1873, p. 192; and see Pass. ii. 34.

23. *Settyng*, planting [c, b]; *eringe*, ploughing [a]. *Swonken*, laboured. *Ful*, very; used like the German *viel*, though etymologically related to *voll*.

24. *That*, that which; 'and won that which these wasteful men expend in gluttony.'

26. *Contenaunce*, outward appearance. *Disgised* [b] *degyset* [a], decked out in strange guise. See a curious passage in Chaucer's Persones Tale (*de superbia*) about the 'strangeness and *disgisines*' of precious clothing. Cf. Knight de la Tour, ed. Wright, p. 64.

27. The A-text has *To* instead of *In;* the sense is the same.

28. *Ful harde*, very hardly, i. e. lived a very hard life. The B-text has *ful streyte*, very strictly. Observe that *-e* is a common adverbial ending.

29. *Heueneryche*, of the kingdom of heaven. This is an instance of a neuter noun forming the genitive case in *-e*. This genitive in *-e* is not common, except in the case of *feminine* nouns.

30. *Ancres*, anchorites. The word *ancre* is both masculine and feminine, as in the *Ancren Riwle*, i.e. the Rule of Anchoresses. See note to Pass. ix. 146.

31. *Carien*, wander, go up and down. The reader will observe that, as shewn by the reading of the B-text, the MSS. use *carien* and *cairen* as equivalent forms. The better form of the word is *cairen*. Compare examples of the use of Icel. *keyra* in Cleasby's Icel. Dict.; and, to the examples given by Stratmann s. v. *cairen*, add the following:—

'I am come hither a venterous Knight,
And *kayred* thorrow countrye farr;'
Percy Folio MS. ed. Hales and Furnivall, ii. 62. 116.
'Then I *kered* to a knight;'—id.; iii. 61. 118.

See also *keere*, *keered*, *kere*, and *kyreth* in the Glossary to the same work.

32. *For no*, etc., for (the sake of) any luxurious living, to please their body. Double negatives, like the *no* here following *noght*, are very common.

35. William speaks [b. 33, *not in* c] of the guiltless or honest minstrels, who played instruments merely to gain a livelihood; but this class of men had a bad name, and he proceeds to satirise the unscrupulous jesters and slanderers, whom *alone* he mentions in the C-text. The subject

of *minstrels* is very fully treated of in Ritson's Ancient Romances, vol. i, in Warton's History of English Poetry, Percy's Reliques, etc. See also Chambers' Book of Days, i. 430. Ritson tells us that the instruments they used were the harp, fiddle, bagpipe, pipe, tabour, cittern, hurdy-gurdy, bladder (or canister) and string, and, possibly, the Jew's-harp. The minstrels of King Edward III.'s household played the trumpet, cytole, pipe, tabret, clarion, and fiddle.

Another name for them is *gleemen*. *Jangelers*, *Jesters*, *Japers*, *Disours* (story-tellers), *Jougleors* or *Jugglers* (*joculatores*), all belong to the same fraternity. Cf. Pass. iii. 99. See also Tyrwhitt's note on Chaucer, Cant. Tales, 11453.

——(b. pr. 35; a. pr. 35.) *Iapers*, jesters; *Iangelers*, idle talkers, chatterers, babblers. Cotgrave gives—'*Iangler*, to jangle, prattle, tattle saucily or scurvily;' and—'*Jangleur*, m. a jangler, saucy pratler, scurvy tatler, scurrile jeaster.' See note to Pass. iii. 99. The phrase 'Judas's children' is equivalent to 'children of Satan,' the reference being to Judas Iscariot. See note to Pass. xi. 220; and cf. Pass. xix. 175, 176.

37. 'Invent foul fancies for themselves, and make fools of themselves, and (yet) have their wit at their will, (able) to work if they wished.' The sentence is elliptical, and incomplete; we must mentally connect with the next line by saying—'*as for such fellows*, that which Paul preaches about them, I might (but will not) prove it (*or* adduce it) here; (else might I be blameworthy myself, since) he who speaks slander is Lucifer's servant.' The text of S. Paul which William does *not* quote is *Qui non laborat, non manducet* (2 Thess. iii. 10), which is written in the margin of the Oriel (B-text) MS. The quotation *Qui, etc.*, is *not* from S. Paul, nor does William say that it is; yet it has some resemblance to Eph. v. 4, Col. iii. 8.

41. *Yoden*, went; equivalent to A.S. *ge-eodon*. The A-text has *eoden* (A.S. *eodon*) here, at least in the Vernon MS.

42. *Hure*, their. The bag or wallet was the beggar's inseparable companion, and was used for receiving the broken pieces of meat and bread bestowed upon him as alms. Cf. Pass. x. 120, 154. He also always carried a *bourdon*, or *staff*.

'That maketh beggares go with *bordon* and *bagges*.'

Song of the Husbandman; see Polit. Songs (Camd. Soc. 1839), p. 150. See also Barclay's Ship of Fools, ed. Jamieson, i. 305.

Ycrammyd, crammed, the *y-* being the A.S. prefix *ge-*.

43. *Atten*, at the. It is also written *at the*, *at then*, or *atte;* and very frequently *atten ale* is written *atte nale*. In Chaucer's Cant. Tales, ed. Tyrwhitt, 6931, we find *at the nale;* where most of the MSS. printed in the Six-text edition (Group D, l. 1349) have *atte nale*. So also *at the nende* for *at then end*. *Then* or *ten* is the dative of the article; hence this corruption is generally found after a preposition. Another similar corruption is *the tone*, *the tother*, from *that one*, *that other;* where the *t* is the sign of the neuter gender, as in *tha-t*, *i-t*; compare the Latin *d* in *i-d*, *quo-d*, *illu-d*. *Ale* here means an *ale-house*, and such is the best interpretation of it in Launce's speech in Two Gent. of Verona, ii. 5. 61—'Thou hast

not so much charity in thee as to go *to the ale* with a Christian;' for only just above Launce says again—'If thou wilt, go with me *to the ale-house*.' See Staunton's Shakesp. vol. i. p. 43. Respecting *ale*, see Babees Book, ed. Furnivall, p. 208; Chambers' Book of Days, i. 637; Our English Home, p. 88.

44. The B-text has *hij* for *þey*; and [a] has *heo*. *Hij* is written for *hy*, a variation of *hi*, much as *ij* is written for *ii* or *y* in Dutch.

45. Compare

'And ryght as *Robertes men* · raken [*wander*] aboute
At feires & at ful ales · & fyllen the cuppe.'
Pierce the Ploughmans Crede, l. 72.

'Robartes men, or Robertsmen, were a set of lawless vagabonds, notorious for their outrages when Piers Plowman was written. The statute of Edw. III. (an. reg. 5, c. xiv.) specifies "divers manslaughters, felonies, and robberies, done by people that be called *Roberdesmen*, *Wastours*, and *drawlacches*." And the statute of Richard II. (an. reg. 7, c. v.) ordains, that the statute of King Edward concerning *Roberdesmen* and *drawlacches* should be rigorously observed. Sir Edward Coke (Instit. iii. 197) supposes them to have been originally the followers of *Robin Hood* in the reign of Richard I. See Blackstone's Comm. bk. iv. ch. 17.'—Warton's Hist. Eng. Poetry, vol. ii. p. 95, ed. 1840. William of Nassyngton says that they tried the latches of people's doors, contrived to get into houses, and then extorted money either by telling some lying tale or playing the bully. See Pass. viii. 11, and the confession of *Roberd the robber* in the B-text, Pass. v. 469. See also the description of the *wastour*, Pass. ix. 149; and of the *brytonere*, id. 152.

48. *Seint Iame*, i. e. Saint James or Santiago. His shrine at Compostella, in Galicia, was a famous place of pilgrimage; see Southey's poem of The Pilgrim to Compostella. Cf. Pass. v. 122. See a good popular account of him in Chambers' Book of Days, ii. 120 (July 25). A book called the Stacyons of Rome and The Pilgrims' Sea-voyage (ed. Furnivall, 1867, for the Early English Text Society) well illustrates this passage. Rome abounded with shrines at which several thousands of years of remission from purgatory could be obtained. The Sea-voyage is a satire upon the inconveniences of the pilgrimage to Compostella. For a note on *Palmer*, see Pass. viii. 162. For a good popular article on the Pilgrims of the Middle Ages, see pp. 157–194 of Scenes and Characters of the Middle Ages, by the Rev. E. L. Cutts. Out of the numerous allusions to Saint James in early writers, I select the following:—

'At Rome sche hadde been, and at Boloyne,
In Galice at seynt Iame, and at Coloyne;'
Chaucer's Prol. 465.

Cf. Marco Polo, ed. Yule, ii. 259; Skelton, ed. Dyce, i. 106.

49. It is remarkable that the author should have changed the ironical expression *wyse tales* of the A-text and B-text into the more prosaic *unwyse tales* of the C-text. He seems to have wished to guard against all possibility of a mistake as to his real opinion.

50. That pilgrims were privileged to exaggerate pretty freely, seems to have been very generally understood. Thus in Trevisa's translation of Higden's Polychronicon, i. 225, we find a passing allusion to 'pilgrims and palmers, þat faste con liȝe.' And see Wordsworth's Eccl. Biog. 4th ed. i. 312.

51. See the chapter on Hermits in Cutts' Scenes and Characters of the Middle Ages, pp. 93–151. He rightly observes that the popular notion of a hermit, viz. that he lived altogether in retirement, is quite wrong as far as concerns England in the fourteenth century. A man could only become a hermit by consent of the bishop of the diocese, and he was admitted as hermit in a formal religious service. Mr. Cutts gives a summary of the service for habiting and blessing a hermit, from the Pontifical of Bishop Lacy of Exeter, of the fourteenth century; another account may be found in Lewis's Life of Bishop Pecock, ed. 1744, p. 94. Mr. Cutts observes that the hermit 'dressed in a robe very much like the robes of other religious orders; lived in a comfortable little house of stone or timber; often had estates, or a pension, for his maintenance, besides what charitable people were pleased to leave him in their wills, or to offer in their lifetime; he lived on bread and meat, and beer and wine, and had a chaplain to say daily prayers for him, and a servant or two to wait upon him; his hermitage was not always up in the lonely hills, or deep-buried in the shady forests—very often it was by the great high roads, and sometimes in the heart of great towns and cities.' The last assertion, strange as it may seem, is abundantly evident from a very extraordinary passage which appears in Piers the Plowman (in the C-Text *only*), viz. at Pass. x. 140–218. There was even a hermitage upon London wall; Riley's Memorials of London, p. 117. Compare also the description of 'an heap of hermits;' Pass. ix. 183; and the passage about hermits in Pass. xviii. 6–36.

52. Our Lady of Walsingham's shrine was much resorted to; its celebrity almost surpassed that of St. Thomas's shrine at Canterbury. In Blomefield's Norfolk we read that King Henry VIII. walked barefoot from Barsham to this shrine [no very great distance] and presented Our Lady with a necklace of great value. He also tells us that the common people had an idea that the Milky Way pointed towards Walsingham, and they called it *Walsingham-way* accordingly. It is remarkable that the Milky Way is, in Spain, called *the road to Santiago*; see Quart. Review, Oct. 1873; p. 464. The reason is obvious, viz. that the roads leading to such places of pilgrimage were as crowded with pilgrims as the Milky Way is with stars. It is impossible to cite all the numerous references to Walsingham. The best account is that given by Erasmus, in his Colloquy entitled Peregrinatio Religionis Ergo; an abstract of which will be found in Cutts' Scenes and Characters of the Middle Ages, p. 180. Quotations from the original will be found in the Percy Folio MS. iii. 465–471, in the essay prefixed to the ballad beginning—'As yee came ffrom the holy land Of *walsingham*;' to which the reader is particularly referred. See also Weever's Funeral Monuments, pp. 111, 131; Paston Letters, ed. Gairdner, i. 48. Ruins of the convent, with two wells called the 'wishing-wells,' are still to be seen at Old Walsing-

ham, Norfolk. The monastery was founded for Augustinian or Black Canons. See Chambers' Book of Days, i. 795, ii. 8, 174. The significance of the word *wenches* will best appear from the notice of the 'wenches' whom the Sompnour had 'at his retenue,' as described not far from the beginning of Chaucer's Freres Tale; or from the Examination of William Thorpe, in Foxe's Acts and Monuments, who told Archbishop Arundel—'I know well that when divers men and women will goe thus, after their owne wils and finding out, on pilgrimage, they will ordaine with them before, to have with them both men and women, that can well sing wanton songs.' And see Wyclif's Works, ed. Arnold, i. 83.

53. *Lobies*, loobies or lubbars; *longe*, tall. Compare the following curious example. 'Dauid with a mighty stroke of a stone out of a slyng hyt Goly on the heed; and leyd hym streyght alonge on the grounde, as *longe a lobour* as he was.' Horman's Vulgaria, leaf 269.

54. In Chaucer's Monkes Prologue, the *cope* is the mark of a *monk;* in Pierce the Ploughman's Crede, it is that of a *mendicant friar*. In Chaucer's Prologue, the Frere has a semi-cope. See also l. 59 below, and Pass. x. 210.

55. *And made hem-selue* is a sort of translation of the older phrase of the B-text, which has *And shopen hem*, i. e. and arrayed themselves as; see note to l. 2.

56. The four Orders of mendicant friars are severely satirized in The Ploughman's Crede; see notes in my edition on ll. 29, 486. They were the Carmelites (white friars), Augustines (Austin friars), Jacobins or Dominicans (black friars), and Minorites (gray friars). They are easily remembered by Wycliffe's jest upon them; for which see note to Pass. xi. 220.

58. To *glose* is to comment upon. The commentaries often strayed from and superseded the text. See Chaucer, Sompnoures Tale, l. 80. *As hem good lykede*, as it pleased them well. *Lykede* is very frequently thus employed as an impersonal verb. *Hem* is the dative case. *Good* is an adjective, but is used here with an adverbial force.

60. The B-text has *maistres freris*, master-friars; where the two nominatives plural are in apposition. *At lykyng* [b, a, *not* c], at their liking, as they like.

62. 'Since Love has turned pedlar.' This alludes to the money received by friars for hearing confessions. Besides this, the friars literally resembled pedlars when they carried about with them knives and pins to give away to women. See the description of the *Frere* in Chaucer's Prologue.

64. The three texts differ here, using different expressions for the same thought. The sense of the B-text is—'Except Holy Church and they [the friars] hold better together, the greatest mischief on earth will be increasing very fast.' The regular friars and secular clergy were so far from 'holding together,' that they quarrelled fiercely as to the right of hearing confessions. See Pass. vii. 120.

66. See Chaucer's description of a *Pardonere*, in his Prologue; and Massingberd's English Reformation, p. 127. For a passage on papal bulls, see Wyclif's Works, iii. 308.

69. *Of falsnesse of fastinges*, of breaking their vows of fasting. The first *of* belongs to *asoilie* or *assoilen*. The Vernon MS. of the A-text has *and fastinge*, as printed; but MSS. T. and U. have *of* for *and*, which is certainly better.

70. *Lewede*, unlearned; it exactly answers (in sense) to the modern adj. *lay*. *Lyuede hym wel*, believed him entirely.

72. The B-text and A-text have *He bonched*, etc.; lit. he banged them with his brevet, and bleared their eyes. We should now say, he thrust his brevet in their faces. The word is *bouched* in Mr. Wright's edition, but my collation of MSS. shews this to be an error; and, indeed, no such word as *bouch* exists. On the other hand, we find 'Bunchon, *tundo*, *trudo*,' in the Prompt. Parvulorum; Palsgrave gives—'To bounche or pusshe one; he buncheth me and beateth me, *il me pousse*.' Lydgate also, as quoted in Halliwell's Dictionary, s. v. Bonchen, has—'They bonchen theire brestis with fistes wondre soore;' MS. Ashmole 39, fol. 47; Skelton has—'With that he gaue her a *bounce*,' ed. Dyce, i. 158; and in Horman's Vulgaria, leaf 135, back, I find—'He came home with a face all to-bounced, Domum reuersus est facie contusa.'

To *blear one's eye* is a common phrase for to blind, delude, cajole. See Chaucer, C. T. 3863, 4047, 17201.

'Wyth fantasme, and fayrye,
Thus sche *blerede hys yye*.'

Ly Beaus Disconus, l. 1432; Ritson's Met. Rom. vol. ii.

73. *Rageman*; properly a catalogue or roll of names; here applied to the charter or bull with numerous bishops' seals. Mr. Wright has a long note upon the word *Ragman-roll* at p. 81 of his Anecdota Literaria, 1844. He prints, at p. 83, a poem with the title of 'Ragman-roll,' from MS. Fairfax 16. There was even a game with this name, which is described in Wright's Homes of Other Days, p. 247. In imitation, probably, of the bull with many seals hanging from it, a parchment-roll was provided, on which were written verses descriptive of persons' characters; and against each verse was fastened a string. The parchment was rolled up, with the ends of the strings hanging out. The player chose one of the strings, and thus learnt his character. Gower alludes to this game, Conf. Amant. ed. Pauli, iii. 355. See also Skelton, Garlande of Laurell, l. 1490, and Dyce's note; P. Pl. Crede, l. 180; Cowel's Law Dictionary; Towneley Mysteries, p. 311; and Todd's Johnson, s. v. *rigmarole*. And see note to Pass. xix. 122.

Rings and *brooches* are often thus mentioned together. Near the end of the Pardoner's Tale, Chaucer makes the Pardoner ask the people to offer 'broches, spones, ringes.'

76. 'Were the bishop a truly holy man, or worth (i. e. fit to have) both his ears, his seal would not be sent (to the pardoner, for him) to deceive the people with.' The expression *blessid* is used by the poet to mean 'truly righteous' or 'truly holy,' as we learn from his use of it in Pass. x. 13, q. v. The phrase 'worth both his ears' is a satirical expression,

signifying that the person spoken of is one to whom his ears are of some use, not one who turns a deaf ear to the complaints of the poor.

78. 'Yet it is not against the bishop that the young fellow preaches; for (often) the parish-priest and he (agree to) divide the money, which the poor people would else get.' Sometimes, instead of quarrelling (as described in Pass. vii. 120), the priest and pardoner compounded matters, and divided the spoil. Chaucer, however, in his Prologue, l. 704, makes the pardoner more than a match for the parson, and represents him as cheating both the parish-priest and his flock too. The phrase *nost by þe bysshop* might also be translated to mean 'not by the bishop's leave,' but the two preceding lines shew that the pardoner could easily obtain such leave. Hence we must consider it as spoken ironically, meaning—'But you may be sure it is never against the bishop that he preaches.' The use of *by* in the sense of *against*, or *with reference to*, is common in Middle English. See 1 Cor. iv. 4, and the examples in Trench's Select Glossary and Eastwood and Wright's Bible Word-book.

80. *Yf þei ne were*, if they did not exist; we should now say, if it were not for them. It is a common Middle-English idiom.

82. *Pestelence tyme.* There were three great pestilences which were long remembered, viz. in 1348–9, 1361–2, and 1369; we may even count a fourth, in 1375–6. See note to Pass. vi. 115. The first was also called the *great* pestilence, and is probably here meant. In Pass. vi. 115, William speaks of *these pestilences*, with obvious reference to the *first and second* ones.

83. *To haue*, i.e. and petitioned the bishop that they might have. Cf. Chaucer, Prologue, where he says of the good parish priest,

> 'He sette not his benefice to huyre . . . .
> And ran to *Londone*, unto seynte Poules,
> *To seeken him a chaunterie for soules.*'

84. These chantry-priests, who 'sang for simony,' were sometimes called *annueleres*; see Chaucer, Chan. Yeom. Tale, l. 1. The little side-chapels, in which they sang their *annuels*, or anniversary masses for the dead, were called *chantries*, a name which still survives. See a curious note on the arrangements at St. Paul's Cathedral, in Dean Milman's History of Latin Christianity, vol. vi. p. 373, note *h*.

85. The whole of the passage in ll. 85–217 (b. pr. 87–209) is peculiar to the later texts of the poem, and is not found in the A-text, or earliest draught, with the exception of six lines, found in A. pr. 84–89. It is of much interest and importance, and refers entirely to *London*; it was probably inserted here, because London has just been mentioned.

86. *Crownynge*, i.e. the tonsure, which was a token of their clerical calling. Wyclif has the same expression; Wyclif's Works, ed. Arnold, iii. 447. On the tonsure, see Mrs. Jameson, Legends of Monastic Orders, p. xxxii. Mr. Peacock, in his notes to Myrc, p. 69, gives a long list of references.

89. 'Lie (i.e. lodge, dwell) in London during Lent, and at other times.'

90. *Tellen*, count. Formerly, the three principal courts of law, the

King's Bench, the Common Pleas, and the Exchequer, had a separate jurisdiction. The Exchequer decided only such cases as related to the collection of the revenue, and hence the ecclesiastics who held office in it are said here to *challenge* (i. e. to *claim*) the King's debts from the various *wards* or divisions of the city. The *wardmote* is the court, or *meeting*, held in each ward; see it fully described in the Liber Albus, p. 33. They also claimed for the King all *waifs* and *strays*, i. e. property without an owner and strayed cattle (as Mr. Wright explains it); but see *streyues* in the Glossary.

'Summe beth in ofice wid the king, and gaderen tresor to hepe,
And the fraunchise of holi cherche hii laten ligge slepe.'
Political Songs (Camd. Soc. 1839), p. 325.

We read also in the complaint of the Ploughman (Polit. Poems, i. 325), the following account of the 'canons seculer:'—

'They have great prebendes and dere,
Some two or three, and some mo;
A personage to ben a playing fere,
And yet they *serve the King also*,
And let to ferme all that fare
To whom that woll most give therefore;' etc.

Compare Wyclif's Works, iii. 215, 277, 335.

93. Wyclif complains in the same strain—'But our Priests ben so busie about wordlie [*worldly*] occupation, that they seemen better Baylifs or Reues, than ghostlie Priests of Jesu Christ.' Two Treatises against Friars, ed. James, p. 16. See also Wyclif's Works, ed. Arnold, iii. 277, 335. On the duties of a Treasurer, see the Babees Book, p. 318.

95–124. (*not in* b, a.) This curious passage is peculiar to the C-text. The Ilchester MS. is here fuller, and gives a part of what must have been the true form of lines 107–123, where the lack of alliteration shews that some corruption has crept into the text.

96. The sense of ll. 96–102 is—'Ye suffer idolatry in many different places, and boxes, bound with iron, are set forth, to receive the toll paid through such untrue sacrifice. In remembrance of miracles, much wax hangs there (at the shrine); all the world knows well that the stories told cannot be true. But ye prelates suffer laymen to live and die in such misbelief, because it is profitable to you to purseward.' The term *idolatry*, as applied to the worship of images, may be found in Wyclif; Works, ed. Arnold, iii. 462. On the next page we find—'hit semes that this offrynge to ymagis is a sotile caste of Anticriste and his clerkis, for to drawe almes fro pore men, and cumber worldly prestis with muck, that thai nouther know God ne hemselfe,' etc.; see also p. 293.

It is right to add that there is probably a special force in the epithet 'bound with iron' as regards the boxes mentioned in l. 97. It seems that such boxes were known to be meant for the reception of alms. This appears from a passage in Riley's Memorials of London, p. 586, where it is recorded how a certain William Derman was punished with the pillory because he 'pretended to be, and called himself, a domestic and serjeant

of the House or Hospital [of Bedlem] aforesaid, for collecting alms and other works of charity for the said hospital. And so, under false colour, he walked about the city *with a box bound with iron*, . . . and collected many alms therein.'

There is another allusion to these alms-boxes in B. xv. 208.

103. *Ich lyue wel*, I verily believe.

106. *Ful*, fell. The various readings are *fil* and *fel*.

109. *Syngen*, sin. This curious form of the verb occurs frequently in the C-text (MS. P); cf. A.S. *syngian*. The story of Hophni and Phinehas, alluded to in the B-text, x. 280–282 (p. 306) is, in the C-text, placed here, in the Prologue. Cf. 1 Sam. iv.

119. *Maumettes*, idols. Thus, in the Persones Tale (De Avaritia), Chaucer says—'an idolastre peraventure ne hath not but o *maumet* or two, and the avaricious man hath many; for certes, every florein in his coffre is his *maumet*.' The Old French *mahommet*, an idol, shews that the word is borrowed from the name of Mahomet. The false notion that the Mahometans were idolaters was very prevalent in the middle ages. Colonel Yule, in his edition of Marco Polo, vol. i. p. 174, quotes from Weber's Metrical Romances (vol. ii. p. 228) the following lines:—

'Kyrkes they made of crystene lawe,
And here *maumettes* lete downe drawe.'

He adds—'Don Quixote too, who ought to have known better, cites with admiration the feat of Rinaldo in carrying off, in spite of forty Moors, a golden image of Mahomed.' See also Selden, in his Table Talk, art. *Popery*. The word is not to be confused with *mammet*, a doll or puppet, as is often done.

125. (b. pr. 97.) *Houres*, i. e. canonical hours, prayers made at stated times in the day; see *Hours* in Hook's Church Dictionary, and the full account in the Ancren Riwle, p. 21. Cf. Pass. ii. 180.

126. *Drede ys*, there is a fear; it is to be feared.

127. *Constorie*, also spelt *Consistorie*, which is the fuller and more correct form; a church-council or assembly of prelates. It is here used of the Last Great Assembly held by Christ at the Day of Judgment. '*Consistory*, a word used to denote the Court Christian, or Spiritual Court. Every bishop has his consistory court, held before his chancellor or commissary, in his cathedral church, or other convenient place of his diocese, for ecclesiastical causes;' Hook's Church Dictionary. Cf. Pass. iv. 179, 476; also B. ii. 177.

131. I. e. Peter deputed the power of the Keys to the four cardinal virtues, viz. Prudence, Temperance, Fortitude, and Justice; see Pass. xxii. 274–310. The old English names are Sleight, Temperance, Strength, and Doom; see Ayenbite of Inwyt, p. 124, where we read further that—'Thise uour uirtues byeth y-cleped cardinals, uor thet hi byeth he*gh*est amang the uirtues, huer-of the yealde [*old*] filosofes speke. Vor be thise uour uirtues the man gouerneth himzelue ine thise wordle, as the apostles gouerneth holy cherche be his cardinals.' Compare Pass. xxii. 409–425, p. 575. So in Shakespeare, Henry VIII, iii. 3. 103—

'Upon my soul, two reverend *cardinal virtues*!
But *cardinal sins* and hollow hearts I fear ye.'

132. *Closynde ȝates*, closing gates. This is a sort of translation of the Latin *cardinalis*, which is derived from *cardo*, a hinge. The power of the keys is, as it were, made for the moment into a power of the hinges.

133. *Ther*, where. This sense of *there* should be carefully observed. Cf. l. 204 (b. pr. 190).

To closye with heuene, to close heaven with. The reader of Middle English must note, once for all, that the preposition *with* is commonly so placed as to follow its verb immediately. Thus, in the B-text, ii. 31, *to marye with myself* means 'to marry myself with;' and in the same, ii. 116, *to wratthe with treuthe* means 'whereby to make Truth angry;' both of those passages were altered in the C-text, as if to avoid the apparent ambiguity. So in Chaucer's Squire's Tale, l. 471, *to helen with your hurtes* means 'to heal your hurts with;' and in l. 641, *to helen with this hauk* means 'to heal this hawk with.' See also Pierce the Ploughman's Crede, l. 116, etc.

We may also note the occasional use of the infinitives in *-ye* or *-ie*; thus *to closye* is to close; so *asoilie*, in l. 68, and *rebukie* in l. 110 above; *cracchy*, B. prol. 186. It occurs also in the present tense, as in *louye*, i.e. may love, in l. 149 below.

134. *At court*, at the court of Rome. The B-text has *atte courte*, i.e. at the court. *Cauȝt han*, have caught; B-text, *cauȝt of*, i.e. received. The author revised his work in the minutest particulars, as is evident throughout. It is impossible to point out the extremely numerous variations, which the reader can only discover by a careful comparison of the texts.

—— (b. pr. 111.) I *can* speak more, for I have much I could say about them; yet I *cannot* speak more, out of reverence, for the power of electing a pope is a high and holy thing. Such seems to be William's meaning. Observe that the C-text has an entirely different and less ambiguous line, viz. l. 138.

139. (b. pr. 112.) Tyrwhitt rightly supposed that this part of the poem was written after the death of the Black Prince, when his son Richard was heir-apparent. This limits the date of composition of this portion (as it appears in the B-text) to the period between June 8, 1376, and June 21, 1377.

141. *Kynde witte* (a very common phrase in our author) is what we now call *common sense*.

143. 'Contrived that the commons should provide their provisions' [c]; *or*, 'Contrived that the commons should provide for themselves' [b]; where *themselves* appears to be equivalent to *all of them*.

144. *Alle craftes*, all handicrafts; the B-text has *Of kynde witte craftes*, handicrafts that could be pursued by help of common intelligence. Besides the king, knights, clergy, and commons, there was a fifth class, of ploughmen, etc., mere tillers of the soil, who were looked upon as inferior to the rest. The B-text is here more explicit.

—— (b. pr. 123; *not in* c, a.) I have no doubt that the *lunatic* is *William himself*. He is here expressing his favourite loyal hope that the king may so govern as to be beloved by all loyal subjects. For the use of *lunatic* there are three reasons: (1) it conveys a touch of satire, as though it were a mad thing to hope for; (2) a *lunatic* is privileged to say strange things; and (3) he expressly declares, at the beginning of Pass. xv. (B-text), that people considered him a *fool*, and that he *raved*. This opinion he bitterly adopts. He makes the lunatic, however, speak *clergealy*, i. e. like a scholar.

The word *thing* does not necessarily imply contempt; it merely signifies a creature, a person. Cf. 'For he was a ful dughti *thing*;' Cursor Mundi (Text C), l. 8182; ed. Morris.

149. *Leue*, grant. No two words have been more hopelessly confused than *leue* and *lene*. See *Leue* in the Glossary. The line means—'And grant thee to govern thy land, so that loyalty (i. e. thy lieges) may love thee.'

151. Conscience [*B-text*, the angel] condescends to speak, but only in Latin, since common people ought not to be told how to justify themselves; all who could not understand Latin or French had best suffer and serve. The angel's reproof to the king is in Leonine or riming verses, of which the first is a hexameter, and is put into the mouth of the king himself. The remaining six [six in the B-text, but the C-text omits the last but one of them] are alternate hexameters and pentameters, and contain the angel's charge to the king. The verses may have been composed by William himself, and may be thus translated:—

(You say) 'I am a king, I am a prince,' (but you will be) neither perhaps hereafter.
O thou who dost administer the special laws of Christ the King,
That thou mayst do this the better, as you are just, be merciful!
Naked justice requires to be clothed by thee with mercy;
Whatever crops thou wouldst reap, such be sure to sow.
If justice is stripped bare, let it be meted to thee of naked justice;
If mercy is sown, mayest thou reap of mercy!

It may be added, that long pieces of advice to kings are common at this period of English. Compare Gower's Confessio Amantis, lib. vii.; Occleve's poem, entitled De Regimine Principum; and William's own poem of Richard the Redeless.

—— (b. pr. 139; *not in* c, a.) *Goliardeys*. 'Un goliardois, Fr.; *Goliardus*, or *Goliardensis*, Lat. This jovial sect seems to have been so called from Golias, the real or assumed name of a man of wit, toward the end of the thirteenth century, who wrote the Apocalypsis Goliae, and other pieces in burlesque Latin rimes, some of which have been falsely attributed to Walter Map . . . In several authors of the thirteenth century, quoted by Du Cange, the *Goliardi* are classed with the *joculatores et buffones*.'—Tyrwhitt; note on l. 562 of Chaucer's Cant. Tales. But it would appear that *Golias* is the sole invention of Walter Map, and that the original 'Golias' poems are really his. He named his imaginary Bishop Golias after the Philistine slain by David; not without

some reference, perhaps, to the O. Fr. *goule*, Lat. *gula*, gluttony. Soon after, *Goliardus* meant a clerical buffoon; later still, it meant any *jougleur*, or any teller of ribald stories; in which sense it is used by Chaucer; Prologue, l. 560. 'A mynstralle, a *gulardous*' is mentioned in Rob. of Brunne, Handlyng Synne, l. 4704. See Morley's English Writers, vol. i. p. 586. William's *Goliardeys* is 'a glutton of words,' one full of long pieces which he could recite; cf. the Latin phrase *helluo librorum*. He is here made to quote, in an altered form, two lines which are also found as under :—

'O rex, si rex es, rege te, vel eris sine re, rex;
Nomen habes sine re, nisi te recteque regas, rex.'
Political Poems, ed. Wright, i. 278.

—— (b. pr. 143; *not in* c, a.) The commons are not supposed to have understood the angel's advice given in Latin, but they just knew as much as was good for them to know; they could just say—

'Precepta regis sunt nobis vincula legis.'

☞ There is a slight alteration here in the C-text; for notes to B. prol. 146–191, see l. 165–205 below.

159. (br. pr. 210; a. pr. 84; *see* p. 18.) Lines 159–164 (b. pr. 210–215, a. pr. 84–89) will be found in Texts A and B also (*see* p. 18); but it will be observed that this passage comes very much earlier in the C-text than in the B-text, having been transposed from its former place. The law-sergeants are here spoken of. 'Lawyers were originally priests and of course wore the tonsure; but when the clergy were forbidden to intermeddle with secular affairs, the lay lawyers continued the practice of shaving the head, and wore the coif for distinction's sake. It was at first made of linen, and afterwards of *white silk*;' British Costume, p. 126. It was a sort of skullcap; Strutt, Manners and Customs, iii. 76. And see Brand, Pop. Antiq. ed. Ellis, iii. 117, note. The white silk hoods are again alluded to in Pass. iv. l. 451.

161. (b. pr. 212; a. pr. 86; *see* p. 18.) *To plede*, to plead; the B-text has *plededen*, pleaded. This verb is derived from the O. Fr. *plet*, a plea, which is shortened from the Lat. *placitum*, an opinion. By the Statute of 36 Edw. III, c. 15 (A.D. 1362), it was enacted that pleadings should henceforward be conducted in English, but recorded in Latin. They were not *recorded* in English till the fourth year of George II.

The *penny* was an important coin in the time of Edward III.; but it should be observed that *any* coin, such as a florin, could be sometimes called a *penny*, in which case a *half-penny* would mean the half-florin, and a *farthing* (*fourth-ing*) the fourth part of the florin. See note to Pass. iii. 157. There is a satirical poem in praise of 'Sir Peny,' who was much sought after by all men, including lawyers. See Hazlitt, Early Popular Poetry, i. 165.

162. (b. pr. 213; a. pr. 87; *see* p. 18.) *Vnlose*, unclose, i. e. open; indeed, the Cotton MS. reads *open*. The A-text likewise has *vnlosep*, unclose; but the B-text has *vnlese*, which is a bad spelling and should rather be *vnlose*.

163. (b. pr. 214; a. pr. 88; *see* p. 18.) 'Thou mightest better measure the mist on Malvern hills than get a *mum* out of their mouth, until money be exhibited to them.' A *mum* is anything approaching to a word, a *mumble;* as may be well illustrated from the Towneley Mysteries, p. 194, where we find the line—

'Though thi lyppus be stokyn [*tightly closed*], yit myght thou say *mom!*'

In the Merry Wives of Windsor, v. 2. 6, Slender says—'I come to her in white, and cry *mum!*' The whole of this passage is imitated by Lydgate in his London Lyckpeny; see Specimens of English, 1394–1579, ed. Skeat, p. 24.

☞ **Observe the break here in the B-text; the transposed passage (see Note to C. 1. 159) ends here.**

165. (b. pr. 146; *not in* a.) This well-known fable, of the rats and mice trying to hang a bell round the cat's neck, is nowhere so well told as here. Mr Wright says—'The fable is found in the old collection, in French verse of the fourteenth century, entitled Ysopet; and M. Robert has also printed a Latin metrical version of the story from a MS. of the same century. La Fontaine has given it among his fables.' It is a well-known story in Scottish history, that this fable was narrated by Lord Gray to the conspirators against the favourites of King James III., when Archibald, Earl of Angus, exclaimed, 'I am he who will bell the cat;' from which circumstance he obtained the name of Archibald Bell-the-Cat. In the present instance, the rats are the burgesses and more influential men among the commons; the mice, those of less importance. The cat is Edward III.; the kitten is his grandson Richard, then heir to the crown (1376–7).

Certainly Skelton had carefully read Piers the Plowman; and he too alludes to the fable in his Colin Clout, ll. 162–5 (ed. Dyce, i. 317).

The word *raton* is not uncommon; it is often called *rotten*, as in the line—'Here a *rotten*, here a mousse;' Chester Plays, ed. Wright, p. 51.

—— (b. pr. 152; *not in* c, a.) *Doute* in Middle English almost always means *fear*, as here. *Loke*, look about us; cf. l. 187 (b. pr. 172).

173. (b. pr. 155.) *Ous lotheth*, it loathes us, i. e. we loathe.

176. (b. pr. 158.) The reading *resonable* of the C-text makes it obvious that the form *renable* of the B-text is a mere contraction of the same word; MS. G. (C-text) has *resnable*. Chaucer has the same contracted form in the Freres Tale, l. 211—'And speke as *renably*, and faire, and wel.' Again, in Myrc's Duties of a Parish Priest (ed. Peacock, 1868), the Cotton MS. has '*renabulle* tonge' where the Douce MS. has 'resonable.' But it was often regarded as if formed from the verb *renne*, to run; hence it is still used in Norfolk in the form *runnable*; i. e. glib, loquacious. In the following it has, apparently, the older meaning:—

'Hir maners might no man amend;
Of tong she was *trew and renable*,
And of hir semblant soft and stabile.'

Ywaine and Gawaine, l. 208; in Ritson's Met. Rom., vol. i. p. 10.

—— (b. pr. 159.) 'Said, for a sovereign remedy for himself;' i. e. as far as himself was concerned. So again, in l. 206, the mouse says—'I sigge it for me,' I say it, as far as I am concerned. This line (b. pr. 159) was omitted in the revision, viz. in the C-text.

178. (b. pr. 161.) *Byȝes*, necklaces. *Colers of crafty werke*, collars of skilful workmanship; alluding to the gold chains, such as are still worn by sheriffs, etc.

—— (b. pr. 164.) 'And at other times they are elsewhere,' viz. away from London, living in retirement.

195. (b. pr. 181.) *Leten*, considered, esteemed; cf. B. iv. 160.

201. *Lete the cat worthe*, to let the cat be, to let it alone. Cf. Pass. iii. 49. *Worthe* is the A.S. *weorþan*, to be. When Alexander tamed Bucephalus, we read that

> 'Soone hee leapes on-loft · and *lete hym worthe*
> To fare as hym lyst faine · in feelde or in towne.'
> William of Palerne, etc.; ed. Skeat, 1867; p. 216.

203. (b. pr. 189.) [*Is*] *seuen ȝer passed*, [it is] seven years past, seven years ago.

204. The expressive word *elynge*, *elenge*, or *ellinge*, still common in Kent, includes the meanings *sad* and *solitary*. Henry VIII., in a letter to Anne Bullen, speaks of 'his *ellengness* since her departure;' Hearne's edition of Avesbury, p. 360. The word occurs again, Pass. xxiii. 2; and B. x. 94; and is used both by Chaucer and Occleve. See *Alange* in Murray's New Eng. Dictionary.

205. 'Uae tibi, terra, cuius rex puer est, et cuius principes mane comedunt;' Ecclesiastes x. 16.

When Robert Crowley reprinted *Piers Plowman*, in the time of *Edward VI.*, he added, for obvious reasons, this sidenote: 'Omnium doctissimorum suffragio, dicuntur hec de lassiuis, fatuis aut ineptis principibus, non de etate tenellis. Quasi dicat, ubi rex puerilis est.' (In this and other quotations, I follow the peculiar spellings of the originals. The use of *e* for *æ* in Latin words is very common.)

☞ **A variation in the B-text here; for note to B. prol. 192, see note to l. 212.**

207. (b. pr. 202; *not in* a.) Observe how *the cat* (Edw. III.) is here distinguished from *the kitten* (his grandson Richard).

208. *Ne carpen of*, nor shall men talk about. Supply *shal* from the line above. *Costide me neuere*, would never have cost *me* anything; for I would not have subscribed to it.

209. 'And, even if I *had* subscribed, I would not own it, but would submit and say nothing; and to do so is the best course.'

211. (*not in* b, a.) 'Till misfortune, that chastens many men, teaches them better.' The corresponding line (in position) in [b] is l. 206, expressed in totally different language.

212–215. (b. pr. 192–200; *not in* a.) The wise mouse here suggests that the rats want keeping in order themselves, and even mice have

been known to help themselves to people's malt. And (in the B-text, which is here fuller than the later one) he adds that the cat may sometimes be expected to go out catching rabbits, and meanwhile he will let the rats and mice alone. 'Better a little loss than a long sorrow; (for there would, if the king died, be) confusion amongst us all, though we be rid of a tyrant.' William uses *the mase* (b. pr. 196) to mean *confusion, bewilderment;* and the whole line is explanatory of the 'long sorrow' mentioned above.

The lines—'We mice (the lower order of commons) would eat up many men's malt, and ye rats (the burgesses) would wake men from their rest,' etc.—are almost prophetical. The rising of the peasantry under Wat Tyler took place but a short time after they were first written, viz. in June, 1381. No doubt our poet disapproved of the violence of that movement; as is shewn by his curtailment of the passage in the C-text.

☞ **A variation in the B-text here; for notes to B. prol. 210–214, see notes to ll. 159–163 above, pp. 16, 17.**

221. (b. pr. 218; a. pr. 98.) 'The trade of brewing was confined almost wholly to females, and was reckoned among the callings of low repute.'—Note to Liber Albus, ed. H. T. Riley; p. 307. At p. 312 of the same we read, 'If any *brewer* or *brewster*,' etc. This accounts for the feminine termination in the form *brewesteres* [b]. So too we find *bakers* [c, a], but *baxsteres* [b], because baking also was to some extent in female hands. The retail-dealers or 'regratresses' of bread were almost always females; see Riley's Liber Albus, pp. 232, 309; and sometimes they baked their bread themselves; Riley's Memorials of London, p. 324, note 1. See, however, the note to the next line here following—

222. *Wollewebsteres* [b], female weavers of woollen. But the distinction between *webbe*, a male weaver, and *webstere*, a female weaver, is not always made. Thus, in Pass. vii. 221 we find—

'My wif was a *webbe* · and wollen cloth made.'

And it may be admitted that the termination *-ster* (in A.S. a feminine one, as in modern *spinster*) does not seem to have been very carefully used at this period. On this point I beg leave to refer the reader to a passage, too long for quotation, in Marsh's Lectures on the English Language, ed. Smith, pp. 207, 208, 217. See also the remarks in Trench's English Past and Present, pp. 153–157; J. Grimm, Deutsche Grammatik, vol. ii. p. 134; vol. iii. p. 339; Koch, Engl. Gram., iii. 47. In Wright's Vocabularies, vol. i. p. 214, the words *baxter* and *brewster* are treated as masculine nouns, whilst, at p. 216 of the same, they are feminine.

—— (b. pr. 222.) 'Of labourers of every kind there leapt forth some.' For *alkin* we sometimes find *alle kyn, alle kynne, alles kinnes*, and even the odd form *alle skinnes*. The full form is *alles kynnes*, of every kind. It is in the genitive case; see note to Pass. xi. 128. The word *labourers* in the Statutes of Edward III. is comprehensive, including masons, bricklayers, tilers, carpenters, ditchers, diggers, etc.

223. (b. pr. 220; a. pr. 100.) This line varies; we find—'tailors and tanners, and tillers of earth' [c]; 'tailors and tinkers, and toll-takers in markets' [b]; 'tailors, tanners, and tuckers also' [a]. A *tucker*, now chiefly used as a proper name, is the same as a fuller of cloth; and a *tucking-mill* means a fulling-mill for the felting of cloth.

225. *Deux saue dame Emme!* God save dame Emma! or *Dieu vous saue, dame Emme* [b, a]. Evidently the refrain of some low popular song. In B. xiii. 340 (p. 406), the poet speaks of 'dame Emme of Shoreditch,' which was a low locality.

227. 'Good geese and pigs! let's go and dine!' It was the practice thus to tout for custom, standing outside the shop-door. In the same way the taverners keep crying out, 'White wine! Red wine! A taste for nothing!' etc. Here again Lydgate copies from William; see Specimens of English, 1394–1579, ed. Skeat, pp. 25, 26.

229. White and red wines, chiefly imported from France, were common. Though *Osey* is said to come from Portugal in the first volume of Hackluyt's Voyages, p. 188, yet the name is certainly a corruption of *Alsace*. Thus *Ausoy* is written for Alsace frequently in the Romance of Partenay, and Roquefort explains the O.Fr. *Aussay* to mean *Alsatia*. The wines of Gascony, of the Rhine, and of Rochelle, need no explanation. In the C-text, l. 230, instead of a mention of the Rhine, as in the former versions, we find the readings *ruele, rule, ruel*, or *rewle*. The place meant is La Reole, above Bourdeaux, beside the river Garonne; and the reference is to a kind of Bourdeaux wine.

The roste to defye, tō digest the roast meat. This is well illustrated by the following oft-quoted passage:—

> 'Ye shall have rumney and malmesyne,
> Both ypocrasse, and vernage wyne,
> Mount rose and wyne of Greke,
> Both algrade, and respice eke,
> Antioche, and bastarde,
> Pyment also, and garnarde,
> Wyne of Greke, and muscadell,
> Both clarè, pyment, and *Rochell*;
> The reed your stomake *to defye*,
> And pottes of *Osey* set you by.'
>
> Squyr of Lowe Degre; Ritson's Met. Rom. iii. 176.

NOTES TO PASSUS II. (B. Passus I; A. Passus I.)

C. 2. 3. [B. 1. 3. A. 1. 3.] *A loueliche lady of lere*, i.e. *A lady, loueliche of lere*, A lady, lovely of countenance.

5. Here, for *sone* [b, a], the C-text has *Wille*, the poet's own name. For *slepest þou, syxt þow*, the B-text has *slepestow, sestow*, by a common habit. So in A.S., we find *scealtu* for *scealt þu*, i.e. shalt thou.

6. *Mase*, confused medley of people.

8. *Haue thei worship*, if they have honour.

9. *Thei holden no tale*, they kept no account, they regard not.

11. *What may thys be to mene*, what is the meaning of this? *To mene* takes the place of the A.S. *gerund*, where *to* is a preposition governing the dative case, and *mene* is for *mǽnanne*, a dative formed from the infinitive *mǽnan*, to mean. Thus *to mǽnanne* is, literally, *for a meaning*.

12. The tower is that mentioned in Pass. i. 15. *Truth* is here synonymous with the *Father of Faith*, i. e. God the Father and Creator.

15. *Fyue wittes*, five senses, viz. of hearing, sight, taste, smell, and touch. In Pass. xvi. 256 (p. 417) is the passage—

'Bi so thow be sobre · of syght and of tounge bothe,
In ondyng, in handlyng · in alle thy *fyue wittes*.'

20. *In comune thre thynges*, three things in common; viz. clothing, meat, and drink. 'The chief thing for life is water, and bread, and clothing, and an house to cover shame.' Ecclus. xxix. 21; cf. xxxix. 26. Cf. Spenser, F. Q., i. x. 37–39.

—— (b. 1. 24; a. 1. 24.) *For myseise*, as a remedy against disease or discomfort. This curious use of *for* is worth notice. It is sufficiently common.

—— (b. 1. 26; a. 1. 26.) *That thow worth*, so that thou become the worse for it. Cf. note to l. 185 below, p. 29.

25. (b. 1. 27; a. 1. 27.) Chaucer also cites this example of Lot, in the 23rd line of the Pardoner's Tale. And cf. B. Pass. xiv. 74–80 (p. 418).

*** *For note to* b. 1. 31, *see note to* l. 30.

29. (b. l. 33; *not in* a.) The word *gerles* here refers to Lot's two sons, Moab and Ammon. There are several examples of the application of the word to the male sex. Thus, in the Coventry Mysteries, ed. Halliwell, p. 181, one of the Roman knights engaged in the Slaughter of the Innocents says—'Here *knave* gerlys I xal steke,' i. e. their knave-girls I shall pierce; and again, at p. 182, he says—'Upon my spere A *gerle* I bere;' whilst, at p. 186, we have the expression—'whan the *boys* sprawlyd at my sperys ende.' In Chaucer's Prologue, l. 664, the word *gurles* means young people; there is nothing to shew of which sex they were. See Trench, Select Glossary, s. v. *Girl*.

30. (b. 1. 31.) Gen. xix. 32. A large number of the Latin quotations with which the text is crowded, is taken from the Latin (Vulgate) version of the Bible. I indicate the references except in the case of some passages from the Gospels, etc., which are easily found.

*** *For note to* b. 1. 33, *see note to* l. 29.

33. (b. 1. 35; a. 1. 33.) 'Moderation is a remedy, though thou mayst desire much;' or, 'mayst yearn for much [a, b].' This line reappears in Richard the Redeles, ii. 139, q. v. 'Mesure is a mery mene' is quoted as a proverb both by Skelton and Heywood.

34. This means—'Not all which the body desires is good for the soul, nor is all that is dear to the soul a source of life to the body. Believe not thy body, for a lying teacher instructs it, viz. this miserable world, which would fain betray thee.'

38. This passage bears an entirely different sense in the latest text from that which it has in the former ones. The C-text means—'For the fiend and thy flesh follow (i. e. persecute thee) together, whereas that protector (viz. Moderation) looks after thy soul, and whispers to thy heart, and instructs thee to beware, and (warns thee of) what would deceive thee.' The B-text means—'For the fiend and thy flesh follow thee together, and both *this* (i. e. the fiend) and *that* (i. e. thy flesh) pursue thy soul, and suggest evil to thy heart,' etc. The A-text means—'For the fiend and thy flesh follow together, and put thy soul to shame; behold it (i. e. an inclination to evil) in thine heart.' In no text is the sense very clear.

40. For *ware*, wary, the B-text has *ywar*. This is an instance of the prefix *y-*, the A.S. *ge-*, being prefixed to an adjective. It is the A. S. *gewær*, wary, cautious, from which the modern form *aware* (for *ywar*e) has been corrupted. *I wisse*, I teach, is to be distinguished from the adverb *I-wis*, certainly, which is only too often confounded with it; and both again are different from *I wot*, I know, and *I wist* (M.E. *wiste*), I knew, which are from the verb *to wit*.

45. *Aposed hym of*, questioned him concerning; for *of*, Texts A and B have *with*. For *appose* in the sense of to question, to examine, see the quotations in Richardson.

48. 'Et ait illis Iesus; Cuius est imago haec, et superscriptio? Dicunt ei, Caesaris. Tunc ait illis: Reddite ergo quae sunt Caesaris, Caesari; et quae sunt Dei, Deo.' Matt. xxii. 20, 21 (Vulgate).

52. 'And (Common Sense should be) preserver of your treasure, and should bestow it on you in your need.' The reading *tour* (= tower) of the A-text is probably due to an error of the scribes; several A-text MSS. have the form *tutour*. If we retain *tour*, it must mean a safe place of custody. For the meaning of *take*, see note to Pass. iv. 47.

53. Here both C-text and A-text have *he*, referring to 'wit' (written *witte* in MS. H.), i. e. to Common Sense. But the B-text has *hij*, i. e. they, referring to Common Sense and Reason. *Husbandry* means economy, as in Shakespeare, Macbeth, ii. 1. 4, 'There's *husbandry* in heaven,' because no stars were out. The phrase *to hold* (i. e. keep) *together* has occurred before; B. prol. 66.

54. *For hym*, for the sake of Him who made her.

55. Here the poet asks the meaning of the 'deep dale,' with reference to that described in Pass. i. 17. In [b] and [a] he enquires about the 'dungeon in the dale,' on account of the difference of the wording of the original description. See B. pr. 15; A. pr. 15. The word *dungeon* does not appear in Pass. i. of the C-text, and is consequently omitted in the present passage.

60. *Fond hit*, found, or discovered it [c]; *founded it*, originated it [b, a]. Here *it* refers to *falsehood*, not to the *castle of care*; for, with our author, to *found* is to *originate*, not *to lay foundations*.

62. *Cayme*, Caim, i. e. Cain.

63. *Iewene*, of Jews. The gen. pl. ending is *-en* or *-ene*; see B. i. 105.

64. The idea that Judas hanged himself upon an *elder* occurs in Shakespeare, Love's Labour's Lost, v. 2. 610; and in Ben Jonson—'He shall be your *Judas*, and you shall be his *elder-tree* to hang on;' Every Man out of Hum., iv. 4. See Nares. On the other hand, we read that 'the *Arbor Judæ* is thought to be that whereon Judas hanged himself, and not upon the *elder-tree*, as it is vulgarly said;' Gerrard's Herbal, ed. Johnson, p. 1428; quoted by Brand, Pop. Ant. iii. 283. Sir John Maundeville says that the very elder-tree was still in existence when he visited Jerusalem; see p. 93 of Halliwell's edition of Maundeville's Travels.

65. *Lettare*, preventer, hinderer, destroyer. *Lyeth hem* [b, a], lieth to them, deceives them.

66. *That*, those that.

71. *Wissede*, instructed. See note to l. 40 above, p. 22.

73. *Ich vnderfeng the*, I received thee, viz. at baptism. Hence the allusion to *borwes*, i.e. pledges, sureties, in the next line.

—— (b. 1. 82; a. 1. 80.) *Wroughte me to man*, shaped me so that I became a man. There are other instances of this phrase. Cf. B. i. 62.

79. (b. 1. 83; a. 1. 81.) *Teche me to*, direct me to. *Teach* is here used in its original sense, to indicate, point out by a *token* or sign; the A.S. *tǽcan* being cognate with the Greek δεικνύναι. *Thys ilke*, this same, this very thing. The word *tresour* alludes to l. 43; the dreamer now alters his question.

82. *Ich do hit on Deus caritas*, I appeal to the text *God is love* (1 John iv. 8) as my authority. Cf. *I do it on the kinge*, i.e. I appeal to the king; B. iii. 187.

84. The phrase *none other* [b] means—not otherwise (than the truth); and answers to *not elles* [a].

86. *By the gospel*, by what the gospel says. In the next line we are referred to St. Luke, that is, to the parable of the unjust steward, where those to whom are to be committed the 'true riches' are taught to be faithful in that which is least; Luke xvi. 10–13. See also Luke viii. 21.

89. 'Christians and heathens alike claim to learn the truth.'

92. *Trangressores* [b] is marked in the MSS. as a Latin word. Latin words are strongly underlined, frequently with a *red* stroke.

*** *For notes* to b. 1. 98, 99, *and* a. 1. 98, 99, *see note to* l. 97, *and the note next below it.*

94. (b. 1. 100; a. 1. 100.) *With hym and with hure*, with him and her, i.e. with every man and woman. Chaucer has the same expression—'Flemer of feendes out of him and here;' Man of Lawes Tale, l. 460.

97. (b. 1. 98; a. 1. 98.) *Apendeth to* [c, a], or *appendeth for* [b] signifies pertains to, belongs to.

—— (b. 1. 99; a. 1. 99.) *A Fryday*, one single Friday. *A Friday* generally means *on Friday*, but not here. Another reading is *o*, i.e. one.

*** *For note to* b. 1. 102, a. 1. 96, *see note to* line 102, p. 24.

98. (b. 1. 104; a. 1. 102.) An *apostata* was one who quitted his order

after he had completed the year of his noviciate. This is very clearly shewn by the following statement of a novice:—

'Out of the ordre thof I be gone,
Apostata ne am I none,
Of *twelue* monethes me wanted *one*,
And odde days nyen or ten.'

Monumenta Franciscana, p. 606.

The writer of this was one who had been a novice in the order of St. Francis, but left it to become a Wycliffite. The form *apostata* occurs several times in Massinger; the plural form *apostataas* is used by Wyclif: see Wyclif's Works, ed. Arnold, iii. 368, 430, 476.

99. (*not in* b, a.) *Forbere sherte*, to go without a shirt. This was a form of penance. See note on *wolwarde* in C. xxi. 1.

102. (b. 1. 102; a. 1. 96.) *David, etc.* This may refer to 1 Sam. xxii. 2, to 1 Chron. xi. 1–3, or, still more probably, to 1 Chron. xii. 17, 18. When King Horn was dubbed a knight, as told in the romance of that name, he was girt with a sword, his spurs were fastened on him, and he was set upon a white steed. A few lines lower, at l. 105, we find Christ described as knighting the angels. *By hus daies*, i. e. in his time.

*** *For note* to b. 1. 104, a. 1. 102, *see note to* line 98 above, p. 23.

105. (b. 1. 105; a. 1. 103.) *Kyngene kynge* [b, a], king of kings. The genitive plural in *-ene* is from the A. S. ending *-ena*, as in *Witena gemóte*, meeting of wits (wise men). In like manner, we have *lordene*, i. e. of lords, in l. 95 above; and *Iewene*, of Jews, in l. 63. Wyclif says, in speaking of true religion, that—'Jesu Christ and his Apostles bene chiefe *knights* thereof, and after them holy Martirs and Confessours;' Two Treatises against Friers, ed. James, p. 19; reprinted in Wyclif's Works, ed. Arnold, iii. 367. The original sense of *knight* was *servant*. In the A. S. version of the Gospels, the disciples are called 'leorning-cnihtas.' Cp. Pass. ix. 47.

Ten; so in all the MSS., otherwise we might have expected *nine;* for the angels were generally distributed into three hierarchies of three orders each; first, seraphim, cherubim, and thrones; second, dominions, virtues, and powers; third, principalities, archangels, and angels. William here enumerates the seraphim and cherubim, *seven such orders more*, and *one other*. But the *one other* is the order over which Lucifer presided, as implied by l. 107. This makes up the *ten* orders, as having been the *original* number. And that this is the true explanation is rendered certain by a passage in Early English Homilies, ed. Morris, 1868, p. 219, where the preacher enumerates the nine orders, and adds that the *tenth* order revolted and became evil; that the elder of the tenth order was called '*leoht berinde*,' i. e. light-bearing or Lucifer, who was beautifully formed, but who grew moody and said that he would sit in the *north part* of heaven, and be equal to the Almighty. For this sin he was driven out of heaven with his host. It must be added, that this *tenth* order was considered to rank altogether *above*, not *below*, the other nine; hence the Franciscan Friars used to call themselves the Seraphic Order, having

installed their founder, St. Francis, '*above* the Seraphim, *upon the throne from which Lucifer fell*.'—See Southey's Book of the Church, ed. 1848, p. 182. A similar explanation is given in the Towneley Mysteries, p. 7:—

> '*Ten orders* in heven were,
> Of angels, that had offyce sere;
> Of ich order, in thare degre,
> The ten parte felle downe with me [*i.e. with Lucifer*];
> For they held with me that tyde . . .
> God has maide man with his hend [*hands*]
> To have that blis withouten end,
> The *nine ordre* to fulfille
> That after us left, sich is his wille.'

Here the last two lines mean—'to make up a tenth order in addition to the nine that remained behind after us; such is His will.' And in this case, the *tenth order* is mankind, and is reckoned as *below* the other nine; Ps. viii. 5. See also Ælfric's Homilies, ed. Thorpe, i. 343; Cursor Mundi, ed. Morris, p. 32. The arrangement in nine orders was drawn up by St. Thomas Aquinas from the conceptions furnished by the pseudo-Dionysius. Cf. Spenser, F. Q., i. 12. 39; Dante, Paradiso, c. 28; Tasso, Gier. Lib., 18. 96; Milton, P. L., 5. 748; Peacock's edition of Myrc's Instructions to Parish Priests, l. 766, and note; Warton's Hist. of Eng. Poetry, ed. Hazlitt, iii. 233, note 4; Milman, Hist. of Lat. Christ., vi. 409; Chester Plays, ed. Wright, p. 25; Ormulum, i. 34; and Chambers' Book of Days, i. 635. Allusions to this fall of Lucifer are very common; see Wycliffe's Two Treatises, p. 35; Ayenbite of Inwyt, ed. Morris, 1868, pp. 16, 182; Genesis and Exodus, ed. Morris, 1865, p. 3; Caedmon, ed. Thorpe, p. 18, etc. Chaucer's Monkes Tale begins with the Fall of Lucifer. See a long note by myself in Notes and Queries, 3rd S. xii. 110; and cf. next note.

111. (b. 1. 117; *not in* a.) *Ponam pedem*, etc. An inexact quotation from Isaiah xiv. 13, 14: 'In caelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo.' It is curious that wherever the fall of Lucifer is mentioned, as in most of the places cited in the note above, there is often mention made also of Lucifer's sitting in the *north*. We find it even in Milton, P. L., v. 755–760; so also in Skelton's Colin Clout:—

> 'Some say ye sit in trones [thrones]
> Like princes *aquilonis*.'

In Chaucer's Freres Tale, l. 115, the fiend lives 'in the north contre.' In our C-text, ll. 112–118, William enquires *why* Lucifer chose the *north* side, but fears he shall offend *Northern men* if he says much about it. Yet he hints that the north is the place for cold and discomfort, and suitable enough for the fallen angel. A still more explicit explanation will be found in the Myrour of Our Lady, ed. Blunt, p. 189, where the writer is explaining the sense of the Latin hymn commencing—Caelestis

erat curia. And, in the Icelandic Gylfaginning, we find—'niðr ok norðr liggr Helvegr,' i. e. downwards and *northwards* lieth the way to hell.

112–114. Here *wolde ... than* = chose ... rather than. Most of the MSS. give l. 114 in varying and corrupt forms.

114. *Ther the day roweth*, where the day beams. The very uncommon verb *rowen* means to beam, lit. to make or shew *rows* or streaks; it occurs again in Pass. xxi. 128. Cf. *day-rawe*, a day-streak, i. e. daybreak; see *Dayrawe* in Gloss. to Allit. Poems, ed. Morris (E. E. T. S.); also *daye-rewe* in Stratmann, p. 119; and cf. 'rowes rede,' i. e. red streaks, in Proem to Chaucer's Complaint of Mars, l. 2. See the Glossary. By the expression *sonne side* is meant the *south*; see ll. 117, 122.

116. *Lacke no lyf*, blame no man. See *Lyf* in the Glossary.

118. *No man leue other*, let no one believe otherwise.

122. See Ps. cix. 1 in the Vulgate version; Ps. cx. 1, A. V.

—— (b. 1. 119; *not in* c, a.) *Nyne dayes*. So Milton—'Nine days they fell;' P. L., vi. 871; and so Hesiod (Theogony, 722) of the fall of the Titans.

127. (b. 1. 123; a. 1. 114.) Mr. Wright says—'In the Master of Oxford's Catechism, written early in the fifteenth century, and printed in Reliquiae Antiquae, vol. i. p. 231, we have the following question and answer—*C.* Where be the anjelles that God put out of heven, and bycam devilles? *M.* Som into hell, and som reyned in the skye, and som in the erth, and som in waters and in wodys.' This was an easy way of accounting for all classes of fairies, some of whom were supposed to be not malignant; for the fallen spirits were supposed to be not all equally wicked. The Rosicrucians, in like manner, placed the sylphs in the air, the gnomes in the earth, the salamanders in the fire, the nymphs in the water; and, as Pope says, in his Introduction to the Rape of the Lock—'The gnomes, or demons of the earth, delight in mischief; but the sylphs, whose habitation is the air, are the best-conditioned creatures imaginable.' Cf. Cursor Mundi, ed. Morris, ll. 491–496; Salomon and Saturn, ed. Kemble, p. 186; Myrour of Our Lady, ed. Blunt, p. 303.

129. *Hym pokede* [c], urged him on; *he pult out* [b] is the same as *he put out* [a]; i. e. he put forth, exhibited.

131. *Ther wrong ys*, where Wrong is, i. e. where Lucifer is [c]; *with that shrewe*, with that wicked one [b, a]. *Shrew* was used for wicked people of either sex; see Trench, Select Gloss.; and Myrc, ed. Peacock, p. 69.

133. The expression *eastward* [*not in* a, b] refers to the idea already expressed in Pass. i. 14, that the tower of Truth, or abode of the Trinity, is situated in the East.

—— (b. 1. 132; a. 1. 123.) The texts referred to are those cited above, viz. Reddite Caesari, etc. (l. 48), and Deus caritas (l. 82). This line (omitted here in the C-text) occurs again below; see l. 202, p. 39.

135. (b. 1. 134; a. 1. 125.) *Lere it þus lewede men* [c], teach it thus to unlearned men; or, *Lereth it this lewde men* [b, a], teach it to these unlearned men. To *lere* is to teach, *lerne* is to learn. *Lerne* sometimes

also means *to teach*, as in provincial English; and sometimes even *lere* is *to learn*, as in Chaucer. In German, the words *lehren* and *lernen* are fairly well distinguished. *This* and *thise* are both used as plurals of *this*. A *lewd* man means a lay-man, as distinguished from a *clerk* or scholar.

137. *Kynde knowing*, natural understanding; but in l. 142, the 'kynde knowyng' is identified with conscience.

138. 'In what manner it grows, and whither (i. e. in what way) it is out of my intelligence,' i. e. beyond my scope [c]; *or else*, 'By what contrivance (*or* power) it commences to exist in my body, and where it begins' [b, a].

141. I have not yet traced the original of this Latin rimed (or Leonine) hexameter. Perhaps William composed it for the occasion. It recurs in Pass. viii. l. 55; p. 171.

144. The Latin quotation is in [c] only. There is something like it in Pope Innocent's treatise De Contemptu Mundi, i. 24: 'Melius est ergo mori uitae quam uiuere morti.' But if we turn to Pass. xviii. 40, we see that the reference is really to the story of Tobit, who preferred death to reproach; 'expedit enim mihi mori magis quam uiuere;' Tobit iii. 6.

147. *Tryacle*, a sovereign remedy. '*Theriaca*, from which *treacle* is a corruption, is the name of a nostrum invented by Andromachus, who was physician to Nero;' Bacon's Advancement of Learning, ed. Wright; note at p. 296. See *Treacle* in my Etym. Dictionary. Cf. 'we kill the viper, and make a *treacle* of him;' Jeremy Taylor, vol. vi. p. 254. Again:—

> 'If poison chance to infest my soul in fight,
> Thou art the *treacle* that must make me sound.'
>
> Quarles' Emblems; Bk. v. Embl. 11.

Pliny has—'Fiant ex uipera pastilli, qui *theriaci* uocantur a Graecis;' Nat. Hist. lib. xxix. c. iv.; and, in lib. xx. c. xxiv., he gives a recipe for making a *theriacum*. See Southey's Common-Place Book, vol. ii. p. 599; Trench, English Past and Present; Trench, Select Glossary; etc. A full account of the history of this word is given by Professor Morley, at p. 21 of his Library of English Literature, with reference to the use of the word *triacle* in the old poem of The Land of Cokaygne, l. 84. The chief point to be observed is that it was considered to be an antidote against poisons, because it contained the flesh of vipers. Hence arose the saying that 'venom expels venom,' quoted by our author in Pass. xxi. 156, and further illustrated by him with reference to the scorpion. Professor Morley observes that—'since *triacle* was an electuary made with honey and tinged with saffron, the uncrystallisable syrup that drains from the sugar-refiner's mould had some resemblance to it, and inherited its name.' Cf. Rich. Redeles, ii. 151.

—— (b. 1. 147.) *That spise*, that species, that kind of remedy for sin; referring to Love or Charity.

—— (b. 1. 149.) *Lered it Moises*, taught it Moses; viz. in Deut. vi. 5, x. 12, etc.

149. (b. 1. 150; a. 1. 137.) *Plonte*, plant. By comparing the various MSS., it becomes clear that the right reading is *plonte*, *plante*, or *plaunte*;

and not *plente* = *plenty* [b], or *playnt* = *plaint* [a]. Cf. Isaiah liii. 2. *Prechet* [a] is put for *preche hit*, i. e. preach it, proclaim it.

150. (b. I. 151; *not in* a.) *Hit*, sc. love; here used of the love of Christ, which heaven could not contain, till it had 'poured itself out upon the earth' [c], or till it had 'eaten its fill of the earth' [b], i. e. participated in the human nature by Incarnation. When it had taken flesh and blood, it became light as a linden-leaf, and piercing as a needle.

152. 'As light as linden' was an old proverb, of which several examples may be found. It occurs, e. g. in the Towneley Mysteries, p. 80; Joseph of Arimathie, ed. Skeat, l. 585; Skelton, Bowge of Courte, l. 231; and probably has reference to the lightness of the wood of the linden or lime-tree, which caused it to be much used for making shields. Thus the A.S. *lind* is frequently used in the sense of shield. In the present case, the proverb takes the form 'as light as a leaf upon a linden,' with reference to the ease with which the breeze stirs the leaves of that tree; and Chaucer has the very expression in the Envoy to his Clerkes Tale—'Be ay of chere as lyght as leef on lynde.'

—— (a. I. 138; *not in* c, b.) 'Where thou art merry at thy meat, when men bid you play and sing.' This alludes to the very common custom of introducing music and singing at feasts. The guests not unfrequently took the harp as it was passed round, and displayed their skill. See Cutts, Scenes and Characters of the Middle Ages, p. 280.

Observe the use of the word *me* here; it is used as an impersonal pronoun, like the French *on*, and takes a verb in the singular number; see Glossary. The word *3edde* is the A.S. *giddian*. Cf. *yeddinges* in Ch. Prol. 237.

159. *The mercement he taxeth*, he imposes the fine. Blount, in his Law Dict., says—'There is a difference between *amerciaments* and *fines*: these [i. e. the latter], as they are taken for punishments, are punishments certain, which grow expressly from some statute; but amerciaments are arbitrarily imposed by affeerors.' See the whole of his article on *Amerciaments*. Cf.—'I soppose they wyl distreyn for the *mersymentes*,' Paston Letters, ed. Gairdner, i. 109. See Pass. ix. 37.

160. *To knowe it kyndely*, to understand it by natural reason; cf. ll. 137, 142. In Pass. xi. ll. 127–174 there is a description of the castle of *Caro* (man's body), which is guarded by the constable *Inwit* (conscience); and it is said of Inwit and of the five senses that—

'In the herte is hir home · and hir moste reste;' B. ix. 55.

163. *That falleth*, etc. That belongs to the Father; i. e. it is God the Father who implanted Conscience in man's heart.

166. *He*, sc. God the Son.

169. *One*, alone; dat. case of *on*, one, A.S. *ân*.

175. *Eadem*, etc. Matthew vii. 2; Luke vi. 38. *Remecietur* is no misprint. Some Latin words are not always spelt alike in old MSS. Thus *scintilla* is frequently spelt *sintilla*, as in Pass. vii. 338, and *commodat* is spelt *comodat*, as in B. v. 246.

177. *That nother chit*, that neither chides. The expression *that in*

cherche wepeth [b, a] probably refers to a child that is being baptized; baptism being often accompanied by tears on the part of the infant. The word *chast* here means innocent; and the application of the epithet to a child just baptized would be peculiarly appropriate.

178. *Bote yf*, unless. *Lene the poure* [c, b], lend to the poor; *loue the pore* [a], love the poor.

180. 'Ye have no more merit in the saying of mass or of the hours,' etc. The *hours* were the services said at stated times, viz. matins, prime, tierce, sext, nones, vespers, and compline.

181. The context shews that *Malkyn* is here equivalent to a wanton, but ugly slattern. 'There's more maids than Maukin' is quoted as a proverb in Camden's Remaines, ed. 1657, p. 304; see Hazlitt's Proverbs, p. 392. The nearest parallel passage in Chaucer is at the 30th line of the Man of Lawes Prologue; but the name *Malkin* is probably also used with some significance in the Miller's Tale; C. T. l. 4234, ed. Tyrwhitt. The word itself is the diminutive of the once common name Matilda; not of Mary. Hence we find, in the Prompt. Parv.—'Malkyne, or Mawt, propyr name, Molt, Mawde: *Matildis, Matilda.*' In provincial English *mawkin* denotes various things that are put to a servile purpose, as, e. g. a cloth used to sweep out an oven (Prompt. Parv.), or a scarecrow. In Scotland, it means a hare. See *Malkin, Mawkin* in Halliwell's Dictionary, and Bardsley's English Surnames, p. 64.

184. 'As dead as a door-nail' is still a common proverb; but there is an earlier instance of its use than in the present passage. It occurs twice in William of Palerne (ed. Skeat, ll. 628, 3396), which was written about A. D. 1350. Mr. Timbs, in his 'Things not generally known,' says that the door-nail meant in this proverb is the nail upon which, in old doors, the knocker strikes; and which may accordingly, I suppose, be considered as particularly dead owing to the number of blows which it receives; and the same explanation is given by Webster, but this is all mere guesswork. We find the proverb in Shakespeare—

> '*Falstaff.* What, is the old king dead?
> *Pistol.* As nail in door.'—2 K. Hen. IV. v. 3. 125.

It is certain, however, that the term *doornail* was also used more generally, viz. of the nails with which doors in the olden times were so plentifully studded; for they were sold by the thousand, as we learn from Riley's Memorials of London, p. 262; and Burton speaks of the milky way as 'that *via lactea*, or confused light of small stars, like so many nails in a door;' Anat. Mel., pt. 2. sec. 2. mem. 3. The B-text has *dore-tre*, i. e. door-post; *tree* being used here, as not unfrequently in our older authors, in the sense of timber or dead wood; cf. *rood-tree, axle-tree, boot-tree*, etc.; and see 'Specimens of English,' ed. Morris and Skeat, p. 239, l. 117.

The text referred to is—'Sicut enim corpus sine spiritu mortuum est, ita et fides sine operibus mortua est;' S. Jacob. ii. 26.

185. *Worth*, shall be; lit. becomes. Cf. *worst*, i. e. thou shalt be; Pass. viii. 265, p. 189.

186. Dan Michel, in his Ayenbite of Inwyt (ed. Morris, p. 233), says that virginity without love is as a lamp without oil, and refers to the Parable of the foolish virgins. No doubt William was likewise thinking of that parable in writing the present passage.

191. 'They chew up their charity (i. e. they eat up what they should give away), and then cry out for more.' This striking expression was copied by William's imitator, the author of Pierce the Ploughman's Crede; see the *Crede*, ed. Skeat, l. 663.

192. ***And encombred***, i. e. and, nevertheless, they are encumbered. For *encombred*, cf. Chaucer, Prol. 508.

195. 'And it is a bad example, believe me, to the laity' [c]; or, 'And it is a lesson to the laity, to be all the later in giving alms,' i. e. to put off the giving away of alms [b, a]. We have *dele* in the same sense below (l. 197) in the phrase 'for I dele yow alle,' i. e. for it is I who distribute gifts to you all. For the use of *lewede*, cf. l. 135.

197. These words, '*date*, etc.,' begin the verse which has already been partially quoted above, at l. 175. See Luke vi. 38. In the A-text, the sense is:—'for I distribute to you all your grace and your good luck, to help you win your livelihood; and do ye therefore, by alms-doing, acknowledge me by means of that which I send you, in a natural manner.'

198. The general sense in [b] is:—'and such alms-doing is like the lock (or, as we should now say, the *key*) of divine love, and lets out divine grace, that comforts all Christians that are oppressed with sin.'

200. 'Thus love is the physician of life, and relief of all pain, and the graft (engrafting) of grace, and the most direct way to heaven' [c]; *or*, 'Love is the physician of life, and next our Lord himself, and also the direct way that leads to heaven' [b]; *or*, 'Love is the dearest thing that our Lord requires (i. e. that which He most expects of us), and eke,' etc. [a].

201. The expression *graith gate* [b], meaning *direct way*, occurs in the History of Wallace, by Blind Harry, v. 135—

'For thair sloith-hund the *graith gate* till him yeid;'

i. e. for their sleuth-hound went straight towards him.

203. Repeated from above; see l. 81.

205. The Texts end the Passus differently; the sense is either—'Love it, quoth that lady, for I may not stay longer to teach thee what love is; and therewith she took leave of me' [c]; or else, 'I may no longer stay with thee; now may the Lord preserve thee' [b, a].

NOTES TO C. PASSUS III. (B. Pass. II; A. Pass. II.)

2. (b. 2. 2; a. 2. 2.) ***For marye loue of heuene***, for the love of Mary of heaven. In exactly the same way we have *of the lordes folke of heuene* = of the people of the Lord of heaven, B. i. 157; and *for the lordes loue of heuene*, B. vi. 19; in both of which places the C-text has *in heuene*, probably as being a clearer expression; see C. ii. 156; ix. 16. Again we

find *for crystes loue of heuene*, i. e. for the loue of Christ of (*or* in) heaven, B. vi. 223, where the C-text substitutes another phrase altogether.

5, 6. 'Look upon thy left hand; and see where he [Falsehood] stands; and not he only, but Favel [Flattery] also,' etc. The word *favel* here, signifying flattery (from Lat. *fabula*), must be carefully distinguished from the same word (from the German *falb*) as used to denote the colour (or the name) of a horse. Occleve, in his De Regimine Principum, ed. Wright, pp. 106, 111, fully describes *favelle* or flattery, and says—'In wrong preisyng is all his craft and arte.' Cf. Wiat's 2nd Satire, l. 67; Skelton, Bowge of Courte, l. 134. See Dyce's Skelton, i. 35; ii. 107, 264. Douce, in his Illustrations to Shakespeare, i. 475, rightly distinguishes between the two words, and correctly remarks that the phrase 'to curry favour,' originally 'to curry favel,' i. e. to groom a horse, is not connected with the word here used, but has reference to *favel* as denoting a yellow-coloured horse. The similarity of the words naturally drew them together, so that *to curry favel* easily took the sense of to flatter or cajole. See quotations for the phrase in Richardson and Nares, to which I can add the following:—

'Sche was a schrewe, as have y hele,
There sche *currayed favell* well.'
How a Merchant did his Wyfe betray, l. 203;
in Ritson's Ancient Popular Poetry.

And again—'Curryfauell, a flatterer, *estrille*;' Palsgrave.

9. *A womman.* Here William carefully describes the Lady Meed, who represents both Reward in general, and Bribery in particular; the various senses of *Meed* are explained in Pass. iv. 292-342. Female dress at this date was very extravagant, and we may compare with the text the following remarks in Lingard's History. 'Her head was encircled with a turban or covered with a species of mitre of enormous height, from the summit of which ribbons floated in the air like the streamers from the head of a mast. Her tunic was half of one colour, and half of another; a zone deeply embroidered, and richly ornamented with gold, confined her waist, and from it were suspended in front two daggers in their respective pouches;' vol. iv. p. 91. The present passage appears in the early text of 1362, otherwise William's description of Meed would have served admirably for the infamous Alice Perrers, who obtained a grant of Queen Philippa's jewels, and 'employed her influence to impede the due administration of justice in favour of those who had purchased her protection;' see Lingard, iv. 142. Indeed it is very likely that William perceived this likeness in first revising his poem, for the description of Meed's clothing was amplified in the B-text, and he *added* the *very* significant line,

'I had wondre *what she was* · and *whas wyf she were*.'

How Alice treated King Edward in his last illness is well known. Whitaker suggests that the Lady Meed is the original of Spenser's *Lady Munera;* see Spenser, F. Q., bk. v. c. ii. st. 9. Skelton, who borrowed several things from our author, did not forget to introduce 'mayden Meed' into his Ware the Hauke, l. 149. See also a curious passage, having a singular

resemblance to the description given in the text, printed in Reliquiae Antiquae, vol. ii. p. 19, from a fragment in MS. E. D. N. no. 27, in the College of Arms.

10. *Purfild with peloure*, having her robe edged with fur. See Chaucer's Prologue, l. 193, and Morris' note. Compare—'The *purfyl* of the garment is to narowe; *Segmentum* vestimenti est iusto angustius;' Hormanni Vulgaria, leaf 110 b. The laws about the kinds of furs to be worn by different ranks were very minute in their particulars; see Memorials of London, ed. Riley, pp. 20, 153. Furred hoods, in particular, were much in fashion. Cf. Pass. vi. 129, 134.

—— (b. 2. 14; *not in* a.) *Enuenymes to destroye.* It was a common belief that precious stones could cure diseases, and that they were as antidotes against poisons. Thus 'Richard Preston, citizen and grocer, gave to the shrine of St. Erkenwald his *best sapphire stone*, for *curing of infirmities of the eyes*,' etc.; note in Milman's Lat. Christ., vi. 375; where Milman quotes from Dugdale, p. 21. See also Morte Arthure, ed. Brock, ll. 212–215; Ancren Riwle, pp. 134–136; Burton, Anat. Melan., pt. 2, sec. 4. m. 1. subsec. 4.

14. (b. 2. 15; a. 2. 13.) The word *engreyned* [b] means dyed in grain, i. e. dyed of a fast colour. The verb *engreynen*, to dye of a fast colour, occurs in B. xiv. 20; q. v. In Pierce the Ploughman's Crede, l. 230, a friar's kirtle is described as being of such fine texture (*ground*) that it would bear being dyed in grain. See the excellent note by Mr. Marsh, in his Lectures on the English Language (p. 55, ed. Smith), upon the signification of to *dye in grain*; and see *Greyn* in the Glossary to the Babees Book.

17. The force of '*What* is this womman' [b, a] is best given by the modern phrase '*what sort of a* woman is this?' A similar use of *what* occurs in Layamon, l. 13844, where Hengist, before describing himself and his companions, says—'Ich the wullen cuðen *what* cnihtes we beoð,' i. e. I will inform thee *what sort of knights* we are.

19. *Mede* is here used in the worse of the two senses above indicated, viz. in the sense of Bribery. We find a good example of this use in the Chronicle of London [ed. Nicolas], p. 13, where we are told that, in the twelfth year of Henry III., a common seal was granted to the city of London, and it was ordered that any one who shewed reesonable cause should be permitted to use it, 'and that no *mede* schulde be take no [*nor*] payed of eny man in no manner wyse for the said seall.'

> 'Many one for *mede* doþ ful euyl;
> Me sey [*people say*] ofte—"*mede* ys þe deuyl."'
> Rob. of Brunne, Handlyng Synne, l. 8330.

Indeed, complaints of this character were, unfortunately, extremely common, and shew a disgraceful laxity of principle amongst advocates and judges at this period. See Political Songs, ed. Wright, pp. 197, 324.

20. *Leaute*, Loyalty. William arrays Love, Loyalty, Soothness, Reason, Conscience, Wisdom, and Wit on the one side, and Meed (daughter of Favel or False), Wrong, Favel or Flattery, Simony, Civil, Liar, and

Guile upon the other. Wisdom and Wit waver in their allegiance, but are won back again. The texts partially differ.

27. *As men of kynde karpen*, as men say concerning kinship—'Like father, like son.' The B-text has—*as kynde axeth*, as nature requires or provides; cf. Rich. Redeles, ii. 191. The text *bona arbor*, etc., is from Matt. vii. 17.

30. *Herre*, higher; other MSS. *heiere, hyur*, etc. With this form compare *ferre*, farther; Chaucer's Prol. 48; *derre*, dearer, Ch. Kn. Tale, 590; *nerre*, nearer, in the proverb—'Nere is my kyrtyl, but *nerre* is my smok;' Paston Letters, ed. Gairdner, i. 542.

—— (b. 2. 31; *not in* a.) *To marye with myself;* we should now arrange the words, *to marry myself with*; see note to Pass. i. 133, p. 14.

39. (b. 2. 38; *not in* a.) See Ps. xv. 1 (called Ps. xiv. in the Vulgate); also verse 5 of the same Psalm.

41. (b. 2. 39; *not in* a.) *Mansed*, cursed. Not *maused*, as in Wright's text. See the Glossary.

49. *Lete hem worthe*, etc.; let them be, till Loyalty be a justice or judge. Cf. note to Pass. i. 201, p. 18.

51. *Ich bykenne the Crist*, I commend thee to Christ; *Crist* is here in the dative case.

55. *Retynaunce*, retinue, suite of retainers; various readings *retenauns, retenauntes* (for *retenaunces*.) The word is rare, but is used by Gower (qu. in Halliwell), and in Wyclif's Works, ed. Arnold, iii. 478, where we have the plural *retenauncis*; (printed *retenauntis*, as it may have been written, owing to the confusion between *c* and *t*; though there are some misprints in this edition which cannot be laid upon the scribes.) Though the word is not easily to be found in the French Dictionaries, it presents no difficulty, being formed from *retenir*, just as *maintenance* is from *maintenir*.

56. (b. 2. 54; a. 2. 36.) *Brudale*, bride-ale or bridal. An *ale* means a feast merely. There were leet-ales, scot-ales, church-ales, clerk-ales, bid-ales, and bride-ales. At the *bride-ale*, moreover, the bride herself often brewed ale for her wedding-day, which her friends purchased at a high price, by way of assisting her and amusing themselves at the same time. See Brand's Popular Antiquities, ed. Ellis, ii. 144.

—— a. 2. 43 (*not in* c, b.) *A proud*, a proud one; a good illustration of *a fayr* as used by Chaucer, Prol. 165.

60. *Brokours*. In the reign of Edward I., a law was passed that 'no one shall be *broker*, but those who are admitted and sworn before the Mayor;' Liber Albus, ed. Riley, p. 505. The duties of the *bedel* are to be found in the same work, at p. 272. See note to line 111, p. 36.

63. In Passus xxiii., the church is described as assailed by numerous enemies. One is *Simony*, who causes good faith to flee away, and falseness to abide (xxiii. 131), and who boldly vanquishes much of the wit and wisdom of Westminster Hall by the use of many a bright noble. He is also there described as contriving divorces.

The exact signification of *sisour* does not seem quite certain, and perhaps it has not always the same meaning. The Low-Latin name was *assissores* or *assissiarii*, interpreted by Ducange to mean—'qui a principe vel a domino feudi delegati *assisias* tenent;' whence Halliwell's explanation of *sisour* as a person deputed to hold assizes. Compare—

'Þys fals men, þat beyn *sysours*,
Þat for hate a trewman wyl endyte,
And a þefe for syluer quyte;'
Robert of Brunne, Hand. Synne, 1335.

Mr. Furnivall's note says—'*Sysour*, an inquest-man at assizes. The *sisour* was really a juror, though differing greatly in functions and in position from what jurymen subsequently became; see Forsyth's Hist. of Trial by Jury.' In the Tale of Gamelyn, however, it is pretty clear that 'the xii *sisoures* þat weren on þe quest' (l. 871) were simply the twelve gentlemen of the jury, who were hired to give false judgment (l. 786). By *Cyuile* is meant a practitioner in the civil law.

66. *Brocour* is here used in the general sense of a contriver of bargains, a match-maker.

67. *Here boþeres wil* [c], or *here beire wille* [b], means 'the will of them both.'

79. The form of this mock charter may be compared with that of the charter whereby the Black Prince was invested, in 1362 (the very year in which William wrote the first version of his poem) with the principality of Aquitaine. It is given at length in Barnes's Life of Edward III.

81. *Hye kynde*, loftiness of nature, or perhaps simply high rank [c]; *free kynde*, liberal nature, or perhaps gentle blood [b]. *Free* means both 'liberal' and of 'high rank.'

83. *Feffed*, has granted; or, as in [b], *Feffeth*, grants to them; lit. *enfeoffs*, i. e. invests them with a fief or fee. In l. 160, *feffe* means simply *to fee*. See also l. 137. The Promptorium Parvulorum has—'Feffyd, *feofatus*, *feofactus*.' In Blount's Law Dictionary we find—'*Feofment* signifies *donationem feudi*, any gift or grant of any honours, castles, manors, messuages, lands, or other corporeal or immoveable things of like nature, to another in fee; that is, to him and his heirs for ever;' etc.

85. *To bakbyten*, to backbite or defame. See the quotations in Richardson, to which I may add—*Bacbitares* þe biteð oðre men bihinden;' Ancren Riwle, p. 86; and see Rob. of Brunne, Hand. Synne, ll. 1514, 3538.

90. The expression *alle the costes about* [b] means—all the borders of it, all the neighbouring country; cf. Matt. viii. 34. The expression *I croune hem togedere* [a] means—I invest them with conjointly, giving them a crown as the symbol of investiture.

92. In a note in his glossary, s. v. *brocage*, Mr. Wright explains the term to mean a treaty by a broker or agent, and adds—'It is particularly applied to treaties of marriage, brought about in this way. In the Romaunt of the Rose, l. 6971, Fals Semblant says—

"I entremete me of *brocages*,
I make pece and mariages."

So in the Miller's Tale (C. T. 3375) it is said of Absolon—

"He woweth hire by menes and *brocage*,
And swor he wolde ben hire owen page;"

that is, he wooed her by the agency of another person, whom he employed to persuade her to agree to his wishes.'

The borghe of thufthe, the borough of Theft.

94. *Waitynges of eyes*, watchings with the eyes, i. e. wanton looks, amorous glances. Cf. *after mede wayten*, i. e. look wistfully for some bribe, in l. 78 above.

96. 'Where the will is ready, but power fails.' Cf. Pass. vii. 184, 193.

99. *Iangly*, to gossip, to chatter idly. *Iape*, to mock, to gibe. See note to B. prol. 35 (p. 6), and compare the following.

'*Jangelyng* is whan a man spekith to moche biforn folk, and clappith as a mille, and taketh no keep [*heed*] what he saith;' Chaucer, Persones Tale, De Superbia. 'A philosophre saide, whan men askid him how men schulde plese the poeple, and he answerde, "do many goode werkes, and spek fewe *jangeles*." After this cometh the synne of *japers*, that ben the develes apes, for thay maken folk to laughen at her *japes* or *japerie*, as folk doon at the gaudes [*tricks*] of an ape; such *japes* defendith [*forbids*] seint Poule;' ibid., De Ira. In Horman's Vulgaria, leaf 76 *b*, we find—'He is a great iangler; *Impendio loquax*.' Many examples might be added. Cf. B. x. 31.

100. *Frete*, to eat, viz. before the proper time for eating arrived. See Pass. vii. 434.

104. It is necessary to remember that *he* and *hus* in this line are used vaguely and indefinitely, so that *he* is merely put for *such a one*. In the B-text, the apparent change from the plural to the singular, in *his* (l. 98) following upon *hem* (l. 97) is to be explained in a similar manner. There are many other similar examples in our author.

105. 'During this life to follow Falseness, and the folk that believe on him.'

106. Before *a dwelling*, i. e. a habitation, an abode, we must supply *he geueth hem*, from l. 97. In the B-text, it follows as an accusative case after the verbs *to have and to hold* in the preceding line.

—— (b. 2. 104.) *3eldyng*, giving up in return; cf. Pass. vii. 343. Compare the phrase—'to yield a crop;' Cymbeline, iv. 2. 180.

110. (b. 2. 108; a. 2. 76.) *Of paulynes queste* apparently means, belonging to the inquest or jury of Paulines; but in [b], the phrase is *of paulynes doctrine*, of the doctrine (or order) of the Paulines; and in [a] it is *Paulynes doctor*, a doctor of the Paulines. The name is not common, but I have observed the following uses of it. 'In the same yere [1310] began the ordre of *Paulyns*, that is to say 'Crowched Freres.'—A Chronicle of London (edited in 1827, and published by Longmans), p. 43. (But Matthew Paris says that the order of Crutched Friars came into England A.D. 1244). In a poem called the Image of Ypocrisie, written about A.D. 1533, a list is given of orders of *monks*, which includes the *Paulines*, the Antonines, Bernardines, Celestines, etc. And there were some hermits so named;

see the Pilgrim's Tale, l. 151, printed in App. I to Thynne's Animadversions, ed. Furnivall (Chaucer Society). See Mr. Furnivall's note at p. 141. The word *Paulynes* occurs again below, b. 2. 177; a. 2. 152 (*not in* c).

111. *Budele.* The oath of the Bedels is given at p. 272 of the Liber Albus. They were to suffer no persons of ill repute to dwell in the ward of which they were bedels, to return good men upon inquests, not to be regrators themselves, nor to suffer things to be sold secretly. It is remarkable that, in [c], William changed *Bokyngham-shire* (which was celebrated for thieves, see Hazlitt's Proverbs, p. 94) into '*Banbury soken.*' This may have been an intentional fling at the beadle of Banbury, with whom he may have quarrelled; for it is to be noted that Banbury is at no great distance from Shipton-under-Wychwood, where William's father is said to have farmed land.

The word *soken*, or *soke*, as in *Hamsoken*, *Portsoken*, is sufficiently well-known as a law-term. It means (1) a privilege; and (2) the district within which such a privilege or power is exercised. Chaucer (Reves Tale, C. T. 3985) uses *soken* of a miller's privilege of grinding corn within a particular district.

113. *Munde the miller* is mentioned again in B. x. 44, where the term denotes an ignorant fellow. Here it doubtless means a thief; cf. Chaucer, Prol. 562.

114. Skelton also has the remarkable expression 'in the deuylles date;' Bowge of Courte, ll. 375, 455; Magnyfycence, ll. 954, 2198. But he may have copied it from William.

130. The word *leuita* in Low-Latin merely means *deacon*; see Ducange. There were several saints named Lawrence, but *the deacon* is the one most famous and best known. His day is August 10, and a good account of him will be found in Chambers' Book of Days under that date; vol. ii. p. 196. He suffered martyrdom at Rome about A.D. 257 or 259, by being broiled on a gridiron over a slow fire. The exact reference is to the account of St. Lawrence as given in the Aurea Legenda (cap. cxvii):—'Et gratias agens dixit, "gratias tibi ago, Domine, quia *ianuas tuas ingredi merui*;" et sic spiritum emisit.'

142. The phrase *but if* [b, a] is practically *one* word, with the meaning *except, unless.* Chaucer has it also; Cant. Tales, Group B, 2001, 3688; Group F, 687; etc.

143. The word *fikel* [b] is equivalent to *faithles* [c], or to *a faylere* [a]. The sense of *fikel* in Middle Eng. is not *changeable*, but *treacherous*; see Pass. iv. 158. A good example of the word in the same sense occurs in Havelok, l. 1210.

151. *Wytty is treuthe*, wise is Truth. It must be remembered that Truth means God the Father, as in Pass. ii. 12.

154. *Bisitte* [b, a], or *sitte* [c], means—sit close to, press upon, oppress. *Ful soure* [c, b], very bitterly; *sore* [a], sorely. In my edition of Chaucer's Prioresses Tale, etc. is a note to C. T. Group B, 2012, which I here reprint. 'Chaucer has here *Abyen it ful soure*, very bitterly shalt thou pay for it. There is a confusion between A. S. *súr*, sour, and A. S.

sár, sore, in this and in similar phrases; both were once used, but we should now use *sorely*, not *sourly*. In Laȝamon, l. 8158, we find "þou salt it sore abugge," thou shalt sorely pay for it; on the other hand we find in P. Plowm. B. 2. 140—

"It shal bisitte ȝowre soules · ful *soure* atte laste."

So also in the C-text, though the A-text has *sore*. Note that, in another passage, P. Plowm. C. xxi. 448 (B. xviii. 401), the phrase is—"Thow shalt abygge *bitere*," thou shalt bitterly pay for it.'

157. *Floreynes*, florins; the name of which is derived from the city of Florence; indeed, we find the spelling *florences* three times in the Percy Folio MS., ed. Hales and Furnivall. We read in Fabyan (ed. Ellis, p. 455) under the year 1343—'In this yere also, kynge Edwarde made a coyne of fyne golde, and named it the *floryne*, that is to say, the peny of the value of vi*s*. viii*d*., the halfe peny of the value of iii*s*. iiii*d*., and the farthynge of the value of xx*d*., which coyne was ordeyned for his warris in Fraunce; for the golde thereof was not so fyne as was the noble, whiche he before in his xiiii. yere of his reygne had causyd to be coyned.' So in Thomas Walsingham, vol. i. p. 262, ed. Riley. The value of a *noble* was also 6*s*. 8*d*. See note to Pass. iv. 47, p. 41.

174. *Westemynstre*. William seems to have been very familiar with the courts of law at Westminster, as appears from the present and two following Passus. In Pass. xxiii. 284, we again find him speaking of the 'false folk' who repair 'to Westmynstre.' The number of statutes enacted there in the reign of Edward III. is considerable. See Liber Albus, p. 470.

175. Those who had horses could anticipate others at the court, by performing the journey more quickly, and they could thus obtain a first audience and administer a bribe. In a poem on The Evil Times of Edward II. we have—

'Coveytise *upon his hors* he wole *be sone there*,
And bringe the bishop silver, and rounen in his ere.'
Polit. Songs (Camd. Soc.), p. 326.

William, however, represents Meed as riding on the back of a sheriff, and makes False and Favel ride upon reeves, etc.; or, as in the B-text, which is differently expressed, he supposes sheriffs and sisours to serve for horses, puts saddles on the sompnours, and turns provisors into palfreys.

178. The curious word *saumbury* does not occur elsewhere, to my knowledge, in English literature. But it is easy to see what it means, and whence it was derived. A *saumbury* means, I suppose, a comfortable litter for a lady to ride upon, and is evidently closely connected with the old word *saumbue*, a saddle-cloth, which occurs in MS. Harl. 2252, fol. 115, as quoted in Halliwell's Dict. s. v. *Sambus*.

Turning to Roquefort's Glossaire, we find the following:—

'*Sambue*, housse d'une selle de cheval, harnois.

Un palefrois bien enselez
D'une moult riche *sambue*.—Roman de Merlin, MSS.'

'*Sambue*, sorte de char principalement à l'usage des dames, litière;' etc.

Ducange has—'*Sambuca*, sella equestris ad mulierum usum;' which is merely a Latinised form of the original O. H. Ger. *sambuoh*, a litter (Schade).

Fram syse to syse, from one assize to another.

182. *Provisor* sometimes means a purveyor; but here has the usual sense in which it is employed in our statutes, viz. one that sued to the Court of Rome for a *provision*. A *provision* meant the providing of a bishop or any other person with an ecclesiastical living by the pope, before the death of the actual incumbent. The great abuses occasioned by this practice led to the enactment of the statutes of *Provisors* (25 Edw. III. c. vi., 27 Edw. III. c. i. § 1, and 38 Edw. III. c. i. § 4, and c. ii. § 1–4), wherein it was enacted that the bishop of Rome shall not present or collate to any bishopric or ecclesiastical benefice in England; and that whoever disturbs any patron in the presentation to a living, by virtue of a papal provision, such provisor shall pay fine and ransom to the king at his will; and be imprisoned till he renounces such provision, etc. See Blount's Law Dict., Wordsworth's Eccl. Biog. p. 145, and Blackstone's Comment. bk. iv. c. 8; also note on p. 47 below.

187. The curious form *southdenes* (*suddenes*, b; *sodenes*, a) is only a variation of *sub-deans*. In Robert of Brunne's Handlyng Synne, l. 1680, we have '*Suddekene*, or dekene hy,' where his French original has—'*Sodekene*, deakene, et presbiter.' Similarly, in a Poem on the Evil Times of Edward II., ed. Hardwick (Percy Society), stanza 66, the word *sub-bailiffs* takes the strange form *southbailys*. Respecting such forms as *supersedeas*, Pegge, in his Anecdotes of the English Language, p. 141, remarks—'Writs in law processes for the most part take their names from the cardinal *verb* on which their force turns, and which, from the tenor of them, is generally in the subjunctive mood, as being grammatically required by the context.... These being formerly in Latin, and issuing in the king's name, the proper officer was called upon in the second person of the singular number, after a short preamble,' etc. Hence *habeas*, *capias*, *supersedeas*, *fieri-facias*, and the like. A writ of *supersedeas* is, most often, a writ or command to suspend the powers of an officer in certain cases, or to stay proceedings.

—— (b. 2. 173–175.) 'As for archdeacons, etc., cause men to saddle them with silver, in order that they may permit our sin, whether it be adultery or divorces, or secret usury.'

—— (b. 2. 177.) *Paulynes pryues*. It may be that *pryues* is here the plural adjective, agreeing with *Paulynes*, as *French* adjectives not unfrequently take *s* in the plural. If so, the phrase means 'the confidential Paulines.' Otherwise, it must mean 'the confidential men of the Paulines' fraternity;' which comes to much the same thing. The MSS. of the A-class read *Paulines peple*, i. e. the people of the Paulines. Cf. note to line 110, above, p. 35.

191. This means—'And provide food for ourselves from (or at the expense of) adulterers.' The whole passage refers to the practice of

prosecuting or fining such victims as would prove most profitable. A parallel passage may be found in Chaucer's Prologue, ll. 649–665.

196. *Tome*, leisure. The adjective *toom* means empty, and neither word is to be confused with *time*.

204. *And*, if [c, b]; *3if* [a]. *And* is often written for *an*, if; and conversely, *an* is often written for the copulative conjunction *and*, as in B. ii. 207. The *two* forms are but *one* word; see Murray's New Eng. Dictionary.

208. *Maynpryse*, furnish bail, be security for. A person arrested for debt or any other personal action might find *mainprise* or bail, before the sheriffs or their clerks thereunto deputed. The person finding bail was called a *mainpernour*, lit. a taker by the hand, by metathesis from *mainpreneur*. See Liber Albus, p. 177; and cf. Pass. v. ll. 84 and 107. The finding of mainprise was used for screening rich offenders, and defeating the ends of justice.

212. *Eny kynnes yiftes*, gifts of any kind. *Eny kynnes* is the genitive singular, and is also spelt *enys kynnes*, or even assumes the odd form *any skynes;* as in MS. T [a].

216. *For eny preier*, in spite of any prayer. Cf. note to l. 240.

217. *Duene*, *dune*, din, noise [c, a]; *dome*, sentence, decision [b], as in Chaucer, Prol. 323.

221. *Dud hym to gon*, prepared himself to depart. The compassion shewn to Guile by merchants, and to Liar by pardoners, grocers, minstrels, and friars, is a brilliant touch of satire.

223. For pictures of London *shops*, see Chambers' Book of Days, i. 350.

226. 'Lurking through lanes, pulled about by many.' The word *lug* is especially used of pulling by the *lugs* or ears. '*Lugg*, to pull by the ears. 'I'll *lugg* thee, if thou do'st so;' *North*;' Pegge's Supplement to Grose's Prov. Dict. See Rich. Redeles, iii. 336.

228. 'Everywhere hooted (or hunted) away, and bidden to pack off.' *Ouer-al* is here just the German *überall*. Some MSS. favour the reading *hooted*, others *hunted;* it makes but little difference. See Rich. Redeles, iii. 228.

240. *For knowynge of comers*, to prevent recognition by visitors or strangers.

249. *Flowen into hernes*, fled away (or escaped) into corners or hiding-places.

252. *Atached*, taken prisoner. 'Persons attached on suspicion were in general allowed to go at large, in the interval before trial, upon surety or bail;' note to Liber Albus, p. 73; cf. pp. 77, 78, 88, 183, 349. See Pass. iv. 18, 19.

NOTES TO C. PASSUS IV. (B. Pass. III; A. Pass. III.)

13. *That*, i.e. they that, they who; cf. *they that* [b], *heo that* [a]. Many of the minor difficulties of construction can be at once solved by simple comparison of the three texts. It is therefore unnecessary to point them out in every case.

14. *Somme* (which is the reading of nearly all the MSS. of the B- and C-types) is simply the modern word *some*, but must be considered as partitive, and hence equivalent to *some of them*. The A-text simply has *soone*, i. e. soon.

20. *Consciences cast and craft*, Conscience's contrivance and art. In [b], the reading is *conscience*, which is merely another form of the genitive case. 'In O.E. of the 15th century, if the noun ended in a sibilant or was followed by a word beginning with a sibilant, the possessive sign was dropped; as, a *goose* egg, the *river* side;' Morris, Hist. Outlines of Eng. Accidence, p. 102. Hence the phrase 'for *conscience* sake,' Rom. xiii. 5; and the like.

23. The MSS. carefully distinguish between the spellings of the words *coupes* and *coppes* here; and for *coppes* we have, in [a], the reading *peces*. The words must, therefore, not be confused, if we can avoid it; and I think it possible that our author intended to make a distinction in sense between the French *coupe* and the A.S. *cuppa*, both borrowed from the same Latin word, viz. *cuppa*. *Coupe* may perhaps denote a vessel of large size, or a bowl; we find—'*Hec urna*, a cowpe; *Hic crater*, a pese;' Wright's Vocab., ed. Wülcker, col. 771. The form *coppe* or *cuppe* seems to have been chiefly used for a smaller drinking-vessel, containing enough for one person only; cf. Chaucer, Prol. 134, and note the following quotation. 'Some do vse to set before euerye man a lofe of bread, and *his cup*, and some vse the contrary;' Babees Book, p. 67. That this smaller cup was also called a *pece*, appears from the Promptorium Parvulorum, p. 388, where Mr. Way quotes the following:—'A pece of siluer or of metalle, *crater*, *cratera*.'—'*Crater*, *vas vinarium*, a pyece or wyne cuppe.'—'*Pece*, to drink in, *tasse*. Pece, a cuppe, *tasse*, *hanap*.' It was called *pece* to distinguish it from the *pot* or large flagon.

'A capone rosted broght she sone,
A clene klath, and brede tharone,
And a *pot* with riche wine,
And a *pece* to fil it yne.'

Ywaine and Gawin, l. 757 (Ritson's Met. Rom. i. 33).

The phrase 'peces of siluer' occurs again below, in B. 3. 89.

25. *Moton*. 'Ye shall vnderstande that a *moton* is a coyne vsed in Fraunce and Brytaygne, and is of value, after the rate of sterlynge money, upon vs., or thereabout.'—Fabyan's Chronicles, ed. Ellis, p. 468. It was so called from its bearing an impression of a *lamb* (or *mutton*); on the other side was a figure of St. John the Baptist. In Cotgrave's French Dictionary, we find—'*Mouton à la grande laine*, a sheep well-woolled, or of great burthen; also, a coine of gold stamped on the one side with a sheep, on the other with a cross *fleury*, having at each angle a flower-deluce; John duke of Berry first caused it to be made about the year 1371.' Cotgrave, however, must here refer to a different coinage. They were really in use at an earlier period; as, at p. 297 of Memorials of London, ed. Riley, there is mention made (under date A.D. 1357) of a Teutonic knight, from whom some unknown thieves stole 400 golden shield-florins and

moutons d'or, of the coinage of Philip and John, kings of France. Hence there is nothing strange in the use of the word in the A-text, written in 1362. The word is explained by Ducange, under its Low-Latin form *multo*.

26. *Had lauht here leue at*, had taken their leave of. *To lacche leue*, to take leave, is a common phrase. The author of the Alliterative 'Troy-Book,' ed. Panton and Donaldson, has a line almost identical with this one, as it stands in [b] and [a]. 'Than laght thai hor leue, tho lordes, in fere;' l. 9794.

The taking of bribes seems to have been a common failing with justices at this time. Compare—

> 'Hoc facit pecunia Quam omnis fere curia jam duxit in uxorem;
> Sunt justiciarii Quos favor et denarii alliciunt a jure.'
>
> Polit. Songs (Camd. Soc.), p. 225 (cf. p. 226).

See also note above, Pass. iii. 9, p. 31.

34. *Do calle*, cause to be called over. When the verb *do* is followed by an *active* verb in the infinitive mood, the latter is commonly best interpreted by giving it a *passive* signification. Thus, in l. 66 below, *do peynten and portreyn* is equivalent to 'cause it to be painted and pourtrayed.' So also *don saue* = cause to be saved, Pass. x. 328.

35. *Shal no lewednesse lette*, no ignorance shall hinder.

37. 'Where really skilful clerks shall limp along behind in the rear.' See *Clocke* in the Glossary.

38. *Frere*. Great sinners went to confession to a *friar* rather than to a parish-priest. Wyclif complains of this; see Wyclif's Works, ed. Arnold, iii. 394; cf. pp. 377, 387. See Chaucer, Prol. 223.

47. *Took hym a noble*. Tyrwhitt remarks (note to Cant. Tales, 13852), that—'*to take*, in our old language, is also used for *to take to*, *to give*, as in l. 13334,

> He *tok* me certain gold, I wot it wel.'

Whether the *noble* or *florin* was first coined, and what was the exact value of them, seem somewhat doubtful, unless we can depend upon the statement of Fabyan quoted above, Pass. iii. 157, and upon the following statement of the same, under the year 1339,—'In this yere also the kynge chaungyd his coyne, and made the noble & the half noble of the value of vi *s.* viii *d.*, which at this day is worthe viii *s.* ix *d.* or x *d.*, & the halfe noble after the rate, if they kepe the trewe weyght,' etc. There is a similar statement in A Chronicle of London, p. 57, under the 14th year of Edward III., which seems, as in Fabyan, to signify 1339 rather than 1340:—'also the kyng made the coyne of goold: that is for to seyne, the *noble*, the half noble, and the ferthyng.' In the English Cyclopædia, under the heading *Coin*, we are told that—'it is from Edward III. that the series of English gold coins really commences, for no more occur till 1344, when that prince struck florins. The half and quarter-florin were struck at the same time. The florin was then to go for *six shillings*, though now it would be intrinsically worth nineteen. This coin being inconvenient, as forming no aliquot part of larger ideal denominations, seems to have been withdrawn.

None have yet been found, but a few quarter-florins are preserved in cabinets, and one half-florin is known. In consequence, in the same year, the noble was published, of 6*s.* 8*d.* value, forming half a mark, then the most general ideal form of money. The obverse represents the king standing on a vessel, asserting the dominion of the sea. The noble was also attended by its half and quarter. This coin, sometimes called the *rose noble*, together with its divisions, continued the only gold coin, till the angels of Edward IV., 1465, and the angelets or half-angels, were substituted in their place. Henry V. is said to have diminished the noble, still making it go for its former value. Henry VI. restored it to its size, and caused it to pass for 10*s.*, under the new name of ryal,' etc. William clearly intimates that *florins* were by no means scarce, and this seems at first sight to contradict that which has been said above. But the fact is simply, that most of the florins were coined abroad, chiefly at Florence; and it was ordered that florins de escu, and florins of Florence, should be current along with the sterlings, according to their value. Compare note to l. 25 (p. 40), where mention is made of the knight who lost 400 shield-florins (florins de escu) and moutons d'or. And see Ruding's Annals of the Coinage.

51. 'We have a window in working (i. e. being made), that will stand us very high,' i. e. that will cost us a large sum. For *stonden*, [b] has *sitten*, but the sense is the same. The practice of glazing windows is satirised also by William's imitator in the *Crede*, ll. 123-128. It was usual to introduce portraits or names of the benefactors in stained glass.

62. Lechery was one of the seven deadly sins. See Pass. vii. 170; and note to Pass. vii. 3.

67. The word *sustre* (sister) has a direct allusion to the letters of fraternity, by means of which any wealthy person could belong to a religious order of the mendicant friars. Cf. Pass. x. 342, 343; and xxiii. 367. See Massingberd, Eng. Reformation, p. 118.

71. *Thy kynde wille, (and) thi cost;* 'thy natural disposition, and thy expenses; as also their covetousness, and who really possessed the money' [c, b]; *or*, 'God knoweth who is courteous, or kind, or covetous, or otherwise' [a. 3. 59.]

—— (b. 3. 71.) *Or to greden after goddis men*, or to cry out for God's men, i.e. to send for the friars.

—— (b. 3. 75.) 'For thus the Gospel bids good men give their alms.' *Bit* is for *biddeth;* so also *rat* = readeth, Pass. iv. 410; *rit* = rideth, B. iv. 13; *halt* = holdeth, B. iii. 241; etc.

79. *Pillories.* Under the xvth year of Edward IV., Fabyan tells us that—'this yere this mayer [Robert Basset, salter] dyd sharpe correccion vpon bakers for makynge of lyght brede, in so muche that he sette dyuerse vpon the pyllory, ... and a woman named Agnes Deyntie was also there punysshed for sellyng of false myngyd [mixed] butter.' In Riley's Memorials of London, there is frequent mention of the punishment of the pillory for various offences, chiefly for fraudulent practices. Thus, in A.D. 1316, two bakers were so punished for making bread 'of false, putrid, and rotten

materials; through which, persons who bought such bread were deceived, and might be killed,' p. 121. In A.D. 1387, a baker's servant was put on the pillory for inserting a piece of iron into a loaf, in order to make it seem of full weight; p. 498. Others were so punished for enhancing the price of wheat, pp. 314, 317; for selling putrid meat or carrion, pp. 240, 266, 271, 328, etc.; for selling sacks of charcoal of short measure, p. 446; etc. Sometimes fraudulent bakers were drawn upon a hurdle; ibid. pp. 119, 120, 122, 423.

Pynyng-stoles, stools of punishment, also called *cucking-stools*. The *cucking-stool* was a seat of ignominy; see Chambers' Book of Days, i. 211.—'In Scotland, an ale-wife who exhibited bad drink to the public was put upon the *Cock-stule*, and the ale, like such relics of John Girder's feast as were totally uneatable (see Bride of Lammermoor) was given to the poor folk.' It was different from the *ducking-stool*, which was a punishment for scolds. See Brand; Popular Antiquities, iii. 102 (note), and 103. Brand seems to confound the two. Cf. note to Pass. v. 122.

—— (b. 3. 80.) This line recurs in Rich. Redeles, iii. 316.

—— (b. 3. 81.) *Parcel-mele*, by small parcels, i. e. retail.

82. *Regratrye*, selling by retail. The wholesale dealer was called an *Engrosser* (whence our *grocer*), because he sold in the *gross* or *great* piece. The retail dealer was called a *Regrater* or *Regratteress*; cf. ll. 113, 118, and Pass. vii. 232. In Riley's translation of the Liber Albus, p. 232, we read—'No baker shall give unto the *regratresses* the six-pence on Monday morning by way of hansel-money, or the three-pence on Friday for curtesy-money; but, after the ancient manner, let him give thirteen articles of bread for twelve.' It is worth while to add, that this last passage explains clearly the meaning of the common expression, *a baker's dozen*—meaning *thirteen*. The bakers did not sell the bread to the public, but to the regratresses, or women who took the bread round to each customer's door. The regratress's profit came from the fact that, according to 'the ancient manner,' she received 13 *loaves at the price of* 12 from the baker, and sold them *separately* to various customers afterwards at a price which was duly regulated and might not be exceeded. The frauds and adulterations of the *regraters* were a constant source of annoyance, and were frequently complained of.

84. 'For, if they had made their profits honestly, they would not have built (houses for themselves) so loftily; nor could they have bought for themselves such tenements; be ye full sure of it.'

Wyclif has similar remarks upon this subject; see Works, ed. Arnold, iii. 334.

87. 'Though they deliver to them a dishonest quantity, they consider it as no fraud; and, though they do not fill up to the top the measure that has been sealed according to law, they grasp as much money for it as they would do for the full true measure.' The allusion is to the sealing or marking of measures, to insure their being true. Thus it was ordered, 'that no brewster or taverner shall sell from henceforth by any measure but the gallon, pottle, and quart; and that these shall be sealed

with the seal of the Alderman; and that the tun of the brewster shall be of 150 gallons, and be sealed with such seal of the Alderman;' etc. etc. Liber Albus, ed. Riley, p. 233.

93. Compare a similar passage in Pass. xx. 268–271.

106. In 1276, a fire occurred in the city because a man left a candle burning and fell asleep; Riley's Mem. of London, p. 8; cf. p. 46.

108. In a Charter of Edward the Second, we find it ordered 'that an inhabitant [of the city of London], and especially an Englishman by birth, a trader of a certain mistery or craft, shall not be admitted to the freedom of the city aforesaid except upon the security of six reputable men, of such certain mistery or craft,' etc.; Liber Albus, ed. Riley, p. 127; see also pp. 388, 425. It is clear, from William's complaint, that men who had enriched themselves contrived to obtain the freedom of the city without too close enquiry as to the manner in which their wealth had been acquired.

117. *Presentes.* Presents made, not in money, but in silver cups, etc. See note to l. 23, p. 40. For the text *in quorum*, etc., see Ps. xxv. 10 (Vulgate); xxvi. 10 (A. V.).

—— (b. 3. 90.) To *maintain* was to aid and abet others in wrong-doing, by supplying them with money or exerting influence in their behalf. It was a recognized law term; and Blount observes that—'there lies a writ against a man for this offence, called a Writ of Maintenance. See Coke on Littleton, fol. 368 b.' Cf. Paston Letters, ed. Gairdner, i. 145, 151; Wyclif's Works, ed. Arnold, iii. 322; and see ll. 231, 288, below.

123. The quotation is not from Solomon, but from Job xv. 34:—'fire shall consume the tabernacles of bribery.' Mr. Kemble justly points out that this is one of the numerous instances in which wise sayings were commonly attributed to Solomon, whether they were his or not. See Salomon and Saturn, ed. Kemble, p. 108.

125. The sense of *blewe* in this passage is livid, dull gray; cf. Icel. *blár*, livid, whence M. E. *blo*, as in [b]. So in the Towneley Mysteries, p. 224, we have 'as *blo* as led,' as livid as lead. Compare our phrase—'to beat black and *blue*.' The form *blewe* is French.

—— (b. 3. 99.) *Yeresyyues*, lit. year-gifts. '*Yeresgive* is a toll or fine taken by the king's officers on a person's entering an office; or rather, a sum of money or bribe, given to them to connive at extortion or other offences in him that gives it; see Chart. Hen. II.; fourth Chart. Hen. III.; and ninth Chart. Hen. III.;' Privilegia Londini, by W. Bohun, of the Middle Temple, 1723; quoted in Notes and Queries, 4th Ser. iv. 560. This definition perfectly suits the present passage, but we may fairly assume, from the form of the word, that it once meant an *annual* donation (like the modern Christmas box), generally given, it would appear, upon New Year's day. It came to be so troublesome that we find special exemptions from it, as in the following:—'Also, that the city of London shall be quit of Brudtol, and Childewite, and *Yeresgive*, and Scot-ale;' Liber Albus, ed. Riley, pp. 117, 138.

Palsgrave has—'Newe-yeres gifte, *estrayne*;' and Cotgrave—'*Estreine*, f. a New-years Gift, or Present; also, a Handsell.'

127. *The kynge.* Richard II. had ascended the throne when the second revision of the poem was made, but the description was originally intended for Edward III., for whom it is much more suitable.

129. *As hus kynde wolde*, as his nature disposed him. See Pass. ix. 161, and Rich. Redeles, ii. 142.

138. The C-text varies here somewhat. The sense (of that text) is—'Yet I forgive thee this offence; it is God's forbidding (i. e. may God forbid) that thou vex me and Truth any more; if thou mayst be taken (in such an offence), I shall cause thee to be enclosed in Corfe castle, as if you were an anchorite there, or in some much worse abode;' etc. Corfe Castle (*not mentioned in* b, a) is well described in Timbs's Abbeys, Castles, and Ancient Halls of England, vol. ii. pp. 371–376. The allusion is doubtless significant. It was in Corfe Castle that Edward II. was confined in 1327, before his removal thence to Bristol, and finally to Berkeley. Again, the use of the word anchorite may refer to the curious story of the hermit Peter, who prophesied evil to king John, for which he was 'committed to prison within the castle of Corf; [and,] when the day by him prefixed came without any other notable damage unto king John, he was by the kings commandement drawne from the said castell into the towne of Warham, and there hanged, togither with his sonne;' Holinshed's Chronicle, sub anno 1213. See Shakespeare's King John, iv. 2. 147, and Mr. Staunton's note upon the passage. There is, too, a grim humour in the words 'oþer in a wel wors wone;' for Mr. Timbs quotes from Dr. Maton's Observations, vol. i. p. 12, the following remarks upon Corfe Castle. 'We could not view without horror the dungeons which remain in some of the towers; they recalled to our memory the truly diabolical cruelty of king John, by whose order 22 prisoners, confined in them, were starved to death.'

163. In the expression *your father*, the person really referred to (in the original draft of the poem) was Edward II., the father of Edward III., who was upon the throne at the time when the A-text was composed. It is true that the reading of the Vernon MS., adopted as the *basis* of the A-text, is—'Vr fader Adam heo falde,' i. e. she overthrew (lit. felled) our father Adam; but the various readings in the MSS. shew that such a reading is a mere mistake on the part of the scribe of that MS., since *Adam* does not appear in any other MS. whatever. The matter is put beyond doubt by the words in Meed's reply, where she says (A. iii. 180, 181) that 'she never did kill any king, nor gave counsel to that effect; that she never did what Conscience accused her of, and that she appealed to the king himself as witness.' The really remarkable point is that the poet, in his last revision, should have allowed this expression to stand; but we may note that the latter part of the line is altered in [c], and the new line is not inapplicable to the Black Prince, whose troubles arose from the failure of Don Pedro to supply him with the money which he had promised. There are, however, several such apparent inconsis-

tencies, shewing that, much as the poet altered his work in revision, there were some passages which—probably because they were too well known to his readers—he did not feel wholly at liberty to interfere with. In such cases we must compare all three texts together.

164. 'She (i. e. Meed or Bribery) hath poisoned popes, and she impairs holy church.' The reader need not suppose that the allusion here is any actual poisoning of any special pope; it is probably only a brief mode of reference to the famous saying attributed to an angel—'This day is *poison* shed abroad upon the church.' See note to Pass. xviii. 220 for further information. However pope Benedict XI., who died in 1304, is said to have been poisoned.

167. *Talewys*, full of tales, loquacious, addicted to talebearing, slanderous. As Dr. Stratmann gives no instance of the use of this word except by our poet, I add a few by way of illustration.

'And sone, thy tong thou kepe also,
And be not *tale-wyse* be no way;'
How the Wise Man taught his Son, l. 33;
in Ritson's Anc. Pop. Poetry.

'[Be not] to toilose, ne to *talewijs*, for temperaunce is best;'
Babees Book, p. 12.

See Mr. Furnivall's Glossary to the Babees Book for other examples. The word *tale*, in Middle English, commonly has a bad sense, and signifies a lie, or something near it; see l. 47 above; and cf. Pass. i. 49.

171. *Sysours;* see note to Pass. iii. 63, p. 34. A *sompnour*, *somner*, or *summoner* was an officer who summoned delinquents to appear in an ecclesiastical court. See the description of the Sompnour in Chaucer's Prol., and in the Prologue to the Freres Tale. Cf. also Wyclif, Works, ed. Arnold, iii. 320.

175. *Grotes*, lit. great coins, because, until they were coined, there was no silver coin larger than the penny. Cf. Du. *groot*, Fr. *gros*. 'In this yere [1349] the kynge caused to be coyned grotes and halfe grotes, the whiche lacked of the weyghte of his former coyne, ii *s.* vi *d.* in a *li.* [*libra*, pound] Troy.'—Fabyan, p. 461. The *groat* should have been equal to four silver pennies, but was only equal to about three and a half. A drawing of one may be seen in Knight's Pictorial Hist. England, i. 837.

177. 'And she seizes true men [the true man, *a*, *b*] by the top,' i. e. by the head. See Halliwell, who quotes—'Thou take hym by the toppe and I by the tayle;' Chester Plays, ii. 176.

183. Compare the following extract from Wyclif's Works, ed. Arnold, iii. 307. 'And whanne many londis schulde falle into the kyngis hondis, bi eschet or othere juste menes, thes worldly clerkis and veyn religious *meden* gretly the kyngis officeris and men of lawe, to forbarre the kyngis right, and maken hemself lordis wrongfully. And thus bi the kyngis goodis thei maken his officeris and lege men to forswere hem [*themselves*], and defraude here lege lord. . . . Also many worldly peyntid clerkis geten the *kyngis seel*, hym out-wittynge, and senden to Rome for beneficis moche gold; and whanne the king sendith his *privey seel* for to avaunce goode

clerkis, and able bothe of good lif and gret cunnyng to reule, thei bryngen forth hereby many worldly wrecchis, unable to reule o soule for defaute of kunnyng and good lyvyng, and thus *vsen the kyngis seel* ayenst Goddis honour and the kyngis, and profit of Cristene peple, where the kyng undirstondith [*supposes*] to do wel bi here suggestion.'

184. *Provisors.* A writ summoning one to appear for contempt of the sovereign was called *præmunire*, from its first word. 'Numerous statutes have defined what shall be such a contempt as amounts to a præmunire. Most of the earlier are directed against *provisors*, as they were called, or persons who purchased from Rome provisions for holding abbeys or priories, etc., before those benefices were vacant (25 Edw. III., Stat. 5, c. 22. Stat. 6), or for exemption from obedience to their proper ordinary (2 Hen. IV. c. 3), or bulls for exemption from tithes,' etc.—English Cyclopædia, s. v. Præmunire. Massingberd's Engl. Ref. p. 238. See note to Pass. iii. 182, p. 38.

Complaints of bribery at the court of Rome were common. A Poem on the Evil Times of Edward II. says:—

'Voiz of clerk is sielde [*seldom*] i-herd at the court of Rome,
Ne were he nevere swich a clerk, *silverles if he come*;'
Polit. Songs, ed. Wright, p. 324.

185. See the passages upon Simony in Wyclif's Works, ed. Arnold, iii. 226, 278–287, and 488. Wyclif's definition of it is—'For whoevere cometh to presthod or benefice by yifte of money-worth, bi preiere or servyce, cometh in by *symonye*, as Seynt Gregoir and the lawe techeth.'

188. The word *loteby*, meaning paramour or concubine, was used of both sexes. See Halliwell's Dictionary; Robert of Brunne, Handl. Synne, l. 1732; and cf. the following:—

'Now am I younge, stoute, and bolde, . . .
Now frere menour, now jacobin,
And with me folwith my *loteby*
To don me solace and company;' Rom. Rose, 6339—

where, in the French original, we find the word to be *compaigne*.

'She stal awai, mididone,
And wente to here *lotebi*;' Seven Sages, ed. Weber, l. 1443.

194. 'She lieth against the law, and hindereth it (in its) way.' *Gate*= way, as in B. i. 203.

195. 'So that the truth cannot find its way out,' i. e. cannot appear. Here *forth*=means of progress, way forward.

196. *Louedayes.* Love-day, 'commonly meant a law-day, a day set apart for a leet or manorial court, a day of final *concord* and *reconciliation*:' [as we read in the Coventry Mysteries, p. 111:]—

'Now is the *love-day* mad of us fowre fynially,
Now may we leve in pes as we were wonte.'

'Hock-day was usually set apart for a love-day, law-day, or court-leet.'—Timbs' Nooks and Corners of English Life, pp. 224, 228. [Hock-day was the second Tuesday after Easter.] William uses the term again, B. v. 427, and it occurs in Chaucer, Prol., l. 258. It was so called because the object

was the amicable settlement of differences; but it is clear, from our author, that on such occasions much injustice was frequently done to the poor. This is remarkably confirmed by a passage in Riley's Memorials of London, p. 173, where it was ordered (A.D. 1329)—'that no one of the City . . shall go out of this city, to maintain [i. e. unjustly abet] parties, such as taking seisins, or holding *days of love*, or making other congregations within the city or without, in disturbance of the peace of our Lord the king, or in affray of the people, and to the scandal of the city.' See also p. 158, where a day of love was appointed at St. Paul's church, to settle a trade dispute by arbitration. Cf. Tyrwhitt's note to Chaucer, Prol. 260; Wyclif's Works, ed. Arnold, iii. 322; Paston Letters, ed. Gairdner, i. 496; and Titus Andronicus, i. 1. 491.

198. (cf. a. 3. 155.) *The mase*, etc. 'It is bewilderment for a poor man, though he plead (here) ever.' Some MSS. have *plede* instead of *mote;* and both [a] and [c] omit *hir*, which is also spelt *here*, *heer*, in the MSS., and means 'here.' The word *mote* is not common as a *verb*, but we find it in Robert of Brunne's Handlyng Synne, l. 9803, with the gloss *plete* written above it; a clear proof that *plead* was the sense intended by it.

—— (b. 3. 164.) *Clergye* most frequently means *learning*, as opposed to *lewdness*, ignorance. It probably means so here, as bribery makes clever men covetous.

222. (b. 3. 175.) It is a mark of respect for Meed to address the king in the plural number, and a mark of familiarity or contempt to address Conscience in the singular. This distinction is very carefully observed by our author, by Chaucer, and by the author of William of Palerne. See Abbott, Shakesp. Grammar, 3rd edit. art. 231.

227. The reading is either—*hanged on myn hals*, hung upon my neck [c]; or *hanged on myne half* [b], i.e. hung upon my side, clung to my party. The word is *never* here written *hals* [neck] in MSS. of the B-class, although curiously enough, the Vernon MS. has *nekke*.

230. *Yut ich may*, etc. 'Yet I may perhaps, as far as I might have the power, honour thee with gifts.' In Cursor Mundi, ed. Morris, l. 109, two MSS. have the word *menske* where the other two have *worschipe*.

233. Meed here repudiates the charge made against her, and appeals to the king himself. It is singular that this passage, which originally referred to Edward II., should have been retained in the C-text; but, upon this point, consult the note to l. 163, p. 45. Compare also the next note.

—— (b. 3. 188.) This alludes to Edward's wars in Normandy, and, in particular, to the treaty sealed at Bretigny, near Chartres, on the 8th of May, 1360. Edward renounced his claim to the crown of France, and his claim to Normandy, Anjou, Touraine, and Maine, and restored all his conquests except Calais and Guisnes; but reserved Poitou, Guienne, and the county of Ponthieu. The dauphin agreed to pay for the ransom of his father King John, the sum of 3,000,000 scutes (*escus*) or crowns of gold. See Lingard, iv. 118; Thomas Walsingham, i. 290; Fabyan, p. 471. The sufferings of the English in their previous retreat from Paris to Bretagne were very great, and they encountered a most dreadful tempest near

Chartres, with violent wind and heavy hail. Hence the allusions in the text to the cold, to the lengthening out of winter till May, to the dim cloud, and to the famine from which the army suffered. 'It is to be noted,' says Stow, 'that the 14 day of April, and the morrow after Easter Day (1360), King Edward with his host lay before the city of Paris; which day was full dark of mist and hail, and so bitter cold, that many men died on their horsebacks with the cold; wherefore unto this day it hath been called the *Black Monday*.' Meed suggests that, instead of exacting money, Edward should have foregone it, or even have paid some, to secure to himself the kingdom of France. The articles agreed to at Bretigny were never fulfilled; Lingard, iv. 130. In the C-text, this passage is much altered.

245. I here note that Walsingham (ed. Riley, ii. 170) says that, in the year 1387, a French messenger was caught, on whom was found a compact, by which the king of France was to buy Calais and the adjacent country from Richard.

—— (b. 3. 190.) *For colde*, i. e. keep off the cold. See note to Pass. ix. 59.

248. Cf. Pass. xxii. 32.

259. (b. 3. 200.) *Mareschal.* 'When the king summoned his military tenants, the earl constable and earl mareschal held the principal command under the sovereign; but in armies raised by contract, he appointed two or more mareschals, whose duty it was to array the forces and to direct their movements.'—Lingard, iv. 190. The word occurs in the Crowned King, l. 102.

263. The sense of *brol* is a brat; the reading in [a] is *barn*. We find—'a beggers *brol*,' P. Pl. Crede, 745; 'Al bot the wrech *brol* that is of Adamis blode;' Reliq. Antiq. ii. 177; 'Belial *brolles*,' i. e. children of Belial; Wyclif, iii. 238.

—— (b. 3. 220.) The two earlier versions here differ remarkably; and, in the last revision, the line was cut out. In [a], we have—'the king pays or rewards his men to keep peace in the land;' but in [b] it runs—'the king receives tribute from his men, to keep peace,' etc. The discrepancy is best explained by rejecting the reading of the Vernon MS. (taken as the basis of the A-text), and substituting for it the reading of U (the MS. in University College, Oxford), which agrees with the B-text exactly.

281. (b. 3. 224.) *Alle kyne crafty men*, skilled workers (craftsmen) of every kind. *Alle kyne* is here a corrupter form of *alle kynes* or *alkynnes*, a genitive case; see the B-text; and cf. note to Pass. xi. 128.

290. 'They that live in an unlawful manner have liberal hands for giving bribes.' The Latin original is quoted in [b]. *Large* in Middle-English often means *liberal*; cf. the sb. *largesse*, and see l. 454 below.

292. In the two first texts, Conscience here distinguishes between the two meanings of Meed, viz. (1) divine reward, shewn by God towards well-doers, and (2) corruption or bribery. (For the Latin quotations, see Ps. xv.) In the C-text, Conscience enters into a new and elaborate distinction between Meed (or reward, or prepayment, or bribe), and Mercede (or wages due for work actually done). The long illustration from grammar

in ll. 335–409 is barely intelligible, and very dull; yet it may very well have given great satisfaction to some of his readers, who delighted in such subtilties. A similarly elaborated passage occurs in Pass. xx. 111–122.

301. The phrase *prae manu* in Latin sometimes means in hand, in readiness. By *prae manibus* the poet evidently means payment in advance, prepayment before the work is done; see the four lines following, and cf. Pass. x. 45, where the phrase recurs.

309. 'According to the Bible, that bids that no one shall withhold the hire of his servant over the evening till the next morning;' cf. Levit. xix. 13.

—— (b. 3. 236.) *Assoileth it*, solves the question; see Ps. xv. 2.

—— (b. 3. 237.) *Of o colour*, of one colour, pure, spotless.

—— (b. 3. 240.) The quotation ends—*innocentem non accepit;* Ps. xv. 5.

330. (*not in* b, a.) This belief, that Solomon is still left in hell, is repeated at Pass. xii. 220. See note to that line.

331. This singular line means, as it stands—'So that God giveth nothing (to any man), but sin is a comment upon it;' which may be explained as signifying that God gives things to men with a clause of revocation; and the comment or explanation of the text is given by the word *sin;* i. e. sin against Him revokes the promise. But when we remember that the 'glose,' or comment on a text, was commonly in Latin, it is clear that the true reading is not the *English* word 'synne,' as in the MSS., but the *Latin* word 'sin;' a theory which is sufficiently proved by the fact that the excellent Ilchester MS. has the reading 'si,' and the same reading is found in MS. Digby 102; so that the right reading is—'that *si* [or *sin*] ne is the glose.' We thus get the very simple sense—'So that God giveth nothing without an *if;*' which is unquestionably what is intended. The use of *sin* may be illustrated by the parable of the unfruitful tree:—'et siquidem fecerit fructum; *sin* autem, in futurum succides eam;' Luc. xiii. 9.

337. 'In a settled and secure (or regular) manner, agreeing with themselves (according to rule).' The reader must puzzle out this passage for himself if he cares to read it. Some lines are very curious; e. g. ll. 369, 370; 381–385.

342. The quotation is part of a Latin grace, which is printed at p. 390 of the Babees Book, and runs thus:—'Retribuere dignare, Domine Deus, omnibus nobis bona facientibus, propter nomen sanctum tuum, uitam eternam; Amen.' This agrees with William's loose translation in the three lines above.

358. Quoted from John i. 14. The quotation at l. 406 is from 1 Jo. iv. 16.

368. 'In which are good and bad; and to grant the will of neither of them.'

369. This is interesting evidence, that it was then beginning to be considered right for a son to bear the same surname as his father.

372. It is well to remember that *taylende* does not mean *tail-end* (as in

MS. F), but *tallying*, reckoning, enumeration or computation of property. Blount, in his Law Dictionary, explains that *tail* is a term used of fee (or property) that is not fee simple, being not in the owner's free power to dispose of. *Fayre* means 'honestly come by,' and *foule* the reverse.

410. 416. (b. 3. 257; a. 3. 244.) *Rat*, reads; contracted from *redeth;* it occurs again in Pass. xiv. 5, where MS. P wrongly has *that of* instead of *rat that*. It occurs also in Polit. Songs, ed. Wright, p. 327, l. 88; and (in the form *ret*) in Old Eng. Homilies, ed Morris, 1. Ser. 125. *Regum*, the book *of Kings;* i. e. the first two books, generally called the books of Samuel. See 2 Sam. xviii.; 1 Sam. xv.

—— (b. 3. 258.) There is no apparent alliteration, but Langland considers *v* and *f* to answer to one another, as in Pass. iii. 61, so that *veniaunce* rimes to *fel*.

419. (b. 3. 261.) See Exod. xvii. 8 for the sin of Amalek.

420. *Hoteth to be boxome*, bids (thee) be obedient.

425. The word *mebles*, i. e. moveables, meant not only corn, cattle, and merchandise, but money, fuel, furniture, and wearing apparel; Lingard Hist. Eng. iv. 174. '*Movable good*, as cuppe, or chalice, mytir, bacul [staff]; or *unmovable good*, as hous, feeld, wode;' Pecock's Repressor, ii. 386.

437. 'In case it should annoy me [men *in* b], I make *no* ending, i. e. draw no conclusion; but the A-text has—'I will make an end,' i. e. say no more.

442. *Somme*, to some whom I will not specify; dat. plural, used indefinitely. See note to l. 14 of this Passus, p. 40.

450. 'Loyalty, and no one else, shall execute the law upon him, [b, c];' *or*, 'Loyalty shall execute the law upon him, or else he shall lose his life' [a]. See *Lyf* or *Lif* in the Glossary.

—— (b. 3. 295.) 'Meed, from amongst misdoers, makes many lords, and rules the realms so as to supersede the lord's laws' [b]; *or*, 'Meed, from amongst misdoers, makes men so rich, that (corrupt) Law is become lord, and Loyalty is poor' [a].

451. *Selk houe*, (white) silk hood. Cf. note to Pass. i. 159, p. 16.

456. With this line Pass. iii., in the A-text, abruptly terminates. The admirable addition here made was suggested, I feel confident, by the recent proclamation of a *jubilee*, in the last year of Edward III. (Feb. 1377), proclaimed because the king had attained the *fiftieth* year of his reign; Lingard, iv. 146. Taking his cue from this, the poet hopes that the new reign of Richard II., then just begun, may usher in a new era of perfect peace; but, in ll. 481–5, he suddenly prophecies that certain rather unlikely events will first happen, thus revealing his fear that no such good time was at hand.

The above suggestion is fully confirmed by a passage in John of Bridlington's pretended prophecies, bk. iii. c. viii., where the jubilee of Edward III. is described in the lines—

'Pacis erunt dies, belli terrore remoto,' etc.;

and the writer, in his commentary, takes great care to explain that the *jubilee* means the 50th year of Edward's *reign*, not of his *life*.

461. *Baselardes.* 'Temp. Rich. II., civilians wore swords called *baselards* or *badelaires*. Example; monument of a civilian, King's Sombourne Church, Hants, 1380.'—Godwin's Handbook of English Archaeology, p. 261. 'The *baselard* was of two kinds, straight and curved . . . By Statute 12 Rich. II., c. vi., it was provided that—"null servant de husbandrie ou laborer ne servant de artificer ne de vitailler porte desore enavant *baslard*, dagger, nespee [*nor sword*] sur forfaiture dicelle." Priests were strictly inhibited from wearing this instrument of war, but the rule was constantly broken.' —Note by Peacock to Myrc's Instructions for Parish Priests (Early English Text Society); p. 67. In Wright's Essays, ii. 269, will be found a Ballad on the Baselard, printed from a Sloane MS. It shews that the weapon had a red sheath, a twisted haft, a silver chape or plate at the end of it, etc. The frequent enactments against the wearing of weapons by civilians, etc., in the reigns of Edward III. and Richard II., shew how often this law was disregarded. See Liber Albus, pp. 335, 554, 555. The word occurs again in B. xv. 121.

464. See note to l. 480 below.

465. The Old French *picois*, signifying a mattock or pick-axe, has given rise to the tautological form *pick-axe* which we now employ; the modern form is a mere clever corruption, due to the foreign form of the old termination, and is not to be found in our older authors. In the Prompt. Parv. we have 'Pykeys, mattokke;' in Riley's Memorials of London, p. 284, there is mention of '5 pikeyses;' in the Paston Letters, ed. Gairdner, i. 106, 'pikoys' is used as a plural; and Robert of Brunne, in his Handlyng Synne, ll. 940–1, remarks :—

'Mattok is a pykeys,
Or a pyke, as sum men seys.'

467. To hunt (not with hounds, but) with *placebo* [b] means to be diligent in singing *placebo*, i. e. in saying the Office for the Dead. In B. xv. 122, we find the author speaking of saying *placebo*.

The *placebo* was an antiphon in the Office for the Dead at Vespers, which began—'*Placebo* domino in regione uiuentium' (Ps. cxvi. 9, or cxiv. 9 in the Vulgate). Our word *dirge* is a contraction of *dirige*, as here used. This word begins the antiphon 'Dirige, Dominus meus, in conspectu tuo uitam meam' (cf. Ps. v. 8), used in the first nocturn at matins, in the Office for the Dead. For further illustration, see Mr Way's note to *Dyryge* in the Promptorium; Mr Arnold's note to Wyclif's Works, iii. 374; Dr Rock's Church of our Fathers, iii. 123; and Ancren Riwle, p. 22.

To sing *placebo* came to be used in a humorous sense, viz. to flatter. 'Flattereres ben the deueles chapeleyns, that singen ay *Placebo*;' Chaucer, Pers. Tale, De Ira. Hence the name *Placebo* for a flattering character in the Merchauntes Tale. Cf. Ayenbyte of Inwyt, ed. Morris, p. 60; Dyce's Skelton, ii. 121.

468. 'And pray, saying their Psalter and Seven Psalms, for all sinful people.' The Seven Psalms are the seven penitential psalms, viz. Pss. 6, 32, 38, 51, 102, 130, 143; all of which are now appointed to be read on Ash Wednesday.

—— (b. 3. 310.) To 'ding upon David' means to practice singing the Psalms repeatedly. In some verses in MS. Arundel 292, fol. 71 verso, printed in Reliq. Antiq. i. 292, we have the very expression:—

'I donke vpon David til my tonge talmes;'

i.e. till my tongue fails me; cf. Du. *talmen*, to loiter, be idle.

474. (b. 3. 316.) *After the dede*, according to the deed.

480. Isaiah ii. 4: 'Et iudicabit gentes, et arguet populos multos: et conflabunt gladios suos in uomeres, et lanceas suas in falces: non leuabit gens contra gentem gladium, nec exercebuntur ultra ad praelium.'

481. Fanciful prophecies were then in vogue; see those of John of Bridlington, in Political Poems, ed. Wright, vol. i. William has another similar one at the end of Pass. ix. This present one merely vaguely hints at a final time when Jews and Mahometans shall be converted. Line 483 is sufficiently clear. The 'middle of a moon' (cf. B. xiii. 155) means the full moon, and, in particular, the Paschal full moon; whilst 'to torne' means 'to be converted.' The sense is, accordingly, that 'the Paschal full moon (with the events of the crucifixion) shall cause the Jews to be converted to Christianity; and next, at the sight of their conversion, Saracens also shall declare their belief in the Holy Ghost; for both Mohammed and Meed shall then meet with ill-success.' Compare Pass. xviii. ll. 317–322.

The mention of 'six suns' in l. 482 is no doubt an allusion to the portents supposed to have been seen in the sky on various occasions; cf. 3 Henry VI., Act ii. sc. 1. l. 25—

'Dazzle mine eyes, or do I see *three suns?*' etc.

485. (b. 3. 327; *not in* A.) See Prov. xxii. 1.

486. 'As wrath as the wind,' i.e. as angry as a boisterous wind, is evidently a proverbial expression. Our author has it again in Rich. Redeles, iii. 153.

487. The quotation is not from the book of Wisdom, but from Prov. xxii. 9. Meed quotes only *half* of it, for which Conscience reproves her, and quotes the rest, l. 499. The full verse is—'Uictoriam et honorem acquiret qui dat munera; animam autem aufert accipientium.'

492. The lady read but *half* the text. It is—'Omnia autem probate, quod bonum est tenete,' 1 Thess. v. 21.

—— (b. 3. 342.) *Were gode*, would be good.

497. (b. 3. 344.) 'So he that refers to Wisdom' or rather to Proverbs [c]; *or*, 'And if ye refer again to Wisdom' [b].

500. 'He wins worship, who is willing to give a reward, but he that receives or accepts it is a receiver of guile' [c]; *or*, 'But though, by giving a reward, we win worship and obtain a victory, yet the soul that receives the present, is to that extent under an obligation' [b]. Both of these are comments upon the text in the note to l. 487.

NOTES TO PASSUS V. (B. PASSUS IV; A. PASSUS IV.)

2. (b. 4. 2; a. 4. 2.) *Sauhtne*, be reconciled. I would call attention to the letter *n* in this word. In Moeso-Gothic, verbs in *-nan* have a passive signification; thus *fulljan* means *to fill*, but *fullnan* means *to become full*. According to this analogy, we find the A.S. *sehtian* or *sahtlian* = to make peace, to reconcile others; but *sahtnan* (if such a form were to occur, and it no doubt once existed) would mean to become at peace, to be reconciled. The word is therefore correctly spelt here, and has the sense of to become at peace, be reconciled. See *sauhten*, *sahtlien*, *sahtnien* in Stratmann; and add to the examples there given, the references—Gamelyn, l. 150; Cursor Mundi, l. 16; Pricke of Conscience, l. 1470.

17. *Caton his knaue*. Cato his servant. The servant of Reason is no doubt here called Cato out of respect for Dionysius Cato, whom our author often quotes; see note to Pass. ix. 338. In the next line we may have mention of Tom True-tongue, an imaginary name which has occurred before, iv. 478; and elsewhere we have mention of an opposite character, viz. Tom Two-tongued, xxiii. 162. Here, however, the name is lengthened out into a whole sentence. For similar long names, not unlike those of Puritan times, see l. 20 below; ix. 80, 81, 82, 83.

19. *Lesynges*, leasings, lies, idle tales to laugh at. Compare:—

> 'Trofels [*trifles*] sal i yow nane tell,
> Ne *lesinges* forto ger [*make*] yow lagh.'
> Ywaine and Gawaine, l. 150 (Ritson's Met. Rom.)

20. Here Reason tells his servant Cato to put a saddle upon Patience or Sufferance (represented here as a horse), and further to restrain it with the girth called Advise-thee-beforehand [c], *or* Wittyword [b], because it is the habit of Will (the horse's temper) to wince and kick, and to shew signs of impatience. The word *warroke* is very rare, but appears again in Mr Wright's Volume of Vocabularies, 1st Series, p. 154. To *make wehe* (b. 4. 22) is to make a neighing sound, to neigh; *wehe* being, like the Welsh *wihi*, an imitation of that sound. Chaucer uses the word in his Reves Tale (C. T. l. 4064). In the Ayenbite of Inwyt also (ed. Morris, 1868, p. 204) is a similar passage. 'Thanne the bodiliche wyttes byeth ase thet hors thet yernth wyth-oute bridle zuo thet hit deth falle his lhord. Ac the herte chaste ham of-halt mid the bridle of skele;' i. e. then the bodily wits are as the horse that runneth without bridle, so that it causes its lord to fall. But the chaste heart restrains them with the bridle of reason. Cf. James i. 26; iii. 2. 3. In the Trial of Treasure (in Dodsley's Old Plays, ed. Hazlitt, iii. 297), we have the very same idea. The character named Inclination is led in 'in his bridle, shackled,' and begins a speech with, '*We-he! he! he! he!* ware the horse-heels, I say; I would the rein were loose, that I might run away.'

26. *Which*, what sort of, what kind of; a common meaning of *which*, especially before *a*. Cf. notes to Pass. iii. 17, x. 300.

27. *Waryn*, also spelt Guarin, or Guerine, was once a common and popular Christian name; see Bardsley's English Surnames, p. 24.

36. (b. 4. 35; *not in* a.) See. Ps. xiii. 7 (Vulgate).

43. *His sone*, Edward the Black Prince, a great favourite with the people. He did not leave England to take possession of Acquitaine till Feb 2. 1363. William having once inserted this in the earliest version of his poem, does not seem to have thought it worth while to alter it, as he retains the expression *his sone* even in [c]. Cf. note to l. 171, p. 59.

45. *Putte vp a bylle* [c, a]; *Put forth a bille* [b]; The former is the more usual expression, as in Fabyan's Chronicles [1410-11]:—'The commons of this lande *put vp a bylle* vnto the kyng,' etc. The sense is—brought forward a petition. Compare Paston Letters, i. 151, 153.

With respect to this appeal of Peace to the king, see the scene in Sir F. Palgrave's Merchant and Friar, p. 242, where a maiden appeals to the king, saying—'from our Lord the King, he who wears the English-Saxon crown, and who hath sworn to observe the good laws of the Confessor, do I now demand that even justice which hath been refused to me at home.' And see p. 238 of the same work.

46. *Wrong* is a representative of the oppressive tribe known as *the king's purveyors*. The peasantry often complained of them bitterly, accusing them of taking things by violence; see note to. l. 61. In the poem of King Edward and the Shepherd (printed by Hartshorne in his Ancient Metrical Tales) is the following:—

'I hade catell, now have I non;
Thay take my bestis, and don thaim slon,
And payen but a *stick of tre* . . . .
Thai take geese, capons, and henne,
And alle that ever thei may with renne,
And reves us our catell . . . .
Thei toke my hennes and my geese,
And my schepe with all the fleese,
And ladde them forth away.'

So in Political Songs (Camd. Soc. 1839), p. 186—

'Est vitii signum pro victu solvere *lignum*.'

So in God spede the Plough, printed at the end of Pierce the Ploughman's Crede, ed. Skeat, 1867, p. 70.

A long complaint against these purveyors will be found in the Towneley Mysteries, at p. 99. A very similar complaint appears in Robert of Brunne's Handlyng Synne, ll. 7420–3.

To add to the troubles of the peasantry, they were liable to be imposed upon by *false* purveyors, mere imposters who wished to practise extortion; see Riley's Memorials of London, p. 645.

51. St. Giles's down is near Winchester; see note to Pass. vii. 211.

58. To *maintain* was the technical term for to aid and abet in wrong-doing; cf. iii. 207, iv. 187, etc. See note to B. iii. 90. *Hewes*, domestics; A. S. *hiwan*, domestics, servants; Whitaker took it to mean *ewes!* The A-text has *owne*, i. e. own people, but some MSS. have *hynen*, i. e. hinds.

59. 'He forestalls (my sales) at fairs.' To *forestall* was to buy up goods before they had been exposed in the market. It was strictly discouraged; see Liber Albus, ed. Riley, p. 172; and Memorials of London, ed. Riley, pp. 83, 387.

61. *And taketh me*, etc.; and gives me a tally (and nothing else) for ten or twelve quarters (of oats). The statements in the note to l. 46 were often true in *two* senses; the peasants were paid (1) by a wooden tally, and (2) by a beating, as William says in the following line, as it stands in [b] and [a]. An exchequer-tally was an account of a sum lent to the Government. The tally itself was a rod of hazel, one of a pair that *tallied*, with notches on it to indicate the sum lent. It was not easy to realize this sum afterwards. Cf. Chaucer, Prol. 570:—

'For whether that he payde, or *took by taille*.'

And Jack Cade says to Lord Say (2 Hen. VI. iv. 7. 38) that 'our forefathers had no other books but the score and the tally.' The tally is still used to some extent both in England and France.

68. It is clear that *handy-dandy* in this passage means a covert bribe or present, as, for instance, a bag conveyed to the judge's hand which he was to open at leisure, when he would find the contents satisfactory. The explanation in Halliwell's Dictionary is as follows:—'*Handydandy*. A game thus played by two children. One puts something secretly, as a small pebble, into one hand, and with clenched fists he whirls his hands round each other, crying, "Handy-spandy, Jack-a-dandy, which good hand will you have?" The other guesses or touches one; if right, he wins its contents; if wrong, he loses an equivalent.' For a somewhat fuller notice, see Halliwell's Popular Rhymes and Nursery Tales, 1849, p. 116. The explanation in Brand (Pop. Antiq. ed. Ellis, ii. 420) is rather confused. Douce, in his Illustrations of Shakespeare, ii. 167, quotes from a tract—'as men play with little children at *handye-dandye, which hand will you have*, when they are disposed to keep any thinge from them;' but it should be added that the game is then almost sure to end in the child's receiving a present. Florio, in his Ital. Dictionary, 1598, has:—'Bazzicchiare, to shake betweene two hands; to play *handy-dandy*.' In King Lear, iv. 6. 157, the word seems to mean simply—guess which you please. Shakespeare says—'See how yond justice rails upon yond simple thief! Hark in thine ear: change places, and, *handy-dandy*, which is the justice, which is the thief?'

—— (b. 4. 72.) *But if Mede*, etc.; 'unless Meed cause it to be otherwise, thy misfortune is aloft.' William often uses *make it* in the sense of to bring it about, to cause it to be so; cf. C. ix. 212. But when the words *it make* are preceded by *but*, they mean 'cause it to be otherwise;' cf. viii. 28. *Myschief* commonly signifies mishap or ill-luck in Middle-English; cf. ix. 212, 233. *Vppe* is here an adverb, signifying on high, aloft, in the ascendant.

—— (b. 4. 73.) *Lyth in his grace*. Offenders convicted of great crimes were put *in the king's grace*, who could hang them and confiscate their property, unless he were pleased to shew mercy. Sometimes he was satisfied with exacting a heavy fine; cf. ll. 88-90 (B-text).

82. (b. 4. 86.) *Seuen yere*, seven years; put for a long, but indefinite period. So again in Pass. vii. 214, xi. 73.

85. 'And (let the meinpernour) be pledge for his misfortune, and buy a remedy for him.' See note to Pass. iii. 208, and cf. l. 173 below. This is one of the numerous passages in which *bale* and *boot* (woe and advantage) are opposed to each other.

104. Note the three different endings of the line. *For his luther werkes*, for his evil deeds [c]; *but lowenesse hym borwe*, unless Humility (or Submission) go bail for him [b]; *bote more loue hit make*, unless a greater degree of love cause it to be otherwise [a]; where *make* is used as in b. 4. 72, c. viii. 28.

107. *Menepernour*, i. e. *mainpreneur*, taker by the hand, a surety; see note to iii. 208.

110. *Harlotrie*, ribaldry, buffoonery, jesters' tales. Cf. Chaucer, Prol. l. 561. See note to l. 113 below, and to viii. 22, p. 95.

111. *Purnele* or *Peronelle* (from Petronilla) was a proverbial name for a gaily dressed bold-faced woman; it would be long before she put away her finery in a box. This line is almost repeated in Pass. vi. 129; see also Rich. Redeles, iii. 156. May 31 was dedicated to S. Petronilla the Virgin. She was supposed to be able to cure the quartan ague; Chambers' Book of Days, ii. 389. The name, once common, now scarcely survives except as a surname, in the form Parnell; see Bardsley's English Surnames, p. 56. A *hutch* was the usual name for a clothes-box, such as was often placed at the foot of a bed; see Our English Home, p. 101. Pictures of *hutches* are given in Wright's Homes of Other Days, at pp. 274, 275, 276, 279. It also signified boxes of another kind; thus Palsgrave has—'Byn, to kepe breed or corne, *huche*.' 'Hutche or whyche, *Cista*, *archa*;' Prompt. Parv.; see Way's note.

112. *And children*, etc.; and the cherishing of children be chastised with rods [c, a]; *or*, and the cherishing of children be, that they be chastised with rods [b]. *To cherish* is to cocker, spoil. *Children* is the genitive plural, like *klerken* in l. 114.

113. *Harlotes*, ribalds, jesters, buffoons; it is applied to both sexes, but much more commonly to *males* in Middle English. In a note to the Canterbury Tales, l. 649, Tyrwhitt remarks that, in l. 6068 of the Romaunt of the Rose, the expression 'king of harlotes' is a translation of the French *roy de ribaulx*. Mr Wright, in speaking of the same passage, viz. the description of the Sompnour in Chaucer's Prologue, says—'this passage gives us a remarkable trait of the character of the ribald, or harlot, who formed a peculiar class of Middle-age society. Among some old glosses in the Reliquiae Antiquae, vol. i. p. 7, we find "*scurra*, a harlotte." In the Coventry Mystery of the Woman taken in Adultery, it is the young man who is caught with the woman, and not the woman herself, who is stigmatised as a harlot.' In Riley's Memorials of London, p. 474, a man is said to have spoken against the lord mayor, and to have 'asserted the said mayor to be a false scoundrel or *harlot*.' See also Mr Wright's remarks on the word *ribald* in his Political Songs, p. 369. The sense is—'And till the holiness of harlots be (observed as) a high holiday.' *Ferye* is the Latin *feria*; and *an* is the indefinite article. All

doubt about the meaning is removed by the fortunate circumstance that the expression 'an heigh ferye' occurs again in B. xiii. 415, where the sense is obvious. The reading of [b] and [a] is to the same effect, but very differently expressed. There, the sense is—'And till the holiness of harlots be considered as of small value, i. e. as of common occurrence;' the *literal* sense being—'be considered as worth a hind.' The value of a hind or farm-labourer (*hyne*) was not considered as very great; indeed the Rawlinson MS. (R) writes *nauȝte* in place of the 'an hyne' of other B-text MSS.

116. 'And till religious men, fond of riding about, be shut up in their cloisters' [c]; *or*, 'And till religious men, fond of roaming, say *recordare* in their cloisters.' The word *religious* means one of a religious order, a monk or a friar. The words *outrider* [c] and *roamer* [b] refer to the use of horses by such men, and to their fondness for pilgrimages; see B. x. 306—313. *Recordare* is the first word of a mass for avoiding sudden death, appointed by Pope Clement at Avignon, the recital of which secured to the hearers 260 days' indulgence. This is best shewn by the following rubric from the Sarum Missal, 1532; fol. lij. 'Missa pro mortalitate evitanda, quam dominus papa clemens fecit et constituit in collegio, cum omnibus cardinalibus; et concessit omnibus penitentibus vere contritis et confessis sequentem missam audientibus. cclx. dies indulgentie . . . . . et eis mors subitanea nocere non poterit; et hoc est certum et approbatum in auinione et in partibus circumuicinis.' Then follows—'*Officium.* Recordare domine, testamenti tui, et dic angelo percutienti, cesset iam manus tua:' etc.

By Clement must be meant Clement V., who removed the papal see to Avignon in 1309, and died in 1314. It was he who first made public sale of indulgences in 1313, and whose decretals and constitutions were known as the *Clementines*.

117. Saint Benedict, founder of the Benedictine order of Monks, was born about A.D. 480, and died about A.D. 542. Saint Dominic (A.D. 1170 –1221) founded the order of Dominican or Black Friars. Saint Bernard, of Cistercium or Citeaux, near Chalons, better known as S. Bernard of Clairvaux, founded the order of Cistercians or Bernardines; he was born A.D. 1091, died 1153. S. Francis of Assisi, founder of the Franciscan order of friars or Friars Minorites, was born 1182, died 1226.

120. 'Till bishops be as bakers, brewers, and tailors,' i. e. till bishops provide bread, ale, and clothing for the needy' [c] *or*, as in [b], 'Till bishops' horses be turned into beggars' chambers;' i. e. till the money spent by bishops on horses go to furnish rooms for beggars. *Bayard* [b] was a common name for a horse; originally, for a horse of a bay colour. 'As bold as blind Bayard' was an old proverb, which occurs in Chaucer, near the end of the Chan. Yem. Tale; in Lydgate's Warres of Troy, Book V; and in Skelton, ed. Dyce, i. 123, l. 101.

122. The reading in [b] and [a] is—*There I shal assigne*, where I (Reason) shall ordain. There is no need to go to Gallicia.

In the C-text, Reason *does* assign places to find S. James in; viz. *prisons*,

poor cottages, and *sick-rooms*. By '*for* pilgrymages' in l. 123 we must understand '*instead of* pilgrimages.'

125. *Rome-renners*, runners to Rome. 'And (until) all Rome-runners bear no silver over sea that bears the image of the king, for the sake of enriching robbers that dwell in France [c]; *or*, beyond sea' [b, a]. Part of the procurator's oath to the English king was—'that he would not send money out of the kingdom without the royal license.'—Lingard, iv. 205. In 1376, the commons presented a petition to the king, stating that the taxes paid yearly by them to the pope amounted to five times the royal revenue. 'In the reign of Henry III., the Italians, who were beneficed here, drew from England more than thrice the amount of the king's revenues, fleecing by means of priests, who were aliens also, the flock which they never fed.'—Southey; Book of the Church. p. 187 (6th ed., 1848). Cf. Milman, Hist. Latin Christianity, vi. 111. Perhaps it is proper to add that by the words *in France* our poet refers to the papal residence at Avignon; cf. Pass. xxii. 424. Fabyan says that, in 1365, Peter's pence were commanded to be no more gathered, but he adds—'neuerthelesse at this present tyme [Henry VII.] they be gaderyd in sondry shyres of Englande;' p. 477.

128. 'On penalty of forfeiting that property, in case any one finds him ready to cross over' [c]; *or*, 'finds him (*or* it) at Dover' [b, a]. *Ho so* = whoso, whosoever; i. e. in case any one. *Ouerwarde* = in the direction of (crossing) over. *At Dover* refers to the then existing law—'that no pilgrim should pass out of the realm, to parts beyond the seas, but only *at Dover*, on pain of a year's imprisonment;' Ruding's Annals of the Coinage, 3rd ed. 1840, vol i. p. 211.

140. 'For the man named *nullum malum* met with one called *inpunitum*,' etc. This is merely a way of introducing the words in italics. The quotation is repeated in Pass. xxi., at l. 435. It is taken from the following:—'Ipse est iudex iustus . . . qui nullum malum praeterit impunitum, nullum bonum irremuneratum;' Pope Innocent; De Contemptu Mundi, lib. iii. cap. 15.

—— (b. 4. 156.) *I falle in*, I fall amongst, I meet with. Warin Wisdom used to meet with a florin (of course by mere accident), and suddenly find himself unable to plead.

169. See the passage from Wyclif's Works, iii. 307, quoted in the note to Pass. iv. 183, p. 46.

171. The remark 'yf iche regne eny whyle' seems merely expletive, signifying only 'if I continue in power;' cf. l. 104 above. In the B-text, it may have referred to the great age of Edward III.

176. *Withoute the comune help*, unless the commons help me [c]: *but the comune wil assent*, unless the commons will assent [b].

—— (b. 4. 189.) *Be my conseille comen*, when my council is come. The Trinity MS. (printed by Mr Wright) has *By my counseil commune*, by my common council; which is certainly a corrupt reading.

189. *Vnsittynge suffraunce*, unbecoming tolerance; i. e. fraudulent connivance. See the phrase again in Pass. iv. 208.

190. See note to Pass. iii. 187, p. 38.

194. *Lukes*, Lucca; see note to Pass. ix. 109. In 1392, the Londoners severely beat a Lombard who offered a loan to the king; Walsingham, ed. Riley, ii. 207.

NOTES TO PASSUS VI.

1. (*not in* b, a.) Lines 1–108 are peculiar to the C-text, and are of great interest, being to some extent autobiographical. Here William tells us of his life in Cornhill, where he lived, clothed like a loller, with his wife Kit and his daughter Calote (mentioned in Pass. xxi. 473), yet not much liked by the lollers and hermits around him. He then describes his own laziness in amusing terms.

Perhaps I ought to remark here that there is no particular difficulty about his statement that he was married. See Milman, Hist. of Lat. Christianity, ed. 1855, v. 72; vi. 101.

2. *Lollere.* Though much has been written on this important word, the history of it has not been very well made out; chiefly, I think, because the passages concerning it in Piers the Plowman have not been sufficiently observed. The standard passage upon it will be found in Pass. x. 98–254, every word of which requires careful reading. The word occurs there several times; see ll. 103, 107, 137, 140, 158, 192, 213; cf. also ll. 215, 218. See also l. 31 of the present Passus. It occurs also in Chaucer, at the eleventh line after the conclusion of the Man of Lawes Tale (Group B, l. 1173, in the Six-text Edition), and I quote here, for the reader's convenience, my note upon that line at p. 141 of the Prioresses and other Tales, Oxford, 1874.

'The reader will not clearly understand this word till he distinguishes between the Latin *lollardus* and the English *loller*, two words of different origin which were *purposely* confounded in the time of Wyclif. The Latin *Lollardus* had been in use before Wyclif. Ducange quotes from Johannes Hocsemius, who says, under the date 1309—"Eodem anno quidam hypocritae gyrovagi, qui *Lollardi*, sive Deum laudantes, vocabantur, per Hannoniam et Brabantiam quasdam mulieres nobiles deceperunt." He adds that Trithemius says in his Chronicle, under the year 1315—"ita appellatos a Gualtero Lolhard, Germano quodam"; [but the reference may be wrong; see Maitland, Essay on Lollards.] Kilian, in his Dictionary of Old Dutch, says—"Lollaerd, mussitator, mussitabundus;" i. e. a mumbler of prayers. This gives two etymologies for *Lollardus*. Being thus already in use as a term of reproach, it was applied to the followers of Wyclif, as we learn from Thomas Walsingham, who says, under the year 1377—"Hi uocabantur a uulgo *Lollardi*, incedentes nudis pedibus;" and again, "Lollardi sequaces Joannis Wyclif." But the Old English *loller* (from the verb *to loll*) meant simply a lounger, an idle vagabond, as is abundantly clear from a notable passage in Piers the Plowman, C-text (ed. Skeat), x. 213–218; where William tells us plainly:—

"Now kyndeliche, by crist · þeþ suche callyd *lolleres*,
As by englisch of oure eldres · of old menne techynge.
He that *lolleþ* is lame · oþer his leg out of ioynte," etc.

This will explain how it was that when the Wycliffites were called lollers, they sometimes turned round, and said their opponents were the *true* lollers, the *true* idle fellows. [Here was inserted a wrong reference; but I believe the foregoing statement to be correct.]

'Here were already two (if not three) words confused, but this was not all. By a bad pun, the Latin *lolium*, tares, was connected with *Lollard*, so that we find in Political Poems, l. 232, the following:—

"Lollardi sunt zizania,
Spinae, uepres, ac *lollia*,
Quae uastant hortum uineae."

This obviously led to allusions to the Parable of the Tares, and fully accounts for the punning allusion to cockle, i.e. tares, in [Chaucer, Group B.] l. 1183. Mr Jephson observes that *lolium* is used in the Vulgate Version, Matt. xiii. 25; but this is a mistake, as the word there used is *zizania*. Gower, Prol. to Conf. Amant., speaks of—

"This newe secte of *lollardie*,
And also many an heresie."

Also in book V.—

"Be war that thou be not oppressed
With anticristes *lollardie*," etc.

The reader should observe that William elsewhere uses the phrase *to be lolled up* (lit. to be made to dangle about) as a euphemism for *to be hung*; Pass. xv. 131. Also, in P. Pl. Crede, l. 532, to *loll* means to accuse of heresy; see my note to that line. See also Knyghton, ed. Twysden, col. 2706; Hardwick's Glos. to Elmham, Hist. Monast. Cant.; Pecock's Repressor, pp. 128, 654; Pict. Hist. of England, ii. 140; Prompt. Parv., p. 311, note 3; Mosheim, Eccl. Hist. iii. 355.

3. *Lytel y-lete by*, lightly esteemed. Cf. note to Rich. Redeles, iii. 284.

5. 'For I composed verses about those men, as Reason taught me.' To *make* is to write verses, to compose, and a poet was called a *maker*. See fuller remarks upon these words in the note to B. xii. 16.

6. 'For, as I passed by Conscience, I met with Reason.' The allusion is to his vision of Conscience in the last Passus; still, he is here in a waking dream only, and represents himself as again beholding this creature of his imagination; passing by him indeed, but only to meet another phantom, with whom he converses. The dialogue is really carried on between William's carnal and spiritual natures, between his flesh and his spirit.

10. 'Being in health (of body), and in soundness or unity (of mind), a certain being thus cross-examined me.'

13. *Coke* = (1) to cook; (2) to put hay into cocks. A *coker* sometimes means a reaper (Halliwell), but the explanation that it formerly meant a charcoal-burner is not satisfactory. Richardson quotes the following. 'Bee it also prouided, that this act, nor anything therein contained doe in

any wise extende to any *cockers* of haruest folkes that trauaile into anie countrie of this realme for haruest worke, either corne haruest, or hay haruest, if they doe worke and labour accordingly;' Rastall, Statutes; Vagabonds, etc., p. 474. The context shews that the sense is—'Or put hay into cocks for my harvestmen.'

14. The first *mowe* signifies to mow hay; the second (also spelt *mouwen*, *muwe*, *mywen*) means to put into a mow, to stack.

16. *Haywarde.* See Mr Way's note to this word in the Promptorium Parvulorum. 'The *heyward*,' he says, 'was the keeper of cattle in a common field, who prevented trespass on the cultivated ground.' In fact the word signifies a *hedge-warden*, one whose duty it was to see that the cattle were kept within their proper boundaries. In the Romance of Alexander, ed. Weber, l. 5754, we have—

'In tyme of heruest mery it is ynough,
Peres and apples hongeth on bough;
The hayward bloweth mery his horne,
In eueryche felde ripe is corne.'

See also Bardsley's English Surnames, p. 198; Wyclif's Works, i. 104; and see further remarks in the note to Pass. xiv. 45. Cf. Pass. xxii. 334.

20, 21. 'Or a craft of any other kind, such as is necessary for the community, in order to provide sustenance for them that are bed-ridden.' This recognises the duty of the young to provide for the aged and infirm.

24. *To long*, i. e. too long in the back or legs, too tall. Occleve says the very same of himself; De Regim. Principum, ed. Wright, p. 36:—

'With ploughe kan I not medle, ne with harwe,
Ne wote nat what lond goode is for what corne;
And for to lade a carte or fille a barwe,
To whiche I never used was a-forne.
My bak unbuxom hathe suche thynge forsworne,' etc.

By *unbuxom* is meant here unbending, stiff, not lissome. Our author alludes, doubtless, to his own nickname of 'Long Will'; see B. xv. 148. For *long* in the sense of *tall*, see Pass. i. 53.

32. See Ps. lxi. 13 (Vulgate).

33. *Broke* means having broken bones, or some permanent injury; cf. ix. 143; x. 99, 169–172.

36. 'My father and my friends found means to send me to school.' To *find* is to *provide for*. Cf. Chaucer's Prol. 301, 302.

39. *By so*, provided that I will continue in well-doing.

41. *Longe clothes.* This refers to the dress which he wore as being one of the secular clergy. On this subject, see Cutts's Scenes and Characters of the Middle Ages, pp. 241–244. For the quotation, see 1 Cor. vii. 20.

44. 'I live *in* London, and *upon* London,' i. e. upon the work which London affords. He was one of the 'great crowd of priests who gained a livelihood by taking temporary engagements to say masses for the souls of the departed.' See Cutts's Scenes and Characters of the Middle Ages, p. 207; also pp. 201, 202.

46. *Primer*; a book of elementary religious instruction. The word

occurs in the fifth stanza of Chaucer's Prioresses Tale, and in the Promptorium Parvulorum, A. D. 1440. 'My *primer* clothed with purpill damaske' occurs in a will dated 1493; Cullum's Hist. of Hawsted, 2nd ed. p. 137. Sir John Cullum's note says—'The primer contained a collection of prayers, psalms, hymns, etc., in Latin and English; retained with alteration, after the Reformation. Brit. Top. vol. ii. p. 323.'

We are told that souls may be helped out of purgatory 'as to lernyd men, as bi masses singyng, saing of sawters, *placebo*, and *dirige*, commendacions, .vij. psalmes, and the .xv. psalmes, with the letenye, bi almesdede and bi pilgrimage: and also bi lewid men with the paternoster, the ave Maria, and the crede, almesdede, fastyng, and pilgrimage, and bi many other good dedis;' Vision of William Staunton, 1409; MS. Reg. 17 B 43; quoted in St Patrick's Purgatory, by T. Wright, p. 149. For *placebo* and *dirige*, see note to Pass. iv. 467, p. 52.

47. *Sauter*, psalter. *Seven psalmes;* see note to Pass. iv. 468, p. 52.

52. 'I have no bag (for victuals), nor bottle (for drink), but only my belly (wherein to bestow food).' This accurate description of his mode of obtaining a livelihood is very interesting.

56. *Crouned*, crowned (with the tonsure). See note to Pass. i. 86, p. 11. The opposite expression, 'uncrowned,' occurs in l. 62 below.

58. See 1 Thess. v. 15; Levit. xix. 18. Also (l. 60) Ps. xv. 5 (Vulgate).

59. *It ben aires*, they are heirs. This is the usual idiom of the period. Cf. 'hit are bote fewe folke;' Pass. xvi. 288; 'than aren hit pure poure thynges;' Pass. xvi. 309; also 'hit am I;' Chaucer, C. T. 3764.

79. 'And choose Simon's son to keep the sanctuary.' The phrase 'Simon's son' means the son of Simon Magus, i. e. one who has been guilty of Simony, or one whose wealth was his only recommendation. See Pass. x. 257; and note to Rich. Redeles, iv. 55. It is an expression resembling that of 'Judas' children'; B. prol. 35.

88. *Fynt ous alle þynges*, provides us with all things; cf. B. vii. 121–129; and B. xiv. 48. See Matt. iv. 4; vi. 10.

89. 'I can not see that this applies.' The word *lyeth* here means *applies, is to the point.* Conscience tells him that his remarks are not quite to the point; and, in the next line, uses the word 'parfytnesse' with reference to the word 'parfyt' in l. 84.

101, 102. 'And to enter upon a period that will turn all the periods of my life to profit.' See Matt. xiii. 44; Luke xv. 9.

>109. Here begins the Second Vision, which may be called the Vision of the Seven Deadly Sins and of Piers the Plowman; the subject of the First Vision having been the Field Full of Folk, Holy Church, and the Lady Meed. This second Vision begins with the same scene as the First, viz. the scene of the Field Full of Folk (l. 111), only that now Reason and Conscience appear in the King's presence, and Reason preaches a sermon before the assembled multitude. (N.B. In [a], it is *Conscience* who is the preacher.)

115. *These Pestilences.* There were three (some reckon four) terrible pestilences at this period, which were long remembered, and proved such

scourges that the land was left partly untilled, causing severe famines to ensue. They took place in 1348 and 1349, 1361 and 1362, and 1369; a fourth was in 1375 and 1376. The *two first* are really the ones alluded to, the A-text having been written before the third took place. The first of them is computed to have begun at varying dates. Mr Wright gives an extract from a register of the Abbey of Gloucester (MS. Cotton, Domit. A. viii., fol. 124) to this effect—'Anno Domini m°. ccc°. xlviij°., anno vero regni regis Edwardi III post conquestum xxxij°., incepit magna pestilentia in Anglia, ita quod *vix tertia pars* hominum remansit;' and he adds—'This pestilence, known as the *black plague*, [or *black death*] ravaged most parts of Europe, and is said to have carried off in general about two-thirds of the people. It was the pestilence which gave rise to the Decamerone of Boccaccio. For an interesting account of it, see Michelet's Hist. de France, iii. 342–349.' See also the marvellous description of it by Boccaccio himself. Lingard says that it reached Dorchester in August, and London in September, 1348. Fabyan says it began in August, 1348. Sir H. Nicolas, in The Chronology of History, p. 345, says it began May 31, 1349, which is surely the wrong year. A fuller account is given in Prof. Thorold Rogers' Hist. of Agricult. and Prices in England, i. 294, who says—'The Black Death appeared at Avignon in Jan. 1348, visited Florence by the middle of April, and had thoroughly penetrated France and Germany by August. It entered Poland in 1349, reached Sweden in the winter of that year, and Norway, by infection from England, at about the same time.' . . . 'On the 1st Aug. 1348, the disease appeared in the seaport towns of Dorsetshire, and travelled slowly westwards and northwards . . to Bristol. . . . The plague continued to Oxford, and . . reached London by the 1st of November. It appeared in Norwich on the 1st of January [1349], and then spread northwards.' It terminated on the 29th September, 1349. The *second* pestilence is the one to which William more immediately alludes. It lasted from August 15, 1361, to May 3, 1362; See Sir H. Nicolas, as above. Some records are dated from the times of these plagues. Allusions to them as God's punishments for sin are common in the writers of the period. See the next note.

117. *Southwest wynd.* Tyrwhitt first pointed out that this is an allusion to the violent tempest of wind on Jan. 15, 1362, which was a *Saturday*. He refers to the mention of it by Thorn, Decem Script. col. 2122; by Walsingham (see Riley's edition, vol. i. p. 296); and by the Continuator of Adam Murimuth, p. 115. The last notice is the most exact. 'A.D. m.ccc.lxii, xv die Januarii, *circa horam uesperarum*, uentus uehemens *notus Australis Africus* tantâ rabie erupit,' etc. Walsingham calls it *nothus Auster Africus*. It is alluded to by many other chroniclers also. Fabyan says, p. 475—'In this xxxvii yere, vpon the daye of seynt Mauryce, or the xv daye of Januarii, blewe so excedynge a wynde that the lyke therof was nat seen many years passed. This began *about euynsong tyme* in the *South*,' etc. He says it lasted for five days. We find the same notice again in A Chronicle of London, p. 65, where it is said to have taken place, in the year 1361 on 'seynt Maurys day.' This means the same year (viz. 1361–2), which

was called 1361 during the months of January and February, and 1362 afterwards; according to the old reckoning. Fabyan wrongly calls it the day of St. Maurice; the 15th of Jan. is the day of St. *Maur*, a disciple of St. Bennet. It is noticed again in Hardyng's Chronicles, ed. Ellis, 1812, p. 330; in Riley's Memorials of London, p. 308; and in the Eulogium Historiarum, ed. Haydon, iii. 229. Blomefield tells us that it blew down the spire of Norwich Cathedral. It will be observed that the second great pestilence was prevailing at the time. Compare the prophecies of John of Bridlington, printed in Wright's Political Poems, lib. iii. capp. 10, 11.

118. These judgments (as they seemed to be) were looked upon as due to *Pride*, because it was the chief and most pernicious of the seven deadly sins; see Pass. vii. 3. Cf. Political Songs, ed. Wright, p. 344.

127. Compare Pass. i. 24; ix. 139–176.

129. Compare note to Pass. v. 111, p. 57; and see vii. 3.

131. *Thomme Stowe*, &c. A difficult passage. Whitaker has *Stone* and *wynen*, and explains it—'He taught Thom. Stone to take two sticks, and fetch home Felice, his spouse, from drinking wine.' This does not explain *pyne*. The MSS. have *Stowue*, *stouue*, *Stowe*, *of stowe;* in the Trinity MS. (R. 3. 14) the other word is clearly *wyuene;* whilst MS. Laud 656 has the unmistakable form *wyfen;* and Whitaker himself notes that MS. Phillipps 8252 has the form *wyvyn*. Like *kyngene*, *clerken*, it is a genitive plural, and as *pyne* invariably means punishment, *wyuen pyne* is only one more allusion to the *women's punishment*, the *cucking-stool*. I suppose the sentence to mean that *Tom Stowe*, who had neglected his wife and let her get into bad ways, or who had allowed her to be punished as a scold, had much better fetch her home than leave her exposed to public derision. Such an errand would require a strong arm, and two staves would be very useful in dispersing the crowd. I do not think it is meant that he is to beat *her*, for then *one* would have sufficed; nor would Reason give such bad advice.

133. *Watte*, the contraction of *Water*, which was another form of *Walter*, and by no means uncommon. Cf. 'nout Willam (*sic*) ne *Water;*' Ancren Riwle, p. 340; cf. Shak., 2 Hen. VI. iv. 1. 35.

134. Nothing so invited satire as the head-dresses of the females. Chaucer makes the wife of Bath's to have weighed *ten pounds!* The hair was generally enveloped in a caul of net-work of gold, which fitted close to both sides of the face. Thus, in the *Crede*, we read of 'great-headed queans, *with gold by the eyes*,' l. 84.

Even as early as in the reign of Edw. I., we find that only ladies of the upper class were permitted to wear furred hoods; Liber Albus, p. 584.

135. *Bette* was a male name, and has already been applied to a beadle; Pass. iii. 111. It was a mere variation of *Bat*, a shortened form of Bartholomew; see Bardsley's English Surnames, p. 72. Of course *bad* means 'commanded'; Mr. Bardsley seems to have taken it to be an adjective!

136. *Beton* was a female name, as shewn by the context, and by Pass. vii. 353. It was a pet name for Beatrice; see Bardsley's English Surnames, p. 58 and Index. Beton was probably Bette's daughter.

138. *Wynnynge* means success in business, gain by trading. *Forwene* means to spoil by over-indulgence (lit. to *for-wean*, i. e. to wean amiss), and is well illustrated by the following quotation. 'Đe unwise man & *forwened* child habbeð boðe on lage; for þat hie habben willeð boðe here wil;' i. e. the unwise man and the spoilt child have both one law (custom); for they both desire to have their will; Old Eng. Homilies (2nd Series), ed. Morris, p. 41. Cf. A. S. *forwened*, proud, i. e. spoilt, over-indulged; and see Rich. Redeles, i. 27, where William says of King Richard's courtiers that they 'walwed in her willis *forweyned* in here youthe.' The advice is addressed to the chapmen or traders, and means—'let no success in your business induce you to spoil your children in their infancy.' In the A-text, the line means—'let them lack no awe, whilst they are young.' In the next line (of the B-text only) the advice is continued thus:—'nor (allow yourselves) to please them unreasonably, on account of any virulence (lit. power) of a pestilence.' It is worth observing that ll. 36–41 of the B-text do not appear in [a]; and consequently, by the time they were added, both the third and fourth pestilences, viz. of 1369 and 1375, had taken place. Hence there was additional reason to fear that the anxiety to rear children would lead to excessive indulgence to them.

—— (b. 5. 38.) *The leuere childe*, etc.; 'to the dearer child, the more teaching is necessary.' This was a common proverb, as pointed out by Mr. Wright, and is found in the proverbs of Hendyng, written about 1300—'*Luef child lore byhoueth*, Quoth Hendyng.' See Specimens of Early English, ed. Morris and Skeat, p. 36; or Reliq. Antiq. i. p. 110; and cf. Hazlitt's Early Pop. Poetry, vol. i. p. 191. The original source is Prov. xiii. 24—'Qui parcit uirgæ, odit filium suum; qui autem diligit illum, instanter erudit.'

142. *That hij preche*, that which they preach. Cf. B. iv. 122.

144. *Religion*, religious orders, as in Pass. x. 36. *Religious* is used in the same sense four lines below. *Religiuns* is used in the sense of 'religious communities;' Ancren Riwle, p. 24.

146. This idea is enlarged upon in ll. 147–178 below; and this is doubtless the reason why the latter passage, which in the B-text was in a different place (viz. in the tenth Passus) was shifted so as to occupy its present position.

☞ **Note the sudden leap here, from B. 5. 48 (A. 5. 39) to B. 10. 292 (A. 11. 201). The passages in small type appear again in their proper places; see p. 808 of the text.**

147. The passage contained in ll. 147–180 answers to B. x. 292–329, and a part of it answers also to A. xi. 201–210. It is, in fact, the first of the passages *inserted* in the C-text from a later portion of the A- and B-texts. It is now made to form a part of Reason's sermon, instead of part of Scripture's discourse. It shortens the latter, and comes in much more

naturally as a part of the former. The change is a considerable improvement, and skilfully managed.

Lines 291–303 of the B-text are found in one MS. only (MS. R.).

By 'Gregory the great clerk' is meant pope Gregory I., surnamed the Great, born about A.D. 544, died A.D. 604. But it would be no easy task to find the passage referred to. Tyrwhitt, in a note to l. 179 of the Prologue to the Canterbury Tales, says, 'the text alluded to is attributed by Gratian, *Decret.* P. ii. Cau. xvi. Q. i. c. viii. to a Pope Eugenius—"Sicut piscis sine aqua caret uita, ita sine monasterio monachus."' William quotes it from his 'morales' [b], i. e. from the 'Moralium Libri xxxiv,' one of the most important of Gregory's works. The phrase 'Gregori the grete clerk' occurs again in Pass. xxii. 270; q. v. In Kingsley's The Hermits, p. 74, a quotation is given from the life of St. Antony by Athanasius, published by Heschelius in 1611, in which monks who stay away from their retreats are likened to fishes upon dry land.

151. *Rotep and sterueth*, becomes rotten and dies. In [a] and [b] we find *roileth*, the meaning of which, in this passage, is (probably)—wanders about, ranges about restlessly. It is clear that there are at least two distinct words which assume the form *roil*. Mr. Wedgwood rightly points out the distinction between the verb to *roil* or *rile* in the sense of to disturb, trouble, vex, and the same verb in the sense of to range about restlessly. Mr. Atkinson, in his Cleveland Glossary, gives '*Roil*, v. n. to romp or play boisterously, to make a petty disturbance by riotous play,' and connects this with Icel. *rugl* or *ruglan*, disturbance, and *rugla*, to disturb; after which he cites the present passage of Piers the Plowman. This is, I suspect, a mistake; since the Cleveland verb is evidently *roil*, to disturb, and is connected with *rollick*. We should rather take notice of the following passages, as being more to the point.

In Chaucer's Wife of Bath's Prologue, Six-text, D. l. 653, we have—

'Man shal not suffre his wyf go roule aboute—'

where, for *roule*, the Lansdowne MS. has *roile*.

Roile is used in the sense of to wander about in Holinshed's Chronicles, vol. ii. p. 21, col. 2. We find in the Prompt. Parv. p. 436—'Roytyn, or gon ydel a-bowte, roytyn or *roylyn*, or gone ydyl abowte, *vagor*, *discurro*.' In Levins' Manipulus Vocabulorum, we have 'to *Royle* abroad, *diuagari*;' ed. Wheatley, p. 214, l. 43. In Harman's Caveat (ed. Furnivall, p. 31) we read of rascals that 'wyll wander,' of whom he says again—'These vnrewly rascales, in their *roylynge*, disperse themselues into seuerall companyes,' etc. Compare also—'he will not wander nor *royle* so farre aboute;' Turberville, Book of Venerie, ed. 1575, p. 141. And again—'*royling* aboute in ydlenes;' Sir T. More, Dialogue concerning Heresies, ed. 1557, p. 194, col. 2.

It is remarkable that there is also a pair of substantives which take the same form, and are respectively connected with the pair of verbs already mentioned. Thus *roil*, in the sense of a romp, a hoyden, a big ungainly woman, may be referred to the verb *roil*, to disturb, to romp; whilst, in connection with the verb *roil*, to wander loosely about, we find the sub-

stantive *roil* applied to a staggering, stumbling, and tired horse. I give two examples of the latter.

'But sure that horse which tyreth like a *roile*,' etc.
Gascoigne's Complaint of Phylomene (qu. by Richardson).

'For it hath ben often tymes sene that by the good swimming of horse many men haue ben saued; and, contrary wise, by a timorouse *royle*, where the water hath vneth come to his bely, his legges hath foltred [*faltered, given way*]: wherby many a good and propre man hath perisshed;' Sir T. Elyot: The Governour, Book I. ch. 17; ed. 1531. See also a passage from Heywood quoted in Dyce's Skelton, ii. 379.

I conclude, then, that the sense of *roileth* in this passage is 'plays the vagabond;' in allusion to the habits of the mendicant friars.

157–161. 'The bishops and abbots of the middle ages hunted with great state, having a large train of retainers and servants; and some of them are recorded for their skill in this fashionable pursuit. Walter, bp. of Rochester, who lived in the 13th century, was an excellent hunter, and so fond of the sport, that at the age of fourscore he made hunting his sole employment, to the total neglect of the duties of his office. (P. Blensensis, Epist. lvi. p. 81.) In the succeeding century an abbot of Leicester surpassed all the sportsmen of the time in the art of hare-hunting (Knyghton, apud Decem Scriptores, p. 263); and, even when these dignitaries were travelling from place to place, upon affairs of business, they usually had both hounds and hawks in their train. Fitzstephen assures us, that Th. à Becket, being sent as ambassador from Henry the Second to the court of France, assumed a state of a secular potentate; and took with him dogs and hawks of various sorts, such as were used by kings and princes (Stephanid. vit. S. Thom.);' Strutt's Sports and Pastimes, ed. Hone, p. 11. See also Warton, Hist. Eng. Poet. ed. 1840, ii. 57; Polit. Songs, ed. Wright, p. 327; Rob. of Brunne, Hand. Synne, 3086–9; Wyclif's Works, ed. Arnold, iii. 520.

See also The Ploughman's Tale, in Wright's Political Poems, i. 307, 334, especially noting the lines where the author says it is not right

'That a man should a monke "lord" call
Ne serve on knees, as a king'—

which hints at the same practice as is mentioned in our text, l. 162.

159. For *lovedays*, see note to Pass. iv. 196, p. 47.

160. The verb to *prike*, meaning to ride about, is the verb usually employed by the poets and ballad-writers.

'The tanner seyde—"what manner man are ye?"
'A *preker abowt*,' seyd the kyng, "in manye a contre."'
The King and the Barker; in Hazlitt's Early Pop. Poetry, i. 5.

The word *poperith* [a] is of extremely rare occurrence; I know of no other instance of its use.

164. 'Little had lords to do;' i. e. lords might have found something better to do. The form *a-do* is doubtless short for *at do*, as proved by the instances in Mätzner's Engl. Gramm. vol. iii. p. 58; the word *at* being (as

in Icelandic) the usual sign of an infinitive of purpose. Hence, for *a-do* [c], we find *to done* in [b].

165. The sense is—'to men belonging to religious orders, who do not care though the rain falls on their altars;' i. e. who do not even attempt to repair the roofs of their churches, though the rain falls on the altar itself. This passage is cleared up by the following words of Wyclif. 'Also freris bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels . . . where-thorw parische chirchis . . . ben payred [*impaired*], and in mony placis undone . . . For, by þis new housinge of freris, *þof hit rayne on þo auter of þo parische churche*, þo blynde puple is so disseyved þat þei wil raþer gif to waste housis of freris þen to parische chirchis,' etc.; Works, ed. Arnold, iii. 380. Cf. l. 176 below.

166. 'That is, where they have vicars of their own body, residing on their appropriated benefices;' Whitaker.

169. This famous prediction, so curiously fulfilled in the time of Henry the Eighth, was certainly written before the event, as Warton remarks, being found in MSS. written before A. D. 1400. It was merely due to the prevalent views as to the supreme power of the king; see Gower's Confessio Amantis, ed. Pauli, iii. 381; and cf. Pass. i. 148–157; iii. 245–248; iv. 381–385; v. 166–175; etc. Wyclif was of the like opinion. 'For siþ clerkis ben lege men to kingis in whos landis þei ben inne, kyngis han power of God to punische hem in Goddis cause, boþe in bodi and in catel;' Works, ed. Arnold, ii. 88.

171. Ducange gives *monialis* with sense of 'a nun;' and *moniale*, 'a nunnery.' For an explanation of *canon*, see the word in Hook's Church Dictionary. 'Regular canons were such as lived under a rule, that is, a code of laws published by the founder of that order. They were a less strict sort of religious than the monks, but lived together under one roof, had a common dormitory and refectory, and were obliged to observe the statutes of their order;' etc., etc. See Wyclif's Works, i. 216; iii. 345; Wright's Political Songs, notes on p. 372.

172. I do not know whence the Latin phrase is taken. The nearest Biblical passage is in Levit. xxv. 10:—'Reuertetur homo ad possessionem suam, et unusquisque rediet ad familiam pristinam;' which has reference to the year of jubilee. This may be the passage intended; cf. Pass. iv. 455–480, and the note to iv. 456, p. 51. Cf. Jerem. vi. 16.

—— (b. 10. 321.) *Beatus vir* means the first Psalm, so called from the first two words. The 'teaching' is that of the 6th verse—'the way of the ungodly shall perish.'

173. The Latin version has—'Hi in curribus, et hi in equis: nos autem in nomine Domini Dei nostri inuocabimus. Ipsi obligati sunt, et ceciderunt: nos autem surreximus et erecti sumus;' Ps. xix. 8, 9 (Vulgate). Cf. Psalm xx. 7, 8, in the A. V. The allusion is to the use of *horses* by the monks; see note to l. 157, p. 68.

174–176. The two texts vary very much here. The sense is—'Friars shall, in that day, find bread in their refectory without having to beg

for it, sufficient for them to live upon for ever after; and Constantine shall be their cook, and the coverer (*or* recoverer) of their church' [c]; *or*—'And then shall friars find in their refectory a key of Constantine's coffers, wherein is the property that Gregory's spiritual children have spent so ill' [b]. The word *freitour*, corrupted to *fratery* or *fratry*, is used by Tyndal to signify a refectory (Tyndal's works, Parker Society, ii. 98); and described in a note to Grindal (Works, Park. Soc. 272, *note*). Mr. Cutts says—'it would answer to the great chamber of mediæval houses, and in some respects to the Combination-room of modern colleges;' Scenes and Characters of the Middle Ages, p. 80. It was not necessarily the common hall, but might be a separate room; and it would appear probable, from some quotations given in Fosbroke's Antiquities, that the monks dined in the *freitour* on *feast-days*, which is probably the reason for the use of the word in this place. Cf. Pierce the Ploughman's Crede, ll. 203, 212, 220, 284, 701; Bale's Kynge Johan, p. 27; Wright's Polit. Songs, p. 331; St. Brandan, p. 13; Wyclif's Works, i. 292. Halliwell refers also to Davies' Ancient Rites, 1672, pp. 7, 124, 126. '*Freytowre*, refectorium;' Prompt. Parv. 'A *frayter* or place to eate meate in, refectorium;' Withal's Dict., ed. 1608, p. 250. The original form was the O. Fr. *refretoir*, from Lat. *refectorium*.

The allusion to Constantine is explained in the note to xviii. 220, q. v.

The word *couerer* may either mean 'one who covers;' i. e. one who provides or mends a roof, in allusion to l. 165; or it may mean 'one who recovers or restores,' since *keuere* or *couere* is sometimes thus used; Will. of Palerne, 1521. By 'Gregory's god-children' is meant the monks of England, because the monastic state was introduced into England by St. Augustine, who was sent hither by Pope Gregory the Great, A.D. 596.

Our author seems to be looking forward to a time when the friars should be supported by some kind of regular endowment, under state control. This was a strange remedy to suggest, but he seems to have thought any plan better than their subsistence upon alms.

177. The 'abbot of England' [c] is a less happy phrase than the 'abbot of Abingdon' [b]. Mr. Wright says—'There was a very ancient and famous abbey at Abingdon in Berkshire. Geoffrey of Monmouth was abbot there. It was the house into which the monks, strictly so called, were first introduced in England, and is, therefore, very properly introduced as the representative of English monachism.' An excellent account of the Abbey of Abingdon will be found in Timbs's Abbeys and Castles of England, ii. 197–199.

178. *On here crounes*, on their shaven crowns; alluding to the tonsure, as usual. This is a poor and unlucky alteration, since the B-text has *of a kynge*. However, the C-text has the word *kyng* in the line following. For the Latin, see Isaiah xiv. 4, 5, 6.

181–197. Much altered from B. v. 49–56, and not found in [a]. The advice to the king and nobles to cherish the commons is lengthened, and made more emphatic, ll. 183–191 being new. Four lines are added

in the advice to the pope; ll. 194–197. But the advice to the lawyers is omitted.

185, 186. 'Let not counsel of any kind, nor any avarice part you; so that one understanding and one will may keep all that you have the charge of.'

198. Here all three texts once more come together. The poet advises those who had been wont to go on pilgrimage to Compostella or to Rome to try and find out the way to *Saint Truth*. This subject, of performing a pilgrimage to the shrine of Truth, is taken up again at Pass. viii. 155–181; see especially viii. 157, 177. By *Saint Truth* is here meant the Truth of the Divine Nature.

200. A usual ending of a homily was—'Qui cum patre et spiritu sancto uiuit et regnat per omnia secula seculorum. Amen;' Old Eng. Homilies, ed. Morris, ii. 115. In the present case, we have to substitute *filio* for *spiritu sancto*. Cf. Chaucer, Somp. Tale, l. 26.

NOTES TO PASSUS VII.

1. 'Then ran Repentance, and repeated his (i. e. Reason's) theme, and made Will weep water with his eyes.' *Will* means the author himself, who elsewhere calls himself Will in the same off-hand manner. Cf. Pass. ii. 5; xi. 71; also B. 8. 124; 15. 148; and A. 12. 51, 84, 94. Cf. also—'wepte water with his eyghen;' B. 14. 324.

3. Here begins the Confession of the Seven Deadly Sins. Few subjects are more common in our old authors than this one, of the Seven Deadly Sins. See, for instance, Chaucer's Persones Tale, *passim;* Ælfric's Homilies, ed. Thorpe, ii. 219; Wyclif's Works, iii. 225; the Ancren Riwle, ed. Morton, pp. 198–204; Religious Pieces (ed. Perry, E. E. T. S.), pp. 11, 22; Dan Michel's Ayenbite of Inwyt, ed. Morris, p. 16; the Calendar of Shepherds, chapter viii., as described in Warton's Hist. Eng. Poetry, ed. 1840, ii. 387; Political, Religious, and Love Poems, ed. Furnivall, p. 215; Hymns to the Virgin and Christ, ed. Furnivall, p. 62; Spenser's Faerie Queene, bk. i. c. 4; etc., etc. In the Ancren Riwle each of these sins is represented by some animal; so that we have (1) the Lion of Pride; (2) the Nedder (or Adder) of Envy; (3) the Unicorn of Wrath; (4) the Scorpion of Lechery; (5) the Fox of Avarice; (6) the Sow of Gluttony; and (7) the Bear of Sloth. Our author was probably aware of these symbols, for he says of a *proud* man that he was 'as a *lyon* on to loke,' B. 13. 302; of *Envy*, that he had an *adder's* tongue, B. 5. 87; and, in describing *Gluttony*, he speaks of 'two greedy *sows*,' vii. 398.

The following is a list of the sins, with their Latin and Middle-English names, in the order in which they occur in the C-text of Piers the Plowman. (N.B. By 'A. R.' is meant the Ancren Riwle, p. 276; and by 'A. I.' the Ayenbite of Inwyt, p. 159.)

1. *Superbia* (Pride); prude, A. R.; prede, A. I.
2. *Inuidia* (Envy); onde, A. R.; enuie, A. I.
3. *Ira* (Anger); wreþþe, A. R.; felhede, *or* hate, A. I.
4. *Luxuria* (Lechery); lecherie, A. R. and A. I.
5. *Auaritia* (Covetousness); coueitise, P. Pl.; giscunge, A. R.; auarice, *or* couaytyse, *or* scarsnesse, A. I.
6. *Gula* (Gluttony); giuernesse, A. R.; glotounye, A. I.
7. *Accidia* (Sloth); slouhþe, A. R.; onlosthede, *or* slacnesse, A. I.

The following is a list of their opposites or remedies:

1. *Humilitas* (Humility); edmodnesse, A. R.; boȝsamnesse, A. I.
2. *Caritas* (Charity, Love); luue, A. R.; loue, A. I.
3. *Patientia* (Patience); þolemodnesse, A. R.; mildnesse, A. I.
4. *Castitas* (Chastity); chastete, A. I.
5. *Eleemosyna* (Bounty); largesse, A. I.
6. *Abstinentia* (Abstinence); sobrete, A. I.
7. *Uigilantia* (Business); gostlich gledscipe, A. R.; prouesse, A. I.

All of these remedies are mentioned in Pass. viii. 272–275, with the exception that 'pees' is put in the place of Business or Watchfulness.

Of all the seven sins, Pride is considered as the chief, and the root and spring of all the rest. It is expressed in Shakespeare by *ambition*;—

> 'Cromwell, I charge thee, fling away *ambition*;
> By that sin fell the angels.'—Henry VIII. iii. 2. 441.

Cf. note to Pass. ii. 105. It is singular that it is the only vice which William personifies by a female. He doubtless does so with particular reference to extravagance in dress, to repress which a special Statute was passed in 1363; see Lingard, iv. 91 (*note*). In the C-text, however, is a long additional passage (ll. 14–60), in which the confession of Pernel Proud-heart is supplemented by that of a male example of Pride. Cf. Pass. xxii. 337.

6. *An heire*, i.e. a hair-shirt. It is said of a good widow, that 'she made greate abstynence, and wered the *hayre* vpon the wednesday and vpon the fryday;' Knight de la Tour, ed. Wright, p. 193. The same is said of Saint Cecilia in Chaucer, Cant. Ta. 15601; and of the Lady Margaret; Memoir of Margaret, Countess of Richmond and Derby, by C. H. Cooper, p. 76.

14. In revising his work for the last time, William made one considerable alteration in the plan of his work. The fact is that, in his B-text, the poet did, to some extent, enlarge upon the favourite and common subject of the Seven Deadly Sins *twice over*; once in the proper place (B. Pass. V.), and a second time, in describing the character of Haukyn, the active man (B. Pass. XIII). But, on revising his work, he saw how much could be gained by combining the two sets of descriptions in one, and at the same time making a few alterations and additions. Accordingly, the description of Haukyn's *pride* (B. 13. 278–313) was so placed as to form a part of the allegorical character of Pride (C. vii. 30–60). The result is that the poet now gives us *two* examples of Pride;

one, Pernel Proud-heart, a *female* character, ll. 3–13; and a second, named simply Pride, a *male* character, ll. 14–60.

16. *Vnboxome*, disobedient. The right word, because *buxomnesse*, i. e. obedience or humility, was considered as the opposite virtue to pride; see note to l. 3. Cf. l. 19.

20. *Demed*, i. e. I judged others; the nominative *I* must be supplied. So also before *scorned* in l. 22.

27. 'Seeming to be a sovereign (*or* principal) one, wheresoever it befell me (*or* fell to my lot) to tell any tale, I believed myself wiser in speaking or in counselling than any one else, whether clerk or layman.'

30. Here begins the supplementary passage, introduced into this place from what was the description of Haukyn in [b].

31. (b. 13. 279.) *Ich haue*, I possess. His apparel was more costly than his property warranted.

32. (b. 13. 280.) *Me wilnynge*, myself desiring; *hym willynge* [b], himself desiring. This is a remnant of the A. S. idiom, according to which two ablatives or datives could be used together like the Latin ablative absolute; see Vernon's A. S. Grammar, p. 75. *Aueyr* = Fr. *avoir*, i. e. property. See *Avere*, *Avoir* in Halliwell. This line is partly repeated at l. 41.

35. (cf. b. 13. 282.) *For eny vndernymynge*, in spite of any reproof. This use of *for* is not uncommon; cf. Mätzner, Engl. Gramm. vol. ii. pt. i. p. 444.

37. (b. 13. 284.) *Pope-holy*, lit. holy as the pope; but used to mean hypocritical. This odd word is fully illustrated in Dyce's Skelton, ii. 230. The word occurs four times in Skelton, i. 209, l. 24; 216, l. 247; 240, l. 472; 386, l. 612; in Barclay, Ship of Fooles, fol. 57, ed. 1570 (*or* ed. Jamieson, i. 154); Polit. Poems, ed. Wright, ii. 251.

—— (b. 13. 291.) 'And especially to intermeddle, where he has nothing to do with the matter.'

46. (cf. b. 13. 298.) *And for ich songe shulle*, and because I sang shrilly. *Shill* or *shull* for *shrill* is not uncommon.

—— (b. 13. 299.) That is, he was in the habit of boasting that he was liberal in lending money, though he knew he should lose it.

58. (b. 13. 311.) 'And what I knew and was capable of, and of what kin I came.'

59. (cf. b. 13. 312.) *When hit to pruyde sounede*, when it tended to my pride, when it contributed to make me proud. This use of *sounen* is common; see, e.g. Chaucer's Prologue, l. 307; Cant. Tales, Group B. 3157, 3348; F. 517.

60. (cf. b. 13. 313.) See Galat. i. 10; Mat. vi. 24.

62. (cf. b. 13. 314.) In the account of the Confession of the Seven Deadly Sins, the confessor is Repentance; in that of the Confession of Haukyn (B. xiii), the confessor is Conscience. In the revised account (C. vii), only the name of Repentance is retained.

☞ For notes to B. v. 72–75 (A. v. 54–58), see l. 170 below, p. 81.

63. (b. 5. 76; a. 5. 59.) The reader should compare William's descriptions of Envy, etc., with the descriptions in Dunbar's Dance of the Seven Deadly Sins, and in Spenser's Faerie Queene, bk. i. canto iv. Skelton probably copied hence some of his traits of Envy in his Philip the Sparowe, ll. 905–948. But the famous description of Envy is in Ovid; Metam. ii. 775—

'Pallor in ore sedet; macies in corpore toto,' etc.

See also Chaucer's Persones Tale; and, in particular, consult Burton's Anatomy of Melancholy, pt. 1, sec. 2. mem. 3. subsec. 7.

64. *Mea culpa.* The form of confession contained the words—'Peccaui nimis cogitatione, locutione, et opere: *mea culpa*.' See Proctor on the Common Prayer, p. 193.

—— (b. 5. 78.) A *pelet* was a pellet or ball used as a war-missile; see Chaucer, House of Fame, iii. 553. As these were commonly made of stone, the comparison 'pale as a pellet' is perfectly natural and intelligible.

—— (b. 5. 79.) *Caurimaury*, evidently the name of some coarse rough material; see the Glossary. It is worth observing that in Prof. Rogers's Hist. of Agriculture and Prices in England, vol. ii. p. 536, there is a mention of the buying of a material called *Taursmaurs* (together with Persetum and Camelot, i. e. perse and camelet) in the year 1287. I much suspect that this is a misprint for *Caursmaurs*, as the letters *c* and *t* are often written alike in old MSS.

—— (b. 5. 80.) *Kirtel*, a kind of under-jacket, worn beneath the jacket or *kourteby*. The very various explanations given are due to the fact that the word was loosely used. A *full kirtle* was a jacket and petticoat; a *half kirtle* was either one or the other; and the term *kirtle* alone could signify any one of the three. The context must always be considered. See Gifford's note to Cynthia's Revels (Johnson's Works, ii. 260), quoted in Dyce's Skelton, ii. 149; my note to P. Pl. Crede, l. 229; Strutt, Dress and Habits, p. 349.

—— (b. 5. 87.) Possibly an allusion, as already hinted, to the adder as the emblem of Envy. Cf. Ps. cxl. 3; Rom. iii. 13.

—— —— (a. 5. 70.) The odd reading *vernisch* (varnish) is inferior to that of *verious* (T) or *vergeous* (U). In former times, *verjuice* was used as a sauce with boiled capon, crab, goose, &c. See *Verjuice* in the Index to the Babees Book.

—— —— (a. 5. 71.) *Walleth*, creates nausea. Cf. '*Walsh*, insipid' in Atkinson's Cleveland Glossary; '*Wallowish*, nauseous' in Halliwell. The various readings give *walewith*, *walweth*, which shew that is not the more usual verb *wallen*, to boil, here, though the sense is much the same.

—— (b. 5. 89.) The word *back-biting* is rather old. We find it in the Ancren Riwle, p. 82; and at p. 86, we read that '*Bacbitares*, þe biteð oðre men bihinden, beoð of two maneres;' and it is explained that there are two kinds of them, those who openly speak evil of others, and those who pretend to be friendly. Chaucer, in his description of Envy (Persones Tale), describes five kinds of 'backbytyng.'

—— (b. 5. 91.) *Gybbe*, Gib; short for Gilbert, whence Gibbs, Gibson, Gibbons, Gipps, etc. A *Gib-cat* means a male-cat; we now say a Tom-Cat. See *Gib-cat* in Nares.

—— (b. 5. 93.) Palsgrave has 'Wey of chese, *maige*.' There is a peculiar force in the mention of *Essex*, because the Essex 'wey' was of unusual weight. In Arnold's Chronicle, ed. 1811, p. 263, the Suffolk wey is 2 cwt. 32 lbs.; but the Essex wey is 3 cwt.

—— (b. 5. 94.) *Ennuyed*, annoyed; various readings *anoyed*, *ennyed*, *enuyed*. The alliteration shews that the word is really *ennuyed*, annoyed, not *enuyed*, envied.

—— (b. 5. 95.) 'And lied against him to lords, to make him lose his money.' Cf. Rom. Rose, 6940.

—— (b. 5. 101.) *Hailse hym hendeliche*, greet him courteously; cf. Pass. x. 309. Tyrwhitt (note to C. T. 13575) is wrong in not distinguishing between *hailsen*, to salute, greet (Icel. *heilsa*, to say *hail* to one, to greet), and *halsen*, to embrace, and sometimes to beseech (A. S. *healsian*, to take round the neck). But Palsgrave makes the distinction correctly, giving 'I *haylse* or greete, *Ie salue*,' and 'I *halse* one, I take hym aboute the necke, *Iaccole*;' p. 577. See *halch* in Gloss. to Percy Folio MS.; *hailsen* in Gloss. to The Destruction of Troy, ed. Panton and Donaldson; and *halsynge* in l. 187 below.

—— (b. 5. 107.) 'Christ give them sorrow;' a form of cursing; repeated in Pass. xx. 307. The 'bowl' and the 'broken (i. e. torn or ragged) sheet' were things of small value, yet Envy could not refrain from cursing the thief. The bowl was probably a wooden one, used to contain scraps of broken victuals. It was also used for washing out-of-doors, and was thus easily lost. It also meant a large drinking-cup; see note to l. 420, p. 93.

The expression '*broken* sheet' sounds odd, but it is a provincial expression. Grose, in his Provincial Glossary, ed. 1790, has—'*Break*, to break, to tear. *Hampshire.* In this county *break* is used for *tear*, and *tear* for *break*; as "I have *a-torn* my best decanter or china dish;" "I have *a-broke* my fine cambrick apron."' So also we find mention of a '*broken* surplice, with manye an hole;' Test. of Love, pt. ii, in Chaucer's Works, etc., ed. 1561, fol. ccxcvi, col. 2.

—— (b. 5. 110.) In [b] it is *Eleyne* [Ellen], a female, who has the new coat; in [a] it is *Heyne*, a male. The coat was an article of female as well as of male attire; see Solomon's Song, v. 3.

—— (b. 5. 111.) *And al þe webbe after*, and (I wish that) the whole piece of cloth (from which the coat was cut) was mine too.

—— (b. 5. 112.) *Of*, at. *Liketh*, pleases. Chaucer says of envy that it is 'sorwe of other mennes prosperite; and, after the word of seint Austyn, it is sorwe of other mennes wele, and joye of other mennes harm.'

—— (b. 5. 114.) 'And I judge that they do ill, where I do much worse.'

—— (b. 5. 115.) 'Whoever reproves me for it.' Mr. Wright mis-

interprets *vndernymeth* in his Glossary. Pecock, in his Repressor, uses the word often. He begins that work with '*Vndirnyme* thou,' etc. as a translation of the Lat. 'argue' in 2 Tim. iv. 2. It is very common in Wyclif's Bible, with the sense of 'to reprove,' 'to blame.'

—— (b. 5. 119.) *Bitter*, bitternesse. 'Thanne cometh eek *bitterness* of herte, through which *bitternesse* every good deede of his neighebore seemeth to him *bitter* and unsavery;' Chaucer; Persones Tale, De Inuidia.

☞ **Here there is a sudden leap, from B. 5. 119 to B. 13. 325.**

69. (b. 13. 325.) Here, again, the description of Haukyn's envy [b] is shifted so as to form part of the Confession of Envy; see note to l. 14 above, p. 72.

70. (b. 13. 326.) *By*, concerning, with reference to.

74. (b. 13. 330.) The right reading is not *brend*, but *fret*, of which *vrede*, *vride*, in some MSS., are variations or corruptions. *Fret* is the past tense, as in xxi. 202, being often used as a strong verb in Middle-English; see examples in Stratmann, who gives the forms *freet*, *frat*, *fret*. The comparison is excellent. Envy fretted himself internally, just as the inner edges of a tailor's pair of shears grate against each other when used.

75. (b. 13. 331.) A *shappester* or *shepster* was a female cutter-out or *shaper* of garments, and not a female sheep-shearer, as suggested by Mr. Wright, and asserted by Mr. Timbs, in Nooks and Corners of Old England, p. 229. '*Shepster* is *shapester*, one who *shapes*, forms, or cuts out linen garments, as appears from Palsgrave, v. *Schepstarre*, and Nares, v. *Shepster*;' Student's Manual of the English Language, by G. P. Marsh, ed. Smith, p. 217. The word is not in the original edition of Nares, but in the later edition by Wright and Halliwell, where two good illustrations are given. 'A sempster or *shepster*, sutrix;' Withal's Dict. ed. 1608, p. 146; and—'Mabyll the *shepster* chevissheth her [*performs her work*] right well; she maketh surplys, shertes, breeches, keverchiffs, and all that may by wrought of lynnen cloth;' Caxton's Boke for Travellers. Elyot also renders *sarcinatrix* by 'a *shepster*, a seamester.' See Notes and Queries, 1 S. i. 356.

76. (b. 13. 331.) Ps. x. 7; Ps. lvi. 5 (Vulgate).

—— (b. 13. 332.) *Lyf* means here a living person, a man, as elsewhere.

78. (b. 13. 335.) *Crompe*, cramp; see xxiii. 82. For this affliction the common remedy was the charm called a cramp-ring, i. e. a ring blessed by the king upon Good Friday, and worn by the sufferer; see Chambers, Book of Days, i. 418. For *cardiacle*, see note to Pass. xxiii. 82.

81. (b. 13. 338.) The word *witch* was formerly used of both sexes. See the quotations in Trench's Select Glossary.

83. (b. 13. 340.) Nothing more is known of the cobbler of Southwark, or dame Emma of Shoreditch, who were probably famous in their own day. They were evidently dealers in sorcery and charms for diseases. Cf. note to Pass. i. 225, p. 20.

☞ **Here ends the second insertion from B. Pass. xiii.**

86. Agrees with B. 5. 120 and A. 5. 72. At l. 88, the agreement is with B. 5. 122 and A. 5. 100.

87. (b. 5. 121. 'Envy and ill-will are difficult things to digest.' There are other examples of the use of the singular verb with a pair of nominatives; see B. 5. 99.

88. This question is addressed by Envy to his confessor, Repentance. 'Cannot any sugar or sweet thing (be found to) assuage my swellings, nor any valuable medicine (*or* expectorant, *b*, *a*) drive it out of my heart, nor any shame or confession (relieve me), except one were (actually) to scrape my maw?' A forcible way of expressing the question —'can none but the most violent measures relieve my moral sickness?' *Diapenidion* answers almost exactly to the modern barley-sugar, being a kind of sweet stuff twisted into a thread, and used to relieve coughs, etc. The prefix *dia* is explained by Cotgrave as 'tearme set before medicinall confections or electuaries, that were devised by the Greeks.' Hence Life is said to 'drive away death with *dias* and drugs;' xxiii. 174 (see note). The termination *penidion* means a little twist (of thread, originally), being a diminutive of the Greek πήνη, a thread. This *penidion* became *péníde* in French, and *pennet* in English, according to Cotgrave's explanation, who says—'*Penide*, f. a pennet; the little wreath of sugar taken in a cold.' See Dict. Universel des Sciences; Paris, 3rd ed. 1857; par M.-N. Bouillet; Notes and Queries, 4 S. vi. 202. I am indebted for the explanation of this word to Professsor Morley.

Compare—'certes, than is loue the medicyn that casteth out the venym of envye fro mannes hert;' Chaucer's Pers. Tale; Rem. cont. Invidiam.

93. 'I *am* sorry; I am but seldom otherwise.' Surely a clever rejoinder.

96. *Nameliche*, especially. Note the mention of London, and that this passage is not in [a]. There is but little mention of London in [a]; probably because the author was not much acquainted with it in 1362. The C-text (l. 95) has—'I am a broker of back-biting;' but the B-text (l. 130) means—'I caused detraction to be made by means of a broker, to find fault with other men's ware.' That is, he employed brokers to depreciate his neighbour's goods; *be*=by. The oath of the brokers is given at p. 273 of the Liber Albus. On *backbiting*, see note to B. 5. 89 above, p. 74.

103. *Ira*. Curiously enough, William entirely omitted this vice in his earliest version. Seeing his mistake, he elaborated the character with great care. He makes Wrath to have been a *friar*, the nephew of an abbess; he was first employed as gardener to the convent, and afterwards as cook in the kitchen; but, in [c], the mention of gardening is omitted. William doubtless refers to the terrible wrath then displayed by the secular clergy against the friars, and by the friars against them, and even by one order of friars against another.

113. 'Unless I had weather to suit me, I blamed God as the cause of it.' Compare l. 111 with Rich. Redeles, prol. 35.

114. *Angres*, afflictions, troubles, crosses.

118. *Vore*, a southern form of *fore*, means a course, a track. Cf. 'heo nomen heore *vore*,' they took their course, Layamon, l. 13667; 'so forleost þe hund his *fore*,' so the dog loses his track; Owl and Nightingale, l. 815 (or 817).

119. 'And prove the prelates to be imperfect.' Cf. B. 5. 145.

120. 'And prelates complain of them, because they (the friars) shrive their parishioners.' Cf. B. 5. 142. 'For comynly, if þer be any cursid iurour, extorsioner, or avoutrer [*adulterer*], he wil not be schryven at his owne curat, bot go to a flatryng frere, þat wil asoyle him falsely for a litel money by 3eere, þof he be not in wille to make restitucioun and leeve his cursid synne;' Wyclif's Works, ed. Arnold, iii. 394. See also Crede, l. 468; Chaucer, Prol. 218, etc. And see below, Pass. xxiii. 323–367.

—— (b. 5. 138–150.) A slightly difficult, but important passage. It means—'I (continually) grafted lying tales upon *limitors* and *lectors*, till they bare leaves of servile speech, to flatter lords with, and afterwards they blossomed abroad in (my lady's) bower, to hear confessions. And now there is fallen therefrom a fruit, so that folk would much rather shew their schrifts to *them*, than shrive themselves to their own parsons. And now that the parsons have found out that friars share (the profits of confession) with them, these *possessioners* preach (to the people) and calumniate the friars; and the friars (on the other hand) find *them* to be in fault, as people bear witness, (and say) that when they preach to the people, in many places around (it will be found) that I, i. e. Wrath, go with them, and teach them out of my books. Thus both parties talk about spiritual power, so that each despises the other, till either they are both beggars, and live by the spiritual authority which I give them, or else they are all rich, and ride about (like rich people). I Wrath never rest from following about the wicked folk—for such is my grace.' Wrath here insinuates that the quarrel generally terminates in one of two ways; either the secular clergy turn beggars like the friars, or the friars obtain wealth enough to buy horses like the secular clergy. The quarrel was, as to which should hear confessions.

—— (b. 5. 138.) *Limitours* were members of a convent to whom a certain limited district was assigned to beg in, in order that, each mendicant having a certain round to make, no family might be left unsolicited. Bread, bacon, cheese, logs of wood, etc., were often ready for the limitour when he called. See Massingberd's Eng. Reformation, p. 110; Chaucer, Prol., l. 209; and Somp. Tale, l. 3.

Listres are *lectors*. This is ascertained by the following entry in the Promptorium Parvulorum, A.D. 1440. '*Lyysterre* [*various readings* lystyr, lystore, listyr] *Lector*.' The editor, Mr. Way, says this is 'the *reader*, who occupied the second place in the holy orders of the Church.' By *second* place is meant second in ascending order. But I am told, on excellent authority, that *lector* means rather a lecturer, or occasional preacher, which gives the right sense. Mr. Wright's explanation of *lister* is wrong, and the absurd guess by Mr. Cutts is worse. It answers to an O. F. *listre*,

a variant of *litre*, which is the F. form of Lat. nom. *lector*. See *Limiters* and *Lectors* in the Index to the Parker Soc. publications.

—— (b. 5. 144.) *Possessioneres;* see Chaucer's Sompnoures Tale, l. 14. Tyrwhitt says—'An invidious name for such religious communities as were endowed with lands. The Mendicant orders professed to live entirely upon alms.' Mr. Wright says—'the regular orders of monks, who possessed landed property and enjoyed rich revenues,' etc. But it is clear that, in the present passage, a *possessioner* means one of the *beneficed clergy*, as the word *persones* is used as an equivalent. And it is worth remarking, that this same explanation will suit the context in Chaucer's Sompnoures Tale much better than if we suppose *monks* to be intended. Observe, for instance, l. 19:—

'Nought for to holde a *prest* jolif and gay;'

and, farther on, the friar says,—

'These curates ben ful negligent and slowe;'
'This every lewed *vicary* or *persoun*
Can say, how ire engendreth homicyde,' etc.

Nothing can give us so clear an idea of a friar as the commencement of this tale of Chaucer's.

In other passages, *possessioners* is used more generally, and it could be applied either to the *monks*, who possessed property in common, or to the *parochial clergy*, who possessed it as laymen did; as pointed out in the note to Bell's Chaucer, iii. 104.

125. It is clear that *spiritualte* here means spiritual power, authority, or rank.

129. *Hem* (or *hir*) *were leuere*, it were liefer to them (or to her); i. e. they (or she) had rather swoon or die. See Chaucer, Prol. 293.

133. 'And made them broths of various scandals.' Compare—'then serue potage, as wortes, *Iowtes*, or browes, with befe, motton, or vele;' Babees Book, p. 274. Mr. Furnivall says (ib. p. 287)—'These are broths of beef or fish boiled with chopped herbs and bread; Household Ordinances, p. 461. Others are made "with swete almond mylke," *ib.* See "Joutus de Almonde," p. 15, *Liber Cure;* also pp. 47, 48.' See '*Jowtys*, potage,' in Prompt. Parv.; Mandeville's Travels, ed. Halliwell, p. 58; Gower, ed. Pauli, iii. 161, 162.

Chaucer likewise reproves 'jangling' near the end of his 'De Ira' in the Persones Tale; cf. note to B. prol. 35, p. 6.

135. *A prestes file*, a priest's cōncubine, as Mr. Wright suggests in his Glossary, such being a meaning of the French *fille*. So in Rob. of Brunne, Handl. Synne, 4540, we find—'For to rage wyth ylka *fyle*.' See *File* and *Fyllok* in Halliwell's Dictionary.

136. *In the chapon-cote*, in the hen-house [c]; *in chiritime*, at cherry-time [b]. 'In some counties cherry-fairs are frequently held in the cherry-orchards. They are the resort of the gay and thoughtless, and as such frequently metaphorically alluded to by the early writers. Thus Occleve, De Regim. Princ. ed. Wright, p. 47—"This lyf, my sone, is but

a *chery-feyre;*"' Brand, Pop. Antiq., ed. Ellis, ii. 457. See *Cherry-fair* in Halliwell's Dictionary; Skelton, ed. Dyce, ii. 85.

—— (b. 5. 162.) *I-made* (written *made* in WCB) is the first person of the past tense, which is sometimes found with the prefix *I-* (A.S. *ge-*). The sense is—I, Wrath, fed them with wicked words; lit. I prepared their vegetables with wicked words. There is clearly a pun here, in the contrast of *words* with *worts*. Fluellen makes the same pun.

138. (b. 5. 163.) *Thow lixt*, thou liest. Cf. Crede, 542.

—— (b. 5. 165.) *Her eyther*, each of them. *Other*, the other.

—— (b. 5. 166.) *Seynt Gregorie.* 'It appears that some Abbesses did at one time attempt to hear the confessions of their Nuns, and to exercise some other smaller parts of the clerical function; but this practice, I apprehend, was soon stopped by Gregory IX., who has forbidden it in the strongest terms.—Decretal. l. v. tit. 38. c. x.;' Tyrwhitt, Introd. Discourse to Cant. Tales, note 7. Tyrwhitt gives the Latin text of the Decretal.

—— (b. 5. 167.) *Were prest*, should be a priest, i. e. should hear confessions.

—— (b. 5. 168.) *Infamis;* so in the MSS. It is put for the nom. plural. Cf. Pass. xxii. 162.

144. 'Imparked in pews;' i. e. fenced in by the pew as a park is fenced in by palings; see xviii. 13. This is said to be the earliest passage in which the word *pew* occurs. It also supports the supposition that pews were originally for women only. See note to Peacock's edition of Myrc, p. 74; and see *Pews* in Index to Parker Soc. publications.

145. 'How little I love Letice at-the-Style.' Letice is Lat. Lætitia. From 'at-the-style' comes the name Styles; see Bardsley's Eng. Surnames, pp. 85, 90. See l. 207.

146. 'Because she received the holy bread before me, my heart began to change (towards her).' On the difference between 'holy-bread' and the eucharistic wafer, see Peacock's edition of Myrc, p. 89; and cf. note to Pass. xvi. 210.

149. 'Till each called the other a whore, and (it was) off with their clothes;' i. e. with their outer garments, and hoods, which they tore off each other's backs and heads.

154. *Thei taken hem togeders*, they take counsel together; viz. as to what punishment they shall assign to me.

156. *Chapitele-house*, chapter-house. See the chapter-house described in Cutts's Scenes and Characters of the Middle Ages, p. 79. 'If any had a complaint to make against any brother, it was here made and adjudged. Convent business was also here transacted.'

157. *Baleysed*, punished with a *baleis* or rod; see Pass. xii. 124. The Prompt. Parv. has—'Baleys, *virga*.' Mr. Way's note is—'Hereafter occurs in the Promptorium "ȝerde, baleys, *virga*." *Virga* is rendered "a ȝerde or a rodde," Med. and Ort. Voc.; and such the *baleys* seem to have been, and not a besom, *balai*, in the present sense of the word. Matthew Paris (ed. Wats, p. 848) relates that in 1252 a person came to perform penance at St. Albans, "ferens in manu virgam quam vulgariter *baleis* appellamus,"

with which he was disciplined by each of the brethren. Wats, in the Glossary, observes, "Ita Norfolcienses mei vocant virgam majorem, et ex pluribus longioribus viminibus; qualibus utuntur pædagogi severiores in scholis." . . . Forby does not notice it; but the verb to *balase* occurs amongst the provincialisms of Shropshire.' See Miss Jackson's Shropshire Word-book. The quotation from Matthew Paris is given at length in Warton, Hist. Eng. Poetry, ed. 1840, ii. 82, note 53, from which we further learn that the culprit was 'vestibus spoliatus,' and that the discipline was administered *in the chapter-house.*

159. *Feble*, weak, thin, poor, watery. In the Praier and Complaynte of the Ploweman (Harl. Misc. vi. 112), the poor man is said to have '*febele* mete, and *febele* drink, and *feble* clothinge.' Cf. Havelok, 323.

168, 169. The words *me* and *my* in [b] are evident blunders, but are found in most of the MSS. of that type; perhaps in all. Yet Crowley has *hym* and *his*, and probably followed his copy. In the C-text, the author has altered them to *hym* and *hus* (= his). By *he*, is meant Repentance; by *hym*, Wrath. 'Esto sobrius' refers to the text 'Sobrii estote,' 1 Pet. v. 8.

☞ **In the earlier texts, the description of Luxuria comes sooner; at B. 5. 72 (A. 5. 54). For note to B. 5. 188 (A. 5. 107) see note to C. 7. 196, just below.**

170. In the two earlier texts, the confession of Luxury is very short. The poet's chief warning is there directed against getting drunk upon a Saturday, when work was over sooner than on other days, as it was the eve of Sunday. The votive mass of the Virgin Mary was said upon Saturday, and hence, in her honour, 'there arose a custom, amid all ranks, of vowing to keep, for a certain length of time, a rigid fast each Saturday;' Rock, Church of Our Fathers, iii. 281.

174. To 'drink with the duck' is to drink water, as a duck does.

☞ **Here comes in the third insertion from B. (13. 344–352).**

196. (b. 5. 188.) The vice of Avarice is discussed in Burton, Anat. of Melancholy, pt. 1. sec. 2. mem. 3. subsec. 12. Cf. Pass. xvii. 80; xxiii. 121.

197. *Heruy*, Harvey. Skelton has the same name for a covetous man.

'And *Haruy* Hafter, that well coude picke a male.'

Skelton, ed. Dyce, i. 35.

198. *Bytelbrowed*, having beetling or prominent brows. This rather scarce word occurs in The Destruction of Troy, ed. Panton and Donaldson, l. 3824, and in A Balade Pleasaunte, stanza 3 (Chaucer's Works, ed. 1561, fol. 344). 'The *beetled browes* signifieth malice, cruelty, letchery, and envy;' Shepherdes Kalender, sig. P 2. See also Rom. and Juliet, i. 4. 32.

199. 'And like a leathern purse his cheeks flapped about; (they were) even longer than (i. e. hung down lower than) his chin, and they trembled with age.'

201. 'His beard was shaven like bondmen's bacon' [c]; i. e. cut off in rather a ragged manner: *or*, 'His beard was beslobbered, as a bondman's

is with bacon' [b]. Warton notes numerous examples of *menne* as the form of the genitive plural, e.g. Pass. iv. 102, v. 115, vi. 29, vii. 293, ix. 29, x. 214, etc.; the very word *bondmenne* occurs again, vi. 70. The form *mennes* also occurs, as in viii. 220.

203. In Chaucer's Prologue, l. 541, the *tabard* is the dress of the ploughman. In a poem printed in Reliq. Antiq. i. 62, it is used of a poor man's upper garment. In the Coventry Mysteries, p. 244, Annas is represented as a bishop, in a scarlet gown, over which is 'a blew *tabbard* furryd with whyte.' In Sharp's Dissertation on Pageants, p. 28, a similar garment, used for a bishop in a mistery, is called a '*taberd* of scarlet.' See also Dyce's Skelton, ii. 283; Ducange, s. v. *Tabartum;* Strutt's Dress and Habits, ii. 301; Riley, Mem. of London, p. 5, note 6; etc. Dresses of a *tawny* colour (see B-text) were used by minstrels; see Cutts, Scenes and Characters of the Middle Ages, p. 305. Jews also used to wear orange-tawny bonnets, and hence Avarice is rightly fitted with 'a tawny tabard;' for 'usurers should have orange-tawney bonnets, because they do Judaize;' Bacon's Essays, 41.

—— (b. 5. 197.) Compare Chaucer's Chan. Yem. Prol. l. 82—'It is al baudy and to-tore also.' *Baudy* means dirty.

204. Hazlitt, in his Book of Proverbs, p. 216, has—'If a louse miss its footing on his coat, 'twill be sure to break its neck.' And Palsgrave has —'He hath made my gowne so bare that a lowse can get no holde on it;' ed. 1852, p. 620.

205. The word *welch* is plainly written in most of the MSS. of [c] and [b]. In MS. L [b] it may be read either *welche* or *welthe*, and I thought at one time that the reading *welþe* of MS. W. decided the question in the latter direction. However, MS. R [b] has the spelling *welsch*, which is equally good evidence on the other side, and *t* is constantly written for *c*. MS. T [a] has *walsshe scarlet*, i.e. Welch scarlet, and this gives the most likely solution of the word. It is probable that *welche* means Welsh flannel, and that *Walsshe scarlet* is red flannel. The Vernon MS. has *walk*, i.e. thing to walk on.

207. *Symme at the Style* [c, b]; *Simme atte noke*, i.e. Sim at the oak [a]. On these and similar names, see Bardsley's English Surnames, pp. 85–90. The form 'atte noke' is for 'atten oke,' i.e. *at then oke*, where *then* is a later form of *tham* (A. S. *þæm*), the old dative sing. of the def. article, as explained in the note to Pass. i. 43. In the name Atterbury, it is interesting to notice that the *feminine* form of the article is preserved. If we had to write 'at the town' in Anglo-Saxon, we should put *at thære byrig*, because the sb. *burh* (our *borough*) becomes *byrig* (our *bury*) in the dative case; and, as it is a feminine noun, it takes the feminine dative article, viz. *thære*. The form Attenborough is later, and due to a change of gender of the substantive. Besides *atte noke*, we even find *atte norcharde* (i.e. *at then orcharde*), whence the name *Norchard;* so also *Nash* from *ash*, *Nalder* from *alder*, *Nelmes* from *elms*, *Novene* from *oven;* Bardsley's Eng. Surnames, p. 86.

209. We have here three different equivalent expressions, viz. 'a leasing

(i. e. a lie) or two' [c]; 'a leaf or two' [b]; 'a lesson or two' [a]. The expression 'a leaf or two' is to be explained by observing that, in the next line, Avarice talks of his *lesson*, and of learning his *Donet* or primer in l. 215. In like manner, still keeping up the allusion to reading, he learns to lie just a leaf or two, i. e. as much as would fill a couple of leaves. All ambiguity is removed by the parallel passage in Richard the Redeles, Prol. 37—

'3if him list to loke · *a leef other tweyne.*'

Note also 'a lesson other tweyne;' id. i. 9.

211. *Wy* is Weyhill, near Andover in Hampshire. Weyhill fair is a famous one to this day, and lasts eight days. The fair for horses and sheep is on Oct. 10; that for cheese, hops, and general wares, on Oct. 11, and the six days following. 'The tolls derived from the sheep-fair form part of the stipend of the rector of Weyhill;' *Standard* newspaper, Oct. 11, 1870. Warton has a long note upon fairs, which should be consulted; see Hist. Eng. Poetry, ed. 1840, ii. 55; ed. 1871, ii. 259. 'One of the chief of them,' he says, 'seems to have been that of St Giles's hill or down near Winchester, to which our poet here refers. It was instituted, and given as a kind of revenue to the bishop of Winchester, by William the Conqueror, who by his charter permitted it to continue for three days.... In the fair, several streets were formed, assigned to the sale of different commodities; and called the Drapery, the Pottery, the Spicery, etc.' Fairs long continued to be the principal marts for purchasing necessaries in large quantities. Winchester fair is mentioned in the Liber Albus, p. 201. Compare the description of Stourbridge fair (near Cambridge) in Prof. Rogers's Hist. of Agriculture and Prices in England, i. 141.

213. 'The grace (or favour) of guile' is a satirical expression. We speak rather of 'the grace of God.'

214. *Thys seuen yer*, these seven years, i. e. a long but indefinite period. Cf. 'That is the best dance without a pipe That I saw *this seven year*;' The Four Elements, in Old Plays, ed. Hazlitt, i. 47; also Much Ado about Nothing, iii. 3. 134, etc. And see Pass. i. 203, v. 82, xi. 73.

215. *Donet*, primer. 'Properly a Grammar, from *Ælius Donatus*, the Grammarian.... Among the books written by bishop Pecock, there is the *Donat* into Christian religion, and the Folower to the *Donat*.'—Warton's Hist. Eng. Poet. ii. 56, ed. 1840. See also the note in Dyce's Skelton, ii. 343; Gloss. to Chaucer; *Donat* in Cotgrave; and Prompt. Parv. p. 126.

216. In 1353, statutes were passed regulating the length and breadth of cloth.—Thom. Walsingham, ed. Riley, i. 277.

217. *Rayes*, striped cloths. *Ray* means properly a *ray*, *streak*, *stripe*; but it was commonly used in the above sense. It was enacted—'that cloths of *ray* shall be 28 ells in length, measured by the *list* [edge], and 5 quarters in width.'—Liber Albus, p. 631. 'A long gown of *raye*' occurs in Lydgate's London Lyckpeny; see Specimens of English, 1394–1579, ed. Skeat, p. 25. The Latin name for striped cloth was *radiatus*; see Prof. Rogers's Hist. of Agriculture and Prices in England, i. 577.

218. *To brochen*, etc.;—'To pierce them with a packing-needle, and I fastened them together; and then I put them in a press, and penned them fast in it,' etc.

221. *Webbe* (A.S. *webba*) is a male weaver in Chaucer, Prol. 362; the fem. is both *webbe* (A.S. *webbe* in Beowulf, ed. Grein, l. 1942) and *webster*. Observe *spynnesters*, i. e. female spinners, in the next line; and cf. note to Pass. i. 222, p. 19.

223. *The pound*, etc. She paid the people whom she employed by the pound, and used too heavy a weight; thus cheating them of their dues.

224. *Auncel*, a kind of balance, perhaps the Danish steelyard. Blount tells us, in his Law-Dictionary, that, 'because there was wont to be great deceit [in its use], it was forbidden, 23 Edw. 3, Stat. 5. cap. 9; 34 ejusdem, cap. 5; and 8 Hen. 6, cap. 5. . . . By a Constitution made by Henry Chicheley, Archbishop of Canterbury, Anno 1430—Pro abolitione ponderis vocati *le auncel-weight*, seu *scheft* [shift], seu *pounder*, etc., doloso quodam stateræ genere; qui utitur, excommunicandus.' In A. D. 1356, we find 'one balance, called an *auncere*,' valued at 12*d.*; and '2 balances, called *aunceres*,' valued at 6*s.*; see Riley's Memorials of London, p. 283. We also find mention of 'Thomas le Aunseremaker' in Riley's Memorials of London, pref. p. xxii; cf. Bardsley's Eng. Surnames, p. 359.

226. *Peny-ale* is common ale, thin ale, as is certain from its being spoken of as a most meagre drink, suitable for strict-living friars, in B. 15. 310. *Podyng-ale* (*puddyng-ale* in Trin. MS.) was probably named from its being thick like *pudding*. Thus in Pass. xxii. 402, a fraudulent brewer boasts of drawing *thick ale* and *thin ale* out of one hole in a cask. The penny-ale was sold at *a penny a gallon*, but the best ale at 4*d.*

227. In [a], the reading *liuen be hemseluen* of course means 'live by themselves.' But in [b] the reading is *lay by hymselue*, where *hymselue* probably refers to the *ale*; see the next line, and note the common use of *hym* for *it*. Indeed, Crowley has the reading *it-selfe*. In [c], however, the reading returns to *hemselue*, and the sense is the same as in [a].

231. *In coppemel*, by cups at a time. She knew better than to measure it in a gallon measure. Concerning ale measures, see Liber Albus, p. 233.

233. *Hockerye*, i. e. the retail trade. A *huckster* was one who retailed ale, etc. from door to door. 'Item, that no *brewer* or *brewster* sell any manner of *ale* unto any *huckster*,' etc.—Liber Albus, p. 312. And again —'that no *hucstere* shall sell ale;' Riley's Memorials of London, p. 347. *Huckster* is generally applied, in the City books, to females only.

—— (b. 5. 228.) *So the ik*, so may I thrive [b]; *sothely*, soothly, verily [a].

—— (b. 5. 230.) *Walsyngham*. See note to Pass. i. 52, p. 5.

—— (b. 5. 231.) *Rode of Bromeholme*, cross of Bromholm in Norfolk. In A Chronicle of London, p. 10, we find, anno 1224 [rather 1223 or 1222] 'the emperour Baldewyn, which whanne he wente to bataile to fyghte with

Godes enemyes, he hadde a croos boren before hym, whiche crosse seynt Eleyne made of the crosse that Cryst deyde upon; and there was an Englyssh prest that tyme with hym that was called Sir Hughe, and he was borne in Norfolke, the whiche prest broughte the same crosse to Bromholm in Norfolke.' Mr. Wright refers to Matthew Paris (p. 268); and adds—'In the MS. Chronicle of Barthol. de Cotton, it is recorded at the date 1223—Eo tempore Peregrinatio de Bromholm incepit.' Hence Avarice could visit Our Lady of Walsingham, and the piece of the true cross at Bromholm in one journey, and pray to be brought out of debt by having his cheating tricks forgiven him. It is interesting to remember that Bromholm priory was within a mile of Paston hall, the residence of the Paston family. See Paston Letters, ed. Gairdner, pref. p. xxv. The story of the finding of the True Cross by Helen, mother of Constantine, is well known. Cf. Chaucer, Reves Tale, 366; Pardoneres Tale, 489.

*** 234–309. (b. 5. 232–289.) *Not found in the* A-text.

—— (b. 5. 238.) He pretends that he thought *restitution* was the French for *robbery*. *Rifle* was used in a stronger sense then that it is now. Cf. 'he had called him a malefactor, and common *rifler*;' Riley's Memorials of London, p. 208. Norfolk is evidently considered as one of the least refined parts of the island, being in an out-of-the-way corner; and we are to infer that French was almost unknown there. The common proverb—'Jack would be a gentleman if he could speak French'—shews that the common people had much difficulty in learning it. Trevisa fixes the date 1385 as the year, *just before* which children began to learn to translate Latin into *English* instead of *French*, as formerly. See Warton, Hist. Eng. Poetry, ed. 1840, i. 5; Dyce's Skelton, ii. 93.

239. *Vserie*, usury. 'All usury was prohibited as a sin by the Canon Law;' Southey, Book of the Church, p. 187.

241. *Lumbardes and Jewes*. 'A set of *Lombards* established themselves here, in connexion with the legates, to advance money upon all sums due to the Pope, for which they exacted the most exorbitant usury,' etc.—Southey, *as above*. Cf. Pass. v. 194; Chaucer, Schipm. Tale, l. 367; Polit. Poems, ed. Wright, ii. 184; and see *Lumber* in Trench's Select Glossary. The Jews were constantly accused of being the offenders, whenever clipped coin was found, which was very often. See the chapter on 'Jews in England' in Annals of England, p. 162.

243. 'And lent (the light coin) for love of the pledge, which I set more store by and considered more valuable than the money or the men to whom I lent it.' The B-text is more awkward, because it involves a change in the subject of the sentence. However, it certainly means—'and lend it for love of the cross, (for the borrower) to give me a pledge and lose it,' where the latter 'it' refers to the pledge; cf. B. 13. 360. The key to the passage is to remember that borrowers often gave pledges of much value. Owing to a positive want of money, 'Christians did not feel any scruple in parting with their most valued treasures, and giving them as pledges to the Jews for a loan of money when they were in need of it. This plan of lending on pledge, or usury, belonged specially to the Jews in Europe during

the Middle Ages;' P. Lacroix, Manners, Customs, and Dress during the Middle Ages, p. 451. Sir John Maundeville says that a King of France bought the crown of thorns, spear, and one of the nails used at the Crucifixion, from the Jews, 'to whom the Emperour had *leyde hem to wedde*, for a gret summe of sylvre.' *For love of the cross* is a clever pun, as *cross* refers frequently to the cross on the back of old coins, and was a slang name for a coin, as in Shakespeare; 2 Hen. IV. i. 2. 253; see note to Pass. xviii. 200. *Cross-and-pile* is the old name for *heads and tails*. It is clear enough what Avarice did: he first clipped coins and then lent them, taking a pledge which he hoped would not be redeemed.

—— (b. 5. 246.) Compare—'Iucundus homo qui *miseretur et commodat*, disponet sermones suos in iudicio.' Ps. cxii. 5 (cxi. 5, Vulgate). Avarice obtained more manors through his customers being in arrears of payment, than he could have obtained by practising liberality. *Maneres* is spelt *manoirs* in MS. W.

—— (b. 5. 249.) In an ordinance against usurers (38 Edw. III.) we find that certain persons exerted themselves to maintain usury—'which kind of contract, the more subtly to deceive the people, they call *exchange* or *chevisance*, whereas it might more truly be called *mescheaunce* (wickedness);' Liber Albus, p. 319, and see p. 344. Cotgrave has—'*Chevissance*, f: an agreement or composition made; an end or order set down, between a creditor and debtour.' Cf. Chaucer, Prol. 282.

250. (b. 5. 255.) Avarice, in his dealings with knights, used to buy silk and cloth from them at a sufficiently cheap rate; and he now ironically calls his customers mercers and drapers, who never paid anything for their apprenticeship.

—— (b. 5. 261.) 'As courteous as a dog in a kitchen.' This alludes to an old ironical proverb, which appears in French in the form—'Chen en cosyn [*cuisine*] compaignie ne desire;' in Latin in the form—'Dum canis os rodit, sociari pluribus odit;' and in Middle English—'Wil the hund gnaȝh bon, i-fere neld he non;' i. e. while the hound gnaws a bone, companion would he none. See Wright's Essays, i. 149.

—— (b. 5. 263.) The third word in the line may be either *leue* or *lene*. The distinction is, that *leue* means grant or permit, followed by a clause; but *lene* means grant or give (lit. lend), followed by an accusative case. By this test, we should read *lene* (and not *leue*, as printed), because the phrase is *lene þe grace*, i. e. give thee grace. *In the present case*, however, it looks as if the poet really began the sentence with *god leue* (a common expression), and afterwards finished the sentence another way; i. e. he seems to have meant—'God grant never, unless thou the sooner repent, for thee (to have) grace upon this earth to employ thy property well.'

253. The arrangement here is rather hard to follow. Line 253 really answers to B. 5. 263; l. 254 to B. 5. 266; l. 255 to B. 5. 265. Next, ll. 256–259 are new, but include a Latin quotation following after B. 5. 279. Then comes the passage in ll. 260–285, borrowed from B. 13. 362–399; whilst, at l. 287, the author returns to B. 5. 268.

257. (cf. b. 5. 279.) 'Si enim res aliena, propter quam peccatum est, cum reddi possit, non redditur, non agitur pœnitentia, sed fingitur; si autem ueraciter agitur, non remittetur peccatum, nisi restituatur ablatum; sed, ut dixi, cum restitui potest;' S. Augustini Epist. cliii., sect. 20; Opera, ed. Migne, ii. 662.

☞ **Here come in passages from B. 13. 362–399.**

260. (b. 13. 362.) 'I mixed my wares, and made a good shew; the worst (of them) lay hidden within; I considered it a fine trick.'

267. (b. 13. 371.) *Half-acre* was a colloquial term for a small lot of ground; cf. Pass. ix. 2, 3.

270. (b. 13. 374.) 'And if I reaped, I would over-reach (i. e. reach over into my neighbour's ground), or gave counsel to them that reaped,' etc. Mr. Wright reminds us that, in olden times, 'the corn-lands were not so universally hedged as at present, and that the portions belonging to different persons were separated only by a narrow furrow, as is still the case in some of the uninclosed lands in Cambridgeshire.' We find a similar allusion in Robert of Brunne, Handlyng Synne, ll. 2445–8.

278. (b. 13. 392.) 'Bruges was the great mart of continental commerce during the 13th, 14th, and 15th centuries.'—Wright.

279. (b. 13. 393.) *Prus*, Prussia. As early as in the reign of Henry III. we find that the import-due 'for one hundred stockfish imported from Prus' was 'one farthing;' Liber Albus, p. 209. See the account 'Of the commoditees of Pruse' in Polit. Poems, ed. Wright, ii. 169. Mr. Wright remarks that 'Prussia was then the farthest country in the interior of Europe with which a regular trade was carried on by the English merchants.' The present passage implies that it was carried on at some risk.

285. (b. 13. 399.) Mat. vi. 21.

☞ **Here ends the fourth insertion from B. Pass. xiii.**

290. The Latin quotation has occurred before; see note to Pass. ii. 144, p. 27. And it occurs again; see note to Pass. xviii. 40.

294. 'Thou art the slave of another, when thou seekest after dainty dishes; feed rather upon bread of thine own, and thou wilt be a free man.' I have not succeeded in tracing the source of this quotation.

297. *By þy myght*, according to thine ability. After this line two lines of the B-text (ll. 278, 279) have been dropped, but the Latin quotation following them has been preserved at an earlier place. See note to l. 257, at the top of this page.

301. *Parte with þe*, share with thee; according to the principle of the proverb, that the receiver is as bad as the thief. See the parallel passage in Pass. xviii. 41–50.

303. By the 'sauter-glose' is meant the gloss or commentary upon the Psalter. The Glosa Ordinaria upon the verse here referred to contains a remark from Augustine—'Sic misericordias dat, vt seruet ueritatem; vt nec peccata sint impunita eius cui ignoscit.' This is probably what the poet had in mind. Ps. li. (l. in the Vulgate) is called *Miserere mei Deus* from the three first words in it. In verse 6 (8 in the Vulgate) we

find—'Ecce enim ueritatem dilexisti: incerta et occulta sapientiae tuae manifestasti mihi.' St. Augustine's own comment on the text is—'Impunita peccata etiam eorum quibus ignoscis non reliquisti. *Ueritatem dilexisti;* id est, sic misericordiam prærogasti, vt seruares et ueritatem;' Opera, ed. Migne, iv. 592.

—— (b. 5. 285.) Ps. xviii. 25 (xvii. 26 in the Vulgate) has—'Cum sancto sanctus eris, et cum uiro innocente innocens eris.' Cf. Pass. xxii. 424.

—— (b. 5. 289.) The Latin quotation is not quite exact. 'Suauis Dominus uniuersis: et miserationes eius super omnia opera eius.' Ps. cxliv. 9, Vulgate.

309. The first line of this passage has been curiously altered. We find in [a] and [b]—'And yet I will pay back again, if I have so much (as will suffice for it), all that I have wrongfully acquired ever since I had knowledge (of things);'—and this forms part of the Confession of Sloth. But in [c] we are introduced to a new penitent, a companion of Avarice, who was a Welshman, and bore the singular name of Evan Pay-again-if-I-have-enough-all-that-I-wrongfully-acquired-since-I-had-knowledge, etc., etc. The name 'yevan' (as it is spelt in MSS. I, F, M, and S) is clearly the Welsh Evan, i.e. John. His long surname is similar to others that our author uses elsewhere; see Pass. v. 18, ix. 80–83.

—— (b. 5. 467, p. 172 of the text.) *The rode of chestre*, the cross or rood at Chester. Mr. Wright quotes from Pennant's Tour in Wales (edit. 1778, p. 191), to shew that a famous cross once stood in a spot formerly known as the *Rood-eye*, i.e. Rood-Island, but now known only by the corrupted name of *Roodee*, and used as a race-course. (See, on this corruption, my note in Notes and Queries, 4 S. iii. 228.) Cf. Rich. Redeles, prol. 56.

316. *Ryfeler* in [c] is equivalent to *robbere* in [b] and [a]. We have already had the verb *rifle* in the sense of to rob; l. 236 above. As for *robber*, the similarity of the word to *Robert* early gave rise to a pun, whereby *Robert* came to be used as an equivalent for *thief*. Thus in Political Songs, ed. Wright, p. 49, occurs the expression—'per *Robert*, *robber* designatur.' And see Polit. Poems, ed. Wright, p. 354, l. 4 from bottom. See also the note to Pass. i. 45, p. 7.

Reddite; i.e. the text—'Reddite ergo omnibus debita;' Rom. xiii. 7.

317. 'And, because there was nothing wherewith (to make restitution), he wept very sorely.' *Wher-of* [b] = *wher-with* [c, a].

320. In the apocryphal gospel of Nicodemus, the name of the penitent thief is *Dismas* or *Dimas*, and that of the other thief, *Gestas*. See Cowper's Apocryphal Gospels, pp. 246, 364, 426; Cov. Myst. p. 316. Other names for them are Titus and Dumachus, as in Longfellow's Golden Legend.

321. The allusion is to the words of the thief—'Domine, *memento* me, cum ueneris in regnum tuum;' Luke xxiii. 42.

It is well worth notice that the penitent thief is spoken of, in [b], under the heading 'Accidia;' but, in [c], under 'Confessio Auaricie.' The former is the right place. His repentance was the stock example of an argument against Wanhope, as resulting from Sloth. See Pass. viii. 59.

322. *Reddere ne haue*, have no means wherewith to make restitution

[c, b]; *no red haue*, have no guidance [a]. *Red* is for *rede*, i.e. counsel, good advice from others.

323. 'Nor ever expect to earn enough, by any craft that I know' [c]; *or*, 'on account of any craft that I know' [a]; *or*, 'by help of any handicraft, the amount that I owe' [b]. *Craft* is here used in a good sense, viz. that of skill in trade, as we use *handicraft*. The word *owe* [b] has two senses in Middle-English; (1) to possess, and (2) to owe in the modern sense. To obviate confusion, the scribe of MS. L has written *debeo* above the word.

329. 'That he would polish anew his pike-staff, called Penance (*or* Penitence [b. a]);' to which [a] and [b] add—'and by help of it leap over the land (i.e. be a pilgrim) all his life-time.' A pilgrim always carried a staff, generally with a spike at the end, whence it was called a pike-staff. It was also called a *bordoun*, as in viii. 162. A *land-leper* or *land-loper* was a vulgar name for a pilgrim, the word *leap* meaning to *run*, like the German *laufen*. Thus Cotgrave has—'*Villotier*, m.: A vagabond, *land-loper*, earth-planet, continuall gadder from towne to towne.' The word *kym* (b. 5. 483; a. 5. 258) has reference to the pike-staff. Cf. viii. 180.

330. 'Because he had associated with *Latro*, who was Lucifer's aunt' [c, b]; *or* 'Lucifer's brother' [a]. The word *latro* refers to the expression in Luke xxiii. 39—'Unus autem de his qui pendebant *latronibus*.'

☞ **End of the transposed portion of B and A: return to B. 5. 290, and (at l. 350) to A. 5. 146.**

338. (b. 5. 291.) There is a parallel passage in Hampole's Pricke of Conscience, ll. 6311–6319:—

'For the mercy of God es swa mykel here,
And reches over alle, bathe far and nere,
That alle the syn that a man may do,
It myght sleken, and mare thar-to.
And thar-for says *Saynt Austyn* thus,
A gude worde that may comfort us:
Sicut scintilla ignis in medio maris,
ita omnis impietas viri ad misericordiam Dei.
"Als a litel spark of fire," says he,
"In mydward the mykel se,
Right swa alle a mans wykkednes
Un-to the mercy of God es."'—(Ed. Morris, p. 171.)

A similar quotation from Saint Augustine, with a list of venial sins, will be found in Chaucer, Pers. Tale, near the end of *pars secunda penitentiæ*.

The nearest passage to this which I have yet found is the following:—'Tanquam unda misericordiæ peccati ignis exstinguitur.'—S. August. in Ps. cxliii. 2 (Vulgate).

341. *To bygge the with a wastell*, to buy thee a cake with. See note to Pass. i. 133, p. 14.

349. *Lerede yow to lyue with*, taught you to live upon [c]; *Lent yow of owre lordes good*, lent (i. e. gave) you, of our Lord's wealth; i. e. spiritual strength [b].

359. *Pionys*, seeds of the pæony. They were used as a medicine, but sometimes also as a spice, as here. See note in Liber Albus, p. 197.

360. *Fastinge-daies*. We learn from l. 352 that the circumstances here described took place on a *Friday*, a fitting day for Glutton to go to church and confess. Cf. also ll. 434, 439. The scene here described with such vivid dramatic power took place, it is evident, in some large ale-house in London, not very far from Cock Lane, Smithfield (l. 366), from Cheapside (b. 5. 322), and from Garlickhithe (b. 5. 324). It was also very near a *church* (ll. 355, 366). At one time I supposed that the 'Boar's Head,' in Eastcheap, immortalized by Shakespeare, might have been the very tavern here meant; but the Boar's Head is not mentioned as being a tavern till 1537, and the localities mentioned point rather to Cheapside, with its famous Bow church; Chambers, Book of Days, i. 301. Moreover, William lived at one time in *Cornhill*, which is close by. See Pass. vi. 1, and cf. note to l. 366 below. In any case, Glutton is the Sir John Falstaff of the scene.

Respecting fennel, Lydgate says, in his Prologue to the Siege of Thebes,

'But toward night, eate some fenell rede,
Annis, comin, or coriander sede.'

362. Here we find the forms *sywestere* (sewster, needlewoman) in [c], and *souteresse* (female shoemaker) in [b], where [a] has *souters wyf*. *Sesse* or *Cesse* is *Cis*, the short for Cicely, i. e. Cecilia.

365. A hackney-man was one who let out horses on hire; the term occurs A.D. 1308, in Riley's Memorials of London, p. 63.

366. Women of ill repute might be put in the pillory; and if so, they were afterwards to be led 'through Chepe and Newgate, to *Cokkeslane*, there to take up their abode.'—Liber Albus, p. 395. Cock Lane, West Smithfield, has been lately rebuilt. See also note to l. 367. The church may have been Bow church; see note to l. 360. Or again, it may have been St Peter's in Cornhill, since that church was emphatically *the* church, and its rector had precedence of all others; see Memorials of London, ed. Riley, p. 653.

367. *Syre Peeres*, Sir Piers. Observing Chaucer's line in the Prol. to the Non. Pr. Tale—

'Wherfor, *sir* monk, or dan *Piers* by your name'—

and remembering that *Sir* was, at that date, the usual title of a monk or priest, we may feel sure that the same is intended here. The word *prydie* occurs nowhere else, and may be a mere name; but I strongly suspect that (like most things in our author) it has some definite meaning. I would therefore suggest that it is put for *prie-dieu*, which means a sort of fald-stool; and is, accordingly, a hint at the proper duties of Sir Piers. But here, by a severe stroke of satire, this ecclesiastic, who should be praying to God, is found on a tavern-bench, beside Pernel of Flanders, about the significance of whose name there is no doubt whatever. The reader who

will turn to Riley's Memorials of London, p. 535, will find, in the Regulation as to street-walkers by night, who were especially 'Flemish women,' that they were forbidden 'to lodge in the city, or in the suburbs thereof, by night or by day; but they are to keep themselves to the places thereunto assigned, that is to say, to the stews on the other side of Thames, and *Cokkeslane;* on pain of losing and forfeiting the upper garment that she shall be wearing, together with the hood, every time that any one of them shall be found doing to the contrary of this proclamation.' This explains, at the same time, the allusion to Cock Lane in the line above, and agrees with the following list of the characteristics of London, as given in MS. Trin. Coll. O. 9. 38, printed in Reliq. Antiq. ii. 178.

'Haec sunt Londonis, pira, pomaque, regia thronus,
Chepp-stupha, *coklana*, dolum, leo, verbaque vana.'

The name *Purnel* or *Pernel* has been commented on above, in the note to Pass. v. 111, p. 57; see also note to Pass. xviii. 71.

368. *Tyborne*, Tyburn. Executions were formerly very frequent. See Knight's Pop. Hist. Eng. VII. chap. vi.; Butler's Hudibras, I. ii. 532; Dr. Johnson's poem of London, l. 238, with the note on it in Hales's Longer English Poems, 1872, p. 313. Tyburn was afterwards called Westbourn; its site varied (see Hales), but one position of it is still marked, at the junction of Edgeware Road and Oxford Street. There seems to have been another place of execution, in the parish of St Thomas-a-Waterings, in Southwark, called, by way of distinction, Tyburn *of Kent;* see Pegge's Kenticisms, ed. Skeat, Proverb 11.

369. *Dauwe* is for *Davie* or *David*. Cf. 'When *Dauie Diker* diggs and dallies not;' Gascoigne's Steel Glas, 1078; in Specimens of English, 1394–1579, ed. Skeat, p. 322. Hence the names Dawson, Dawkes, Dawkins, Dakin (for Dawkin), Dawes, etc. For *diker*, i. e. ditcher, the Vernon MS. has *dysschere*, i. e. a maker of metal dishes; but some other MSS. of the A-text (as T and U) have the reading *dykere*, which is certainly correct. The word *dysschere* comes in more fitly a few lines further down, viz. in l. 372 (b. 5. 323; a. 5. 166). Mr Bardsley, in his English Surnames, p. 349, remarks that the 'disher' all but invariably worked in pewter, and quotes the names of John le Discher, Robert le Disshere, and Margaret la Disheress.

371. *Rakere*, or *Rakyer of Chepe*, a scavenger of West Cheap, or Cheapside. The word *rakyer*, i. e. a raker or street-sweeper, occurs in a Proclamation made in the 31st year of Edw. III. See Riley's Memorials of London, pp. 67, 299, 522, and Liber Albus, p. 289.

372. A *roper* means a ropemaker; the phrase 'corder or roper' occurs A.D. 1310, in Riley's Memorials of London; where mention is also made of a 'roperie' or rope-walk, situate in the parish of Allhallows' the Great, Thames Street. Palsgrave has 'Ropar, a ropemaker, *cordier*,' and Levins has 'Roper, *restio*.'

373. *Garlekhithe* [b] is near Vintry Ward. Stow says—'There is the parish church of St. James, called at Garlick-hithe, or Garlick-hive; for that of old time, on the bank of the river Thames, near to this church,

garlick was usually sold;' Survey of London, ed. 1842, p. 93. The next landing-place, westward, is Queen Hithe. See Smith's English Gilds, p. 1.

It has been suggested that *Griffin* is an allusion to the Griffin (Griffin to the vulgar eye, though Cockatrice in the Heralds' office), which was emblazoned on the ancient shield of the principality of Wales.—Notes and Queries, 3rd S. xii. 513. The Harleian MS. 875 (A-text) has *Gruffith*, i.e. Griffith, a common Welsh name.

375. *To hansele*, as a bribe, i. e. to propitiate him. On this word, see the article in Halliwell's Dictionary, and cf. Brand's Pop. Antiq. ed. Ellis, iii. 262. It occurs again in Rich. the Redeles, iv. 91.

377. *To þe newe fayre*, or *Atte new faire*, at the new fair. There is a reference here to an old game or custom of barter called in Teutonic law-books the *Freimarkt*. It seems that Hikke chose Bette to be his deputy. Then Bette and one appointed by Clement tried to make a bargain, but could not settle it till Robyn was called in as umpire, by whose decision Clement and Hikke had to abide. Hikke obtained the cloak, which was the better article, and Clement was allowed to fill up his cup at Hikke's expense (l. 390). If either drew back, he was to be fined a gallon of ale. See the article on this subject in Englische Studien, v. 150. In fact, 'to chaffer at the new fair' became a proverbial phrase for to exchange, as is clear from a passage in Wyclif's Works, iii. 167. Compare Rob. of Brunne, Hand. Synne, ll. 5977–5980—

'For men þat loue to do gylerye,
At þe alehous make þey marchaundye,
To loke 3yf þey kunne com wyþynne,
Here negheburs þyng falsly to wynne.'

383. *Rapliche* [c, a], quickly; *in rape* [b], in haste. To the examples in Stratmann add—'He ros vp *raply*;' Arthur, ed. Furnivall, (E. E. T. S.) 1864, l. 87; and Rich. Redeles, pr. 13.

394. In a tavern-song in Ritson's Ancient Songs, i. 138, we find—

'And lette the cuppe goo route,
Good gosyp.'

Compare Gower's Conf. Amant. ed. Pauli, vol. iii., where we find at p. 13—

'Some laugh and some loure;'

and at p. 3—

'With drie mouth he sterte him up,
And saith—"now *bailles ça* the cuppe."'

397. *Yglobbed*, gulped down, swallowed. In Smith's Eng. Gilds, p. 59, we find that an alderman of the Gild of St. John the Baptist, in Lynn, was allowed the extraordinary quantity of *two* gallons of ale, and every brother *or sister* that was sick 'in tyme of drynkyn' was to have 'a potel.' A *pottle* (see l. 399) is two quarts, or half a gallon; a *gill* is a quarter of a pint, or the thirty-second part of a gallon.

398. To *godely*, *gothely*, or *gothelen*, is to rumble. The word is very rare, but may be found three times at p. 135 of Popular Treatises on Science, ed. Wright, where it is used of the rumbling sound of thunder,

It is probably much the same word as that used at p. 66 of the Ayenbite of Inwyt, where it is said of slanderers or railers that 'þe on godeleþ þanne oþrene,' i.e. the one rails at the other. Cf. Icel. *gutla*, to gurgle. It occurs again in Pass. xvi. 97.

402. *Wexed* [c, b], waxed, or stopped up; *I-wipet* [a], wiped. The word 'waxed' is here used merely in jest: to *wax* meant to stop tight, to stop up 'as tight as wax,' because wax was sometimes used for that purpose. See the Romans of Partenay, ed. Skeat, l. 2817. *Wips* is an old spelling of *wisp*, like *crips* for *crisp*, or *waps* for *wasp*. Cf. 'Wyspe, *torques*, *torquillus*;' Prompt. Parv. It means a little twist of straw, as fully explained in Brand's Popular Antiq., ed. Ellis, iii. 396.

404. Gleemen were sometimes blind in former times, as now, and were led, in like manner, by a dog who consulted only his own ideas as to the course to be taken. See Ritson, Met. Rom. i. ccxiv.

405. We find in the Tale of Beryn—

'Sometyme thou wilt avaunte [*go in front*], and sometyme arere.'

406. 'Like one who lays nets, to catch birds with.'

408. *Thrumbled* [c] or *thrompelde* [a] obviously has the sense of *stumbled* [b]. Shakespeare (3 Hen. VI. iv. 7. 11) has—

'For many men that stumble at the threshold
Are well foretold that danger lurks within'—

on which Douce (Illustrations of Shak. ii. 30) remarks—'To understand this phrase rightly, it must be remembered that some of the old thresholds or steps under the door were, like the hearths, raised a little, so that a person might stumble over them unless proper care were taken.'

420. *Ho halt* [c], who holds? i.e. who detains? *Bolle* signified not only a bowl, but a capacious cup; hence the reading *cuppe* [a]. Cf. 'Twelve hanaps of gold, called *bolles*;' Riley's Mem. of Lond. p. 429. Hence the term *boller* for a deep drinker, as in Pass. x. 194.

421. 'His wife and his conscience reproved him for his sin' [c]. Some MSS. of [b] have *wit*, i.e. his common sense; others have *wif*, as in [a].

424. 'Thou, O Lord, who art aloft, and didst shape (or create) all creatures.' *Lyf*, creature, as elsewhere in our author.

427. Hard swearing was extremely common; see Chaucer, Pard. Tale, C. T. 12565; also the discussion in the Shipm. Prol.; and Pers. Tale, *De Ira*.

☞ **Here is a very short digression to B. 13. 404.**

430. (cf. b. 13. 404.) Here our author takes a few expressions from the Confession of Haukyn in B. 13. 404, 405. The line means—'More than my natural constitution could well digest' [c]; *or*, 'And ate more meat and drank more than his natural constitution could digest' [b]. See note to Pass. i. 229, p. 20.

431. (cf. b. 13. 405.) 'And, like a dog that eats grass, I began to vomit.' *Et* is for *eteth*, 3 p. s. pr. tense. From *brake* comes *parbreak*, used by Spenser, F. Q. i. 1. 20.

432. (b. 5. 380.) 'And wasted that which I might have spared (or saved;') the B-text being the more explicit. The word *spele*, to spare, is rare; but see Pass. xiv. 77, and the three other examples in Stratmann.

NOTES TO C. PASSUS VIII.

(B. PASS. V. 392–VI. 2; A. PASS. V. 222–VII. 2; WITH AN INSERTION FROM B. XIII. 410–457.)

4. 'If I am once in bed, no ringing (of the church bell) shall make me get up till I am ready for dinner, unless some call of nature renders it necessary.' In this passage 'tail-end' [b] is simply used for 'tail;' in [c], as in other passages, *tailende* may mean reckoning by tally, or money affairs, from the verb *tailen;* see, e.g. B. 8. 82 (A. 9. 74), and note to iv. 372, p. 50; and cf. *ytayled* in l. 35 below (C-text). *Hit made* = should cause it; so in l. 28 below, we have 'bote syknesse hit make.'

Compare Towneley Myst. p. 314.

7. *Rascled* [c]; *roxed* [b], stretched himself. *Rox* is much the same as the Lowland Scotch *rax*, to stretch, which is, indeed, only a form of *reach*. *Rasclen* is a secondary verb, derived from *rax*, and perhaps influenced in form by the A.S. *wraxlian*, to wrestle. We find in Layamon's Brut, ed. Madden, l. 25991—

'And seoȝȝen he gon ramien · and raxlede swiȝe,
& adun lai bi þan fure · & his leomen strahte;'

which Sir F. Madden interprets by—'and afterwards he gan to roar, and vociferated much, and down lay by the fire, and stretched his limbs.' But surely *raxlede* means 'stretched himself' in this passage also. The explanation is found in Levins' Manipulus Vocabulum, ed. Wheatley, which has—'Raskle, *pandiculari*,' col. 35; and again—'Ruskle, *pandiculari*,' col. 194. So also *I raxled* = I stretched myself, roused myself; Allit. Poems, ed. Morris, A. 1174.

Remed [c], either 'cried out,' or 'stretched himself;' *rored* [b], roared. Observe that *ramien* occurs in the passage from Layamon just quoted. Compare the description of Sloth given by Robert of Brunne, Handlyng Synne, ll. 4258–60, 4280–2; also 4244–6—

'Whan he heryþ a bel ryng. . . . .
þan begynneþ he to klawe and to *raske*.'

11. This seems to be the earliest mention of Robin Hood. The next earliest is in Wyntoun's Chronicle, written about A.D. 1420, where Little John is also mentioned. But Mr. Wright thinks that one of the extant Robin-Hood ballads is really of the date of Edward II. See his Essays on England in the Middle Ages, ii. 174. '*Randolf, erl of chestre*, might be the Randulph or Randle, Earl of Chester, who lived in Stephen's time,' and was earl from A.D. 1128 to 1153; but the reference is rather, as Ritson

supposed, to his grandson of the same name, who married no less exalted a personage than Constance, widow of Geoffrey Plantagenet, and mother of Prince Arthur; and who was earl from 1181 to 1231 or 1232. When this Randle was besieged by the Welsh in Rhuddlan castle, he was released by a *rabble of minstrels*, led by Roger Lacy (see Ritson's Ancient Songs vol. i. pp. vii. and xlvi., and Percy's Essay on the Ancient Minstrels); and, since some privileges were conferred on the minstrels in consequence of this exploit, the least they could do in return would be to make 'rymes' concerning him. See the Percy Folio MS., 1867; vol. i. p. 258. Concerning Robin Hood, see also Chambers, Book of Days, ii. 606, and i. 580. The 'Robin-Hood games' were held on May 1.

The expression 'a ryme (*or* geste, *or* tale) of Robin Hood' came to mean, proverbially, any idle story. See two examples of this in Barclay, Ship of Fools, ed. Jamieson, ii. 155, 331.

14. See Chaucer's Pers. Tale, *de Accidiâ*.

19. *Atte nale*, at the ale-house; see note to Pass. i. 43, p. 6. We here read that Sloth, who was a priest (see l. 30) used to resort to the ale-house like the 'Sir Piers' mentioned in Pass. vii. 367; and even ventured to talk scandal in the church itself. Barclay is explicit in his denunciation of the latter practice, which was carried to a shameless extent; see his Ship of Fools; ed. Jamieson. ii. 155.

22. *Harlotrie*, a scurrilous tale. In a MS. Glossary printed in Reliq. Antiq. i. 7, we find—'*Scurra*, a harlotte;' and '*Scurrilitas*, a harlotrye.'

Somer-game of souteres, a summer game played by shoemakers. A *summer-game* is probably the same as *summering*, a rural sport at Midsummer. See Nares, who refers to Brand's Pop. Antiq. i. 240 (4to ed.); Strutt's Sports and Pastimes, p. xxvi.; and Mr Markland's Essay on the Chester Mysteries, in the 3rd vol. of Malone's Shakespeare, p. 525, ed. Boswell. Nares also quotes an extract about 'May-games, wakes, *summerings*, and rush-bearings.' The great day was on St. John the Baptist's eve, i.e. June 23, or Midsummer eve. The games themselves answered to what we now call 'athletic sports;' and it was usual to conclude them with large bonfires. I add a few illustrative quotations, some of which shew that these games were not always very respectably conducted.

> 'Another Romayn told he me by name,
> That, for his wyf was at a *someres game*,
> Without his witing, he forsook hire eke.'
> Chaucer; Wyf of Bathes Prologue.

> 'Daunces, karols, *somour-games*,
> Of many swych come many shames.'
> Rob. of Brunne, Hand. Synne, l. 4684.

See also Strutt, Sports and Pastimes, p. 317, who refers to Bourne's Antiq. vol. ix. c. 27; and to verses on Midsummer Eve by Barnaby Googe. Cf. Harman's Caveat, ed. Furnivall, p. 47; Stowe, Survey of London (folio, 1633), pp. 84, 85; and the description of the Cotswold games at Whitsuntide in Chambers, Book of Days, i. 714.

25. *Late I passe* [b], I let pass, I pay no heed to. Cf. Chaucer, Prol. 175.

27. Cf. Shakesp. Hen. VIII. iii. 2. 294. The latter part of the line in [c] seems to mean—'then I have mention made of me at the friars' convent,' i. e. by the friars. The word *memorie* means 'mention' here; see Cotgrave. Sloth was mentioned by name by the friars in their prayers, because he had bought from them a letter of fraternity. See Wyclif's Treatise 'Of Lettris of Fraternite,' where we read—'þei graunten letters of bretherhed under her comyne seele, þat her breþer schal have part of alle her gode dedes, bothe *in lif* and in deth, and rekkenen mony werkes;' Works, ed. Arnold, iii. 420. I suppose the word *memorie* more often bears the signification of commemoration or service for the dead. Compare—

'Their pennie Masses, and their Complynes meete,
Their Diriges, their Trentals, and their shrifts,
Their *memories*, their singings, and their gifts.'
Spenser; Moth. Hub. Tale, 452.

—— (b. 5. 419; *not in* a.) *Ite, missa est;* the concluding words of the service of the mass.

28. *Bote syknesse hit make*, unless sickness causes it (to be so); i. e. unless an attack of illness frightens me into confession. See this expression repeated in l. 65 below; and cf. note to l. 4 above, p. 94.

29. 'Yet I tell not the half (of my sins)' [c]; 'and then I shrive myself by guess' [b], i. e. I mention sins at random when I cannot call them to mind.

31. *Solfye*, i. e. *sol-fa*. To *sol-fa* is to practise singing the scale of notes. See a poem on Learning to Sing. pr. in Reliq. Antiq. i. 292—'I *solfe* and singge after,' etc.; and see *solfa* in the Index to Dyce's edition of Skelton.

——(b. 5. 425.) *Beatus vir*, Ps. i. or cxii. *Beati omnes*, Ps. cxxviii. Wyclif speaks of 'unable curatis, þat kunnen not the ten comaundements, ne rede her sauter;' Works, iii. 277. It was not uncommon for a man to know the whole Psalter by heart; Rock, Church of Our Fathers, iii. 5.

34. *Catoun*, Cato; see note to Pass. ix. 338.

—— (b. 5. 428.) *Canoun*, the canon of the mass; see the Glossary. *Decretales*, Decretals; a collection of popes' edicts and decrees of councils, forming a part of the canon-law. Five books of them were collected by Gregory IX., 1227; and a sixth by Boniface VIII., in 1297. See *Decretals* in Haydn's Dict. of Dates.

35. 'If I buy and give a pledge for anything, then, unless it be marked on a tally,' etc. The B-text means—'If I buy (anything) and give a pledge for it (without paying down the money), then,' etc.; the general sense being the same.

45. I. e. unless something eatable is held in the hand. We may compare the proverbial phrase used by Chaucer (C. T. 4132, 5997)—

'With empty hand men may no haukes tulle;'

52. *Forsleuthed*, wasted by idle carelessness. *And sette hous a fuyre*, and set the house on fire (by my carelessness).

55. A Leonine hexameter; I do not know from whom it is quoted.

57. *Vigilate* refers to Mk. xiii. 37—'Quod autem uobis dico: omnibus dico: Vigilate.' *Veille*, probably 'watcher;' the reading *wakere* occurs in MS. H [a].

59. *War fro wanhope*, beware of despair. This is an allusion to the usual supposed result of Sloth; see l. 81 below, and observe how Chaucer, in his Persones Tale (*de Accidiâ*), describes the result of Sloth in the words—'Now cometh wanhope, that is, despair of the mercy of God,' etc. So also in Rob. of Brunne, Hand. Synne, l. 5171; Ayenbite of Inwyt, ed. Morris, p. 34.

Wolde [b], who would, *or* which would; the relative being omitted.

61. In Hampole's Prick of Conscience, ed. Morris, ll. 3398–3411, the ten things that destroy venial sins are holy water, almsdeeds, fasting, the sacrament, the Pater Noster, shrift, the bishop's blessing, the priest's blessing, *knocking upon the breast as practised by a meek man*, and extreme unction. *Bidde god of grace*, pray to God for His grace; cf. l. 121 below.

65. *Bote sycknesse hit make* [c, a], unless sickness cause it (to be otherwise), unless sickness be the cause; *but sykenesse it lette* [b], unless sickness prevent it.

☞ **Observe the break here; for notes to B. 5. 463–484 (A. 5. 236–259) see above, notes to C. 7. 309, etc., on pp. 88, 89.**

70. (b. 13. 410.) *Braunches*, branches; the usual theological term for the subdivisions of a subject. See Chaucer's Persones Tale, De Septem Peccatis Mortalibus; Ayenbite of Inwyt, p. 31, l. 6, and p. 33.

In the English translation of Calendrier des Bergers (Shepherd's Calendar), ed. 1656, sig. D 6, and sig. E 6, we find—'The first great branch of the tree of vicis is pride, and he hath xvii branches growin[g] out of him,' etc. And again—'Here endeth the branches and small spraies of the sinne of Wrath, and hereafter followeth the xvii. branches of Sloth, as, Evill thought, Annoy of wealth, readinesse to evill, Pusillanimity, Evill will, breaking vowes, Impenitence, Infidelity, Ignorance, Vain Sorrow, slowly (*sic*), evill hope, Curiosity, Idlenesse, Evagation, letting to do good, Desolation.'

83. (b. 13. 423.) *Fool sages*, foolish wise men; alluding to the jesters, who were professed fools, yet often made sensible remarks. See l. 104 below. See Luke vi. 25.

87. (b. 13. 427.) The Latin is perhaps not so much a quotation as a maxim of law. Richardson (s. v. *Consense*) quotes—'But whosoeuer was the manqueller of this holy man, it shall appere, that both the murtherer and the *consenter* had condigne and not vndeserved punishment, for their bloudye stroke and butcherly act.'—Hall, Edw. iv. an. 10.

93. (b. 13. 433.) See Ps. c. 7 (Vulgate).

97. (b. 13. 437.) Strutt, in his Sports and Pastimes, p. 177, gives several examples of the amounts of money paid to minstrels, such as the following, for example. 'At the marriage of Elizabeth, daughter of Edward I., to John, Earl of Holland, every *king's minstrel* received 40 shillings.'

Compare Froissart's account of the rewards given to minstrels by Gaston de Foix; vol. iv. cap. 41.

101. (b. 13. 441.) See Luke x. 16.

107. (b. 13. 447.) 'And fiddle for thee the story of Good Friday;' i. e. and, instead of having a fiddler to play to you, let a learned man recite the events of the crucifixion.

109. 'To cry before our Lord for a *largesse*, in order to shew your excellent praise.' To 'cry largesse' is to ask for a bounty, and is a common phrase. The term is still used in some parts by gleaners, who cry 'largesse!' when they see a stranger passing by. I heard it thus used near Hunstanton, in Norfolk, in 1873. The use of the word obviously originated in a desire to propitiate the Norman nobles by addressing them in French.

112. *By hus lyue*, during his lifetime. *Litheth hem*, listens to them [c]; *lythed hem*, listened to them [b].

117. 'With their evil-speaking, which is a song of sorrow, and the very fiddle of Lucifer;' meaning that evil-speaking, such as was indulged in by flatterers and jesters, leads men to destruction. Cf. Pass. i. 40. For *lay*, MS. W. wrongly has *lady*.

☞ **Here ends the inserted passage from B. Pass. xiii.**

119. Here *that* is put for *them that*. 'For he listens to and loves them that despise God's law.' The Latin quotation much resembles that quoted at B. 15. 336; see note to that line.

120. Here Repentance is personified, as in Pass. vii. 1, 12, 62, 331, 423; he is the priest to whom the various penitents make their confession. 'Then was Repentance ready, and advised them all to kneel, and said—"I shall beseech, on the part of all sinners, that our Saviour will shew them His grace."' To *beseech of* is to *beseech for*, to beg to obtain. Cf. to *bidde god of grace*, i. e. to pray to God for His grace, in l. 61 above.

126. *Ade*, written for *Adæ*, i. e. of Adam. The Bishop of Chester has kindly pointed out to me that this is taken from a passage in the Sarum Missal, viz. from the Canticle 'Exultet' sung upon Holy Saturday (Easter Eve) at the blessing of the Paschal candle:—'O certe necessarium Ade peccatum et nostrum; quod Christi morte deletum est. O felix culpa, que talem ac tantum meruit habere redemptorem.' So in Wyclif's Works, ed. Arnold, i. 321.

129. 'And madest Thyself, together with Thy Son, like unto our soul and body' [c]; *or*, 'and us sinful men alike' [b]. The sense is clearer than the construction. Cf. b. 5. 495. See John xiv. 9, 10.

130. *Thi self sone* [b], Thy Son Himself. *In oure secte* [c]; *in owre sute* [b]. It makes no difference, since *secta* (from Lat. *sequi*) meant, in mediæval Latin, either the right of prosecuting an action at law or the *suit* or action itself; where *suit* is from the Fr. *suivre*, the equivalent of *sequi*. And again, *secta* meant a *suit* of clothes, and such is the meaning here. We should now say—'in our *flesh*.' Cf. ll. 137, 141. 'There were also at least two *qualities of cloth*, the *secta generosorum*, and the *secta valettorum*, the

distinction being so marked that I have felt myself able to draw up a table which shall contain both qualities;' Hist. Agric. in England, by J. E. T. Rogers, i. 578. *Secta* even means a *suite* or set of people; cf. 'and thereupon he produced his *suit*.'—Liber Albus, p. 342; where the Latin has *sectam*, i. e. his set of witnesses. For the quotation, see Eph. iv. 8.

—— (b. 5. 498.) *It ladde*, led it (i. e. the sorrow) captive. See Eph. iv. 8, Ps. lxviii. 18.

133. *Meel-tyme of seyntes*, meal-time of saints. This expression seems to be a figurative one, having reference to the time of the crucifixion, when Christ's blood was shed upon the cross. It can hardly refer directly to the sacrifice of the mass, because that was more usually celebrated at an earlier hour of the day; see Rock, Church of Our Fathers, iii. pt. 2. 43. It has also been suggested that there is reference here to Canticles i. 7, q. v. I prefer to take it in connection with the succeeding context, and to suppose that the poet is speaking of the crucifixion as having been a time of refreshment to our forefathers who sat in darkness; the force of which reference can only be understood by readers who are familiar with the apocryphal gospel of Nicodemus.

The quotation from Isaiah ix. 2 is explained in the apocryphal Gospel of Nicodemus with reference to the 'Harrowing of Hell,' i. e. the descent of Christ into hell to fetch out the souls of the patriarchs. See the whole account, as there narrated; and cf. Pass. xxi. 369.

135. Compare this with the account given of the Harrowing of Hell in Pass. xxi. This line, e. g., nearly agrees with Pass. xxi. 371; and the expression *blewe* (b. 5. 503) is explained by *þat breþ* in Pass. xxi. 367.

137. *In oure secte*, in our *suit*, i. e. in a human body; see note to l. 130. The reference is to the Resurrection. With l. 139, cf. Matt. ix. 13.

140. *Ymad*, composed, narrated. To *make* is to compose, especially in verse; but here it is applied to prose writings. See John i. 18.

141. *In owre armes* [b], in our armour, or in arms marked with our device: a phrase taken from the terms of a tournament. See Pass. xxi. 21.

149. 'And because of that great mercy, and for the love of Mary thy mother.' The construction is explained in the note to Pass. xvi. 131. The quotation is from Jerem. xxxi. 34.

150. *Rybaudes*, ribalds. See a long note in Political Songs, ed. Wright, 1839, p. 369. It was chiefly applied to the lower class of retainers, who could be relied on to do the lord's dirty work. See also Ducange, s. v. *ribaldus* and *goliardiæ*. Cf. Pass. ix. 75.

152. *Hente*, seized. In Ps. lxxi. 20, we find 'thou shalt quicken me again,' but the Vulgate has the past tense instead of the future 'conversus vivificasti me.'

153. Ps. xxxii. (xxxi. in the Vulgate) begins with—'Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata.' The next quotation is from Ps. xxxv. 7 (Vulgate).

155. Here the three texts agree once more. It is probable that the first two lines of A. Passus VI. (found in H only) are spurious. Yet they are useful for connecting the sense with the lines preceding.

157. *God leyue that thei mote*, God grant that they might do so [c, *also* a]; *treuthe to seke*, to seek Truth [b]. The A-text has *leue;* see note to B. 5. 263, on p. 86.

161. *Paynym*, pagan, Saracen (because of his foreign appearance) is the reading of [c] and [b]; but [a] has *Palmere*. This excellent description of a Palmer should be noted. Mr. Wright aptly draws attention to a similar description in Sir Walter Scott's Marmion, canto i. st. 23, 27. Instead of quoting these familiar lines, I give Sir Walter Scott's note—'A *Palmer*, opposed to a *pilgrim*, was one who made it his sole business to visit different holy shrines; travelling incessantly, and subsisting by charity: whereas the Pilgrim retired to his usual home and occupations when he had paid his devotions at the particular spot which was the object of his pilgrimage.' In the notes to Bell's edition of Chaucer, this statement is challenged, and it is asserted that a *palmer* meant a pilgrim to the Holy Land *only*, but many passages shew that it was often used in a much wider signification, and I see no good reason for altering Sir Walter's definition, which seems to have been copied from Speght. Mr. Cutts, in his Scenes and Characters of the Middle Ages, which the reader should consult, says (at p. 167)—'When the pilgrim reached the Holy Land, and had visited the usual round of the holy places, he became entitled to wear the palm in token of his accomplishment of that great pilgrimage; and from that badge he derived the name of Palmer.' And this, no doubt, is the true explanation, viz. that a palmer was one who made it his business to go on pilgrimages, and that he earned his standing as a professional pilgrim by going to the Holy Land.

162. *Bordon*, a staff; not a burden, as erroneously explained by Fosbrooke. The list may have been wound round it for use in case of accident. King Horn, when disguised as a palmer, carried a 'burdon' and a 'scrippe;' K. Horn, ed. Lumby, l. 1061.

163. 'Wound round and round it, after the manner of a climbing plant.' The *withiewind* was a name for the wild convolvulus. Cotgrave has—'*Liseron*, m. Withiwind, Bindweed, Ropeweed, Hedge-bells.' And Minsheu says—'Woodbinde, binde-weede, or *withiewinde*, because it windes about other plantes.' Cf. A. S. *wiðwinde*, convolvulus or bindweed.

164. The *bowl* and *bæg* were invariably carried, the former to drink out of, the latter to hold scraps of meat and bread. See Cutts, Scenes and Characters of the Middle Ages, p. 174.

165. The *ampullæ* were little phials, containing holy water or oil. They were generally made of lead or pewter, nearly flat, and stamped with a device denoting the shrine whence they were brought. 'The chief sign of the Canterbury pilgrimage was an ampul (*ampulla*, a flask); we are told all about its origin and meaning by Abbot Benedict, who wrote a book on the Miracles of St. Thomas;' Cutts, as above, p. 170. A drawing of one is given on the next page of the same work.

Dr. Rock (Church of Our Fathers, iii. 423–442) has some remarks on this passage which should be consulted; but I unhesitatingly reject his

clumsy punctuation of this line, which raises more difficulties than it solves. The 'hundred' of ampuls is simply a poetic exaggeration which can mislead no one. In the story of The Pardonere and the Tapstere, it is said of the Canterbury pilgrims, that—'they set their signys upon their hedes, and som oppon their cappe.'

166. On pilgrims' *signs*, see Chambers, Book of Days, i. 338. 'Besides the ordinary insignia of pilgrimage, every pilgrimage had its special *signs*, which the pilgrim on his return wore conspicuously upon his hat or his scrip, or hanging round his neck, in token that he had accomplished that particular pilgrimage;' Cutts, Scenes and Characters of the Middle Ages, p. 167; which see. Thus the *ampullæ* were the special signs of the Canterbury pilgrimage; the scallop-shell was the sign of the pilgrimage to Compostella; whilst the signs of the Roman pilgrimage were a badge with the effigies of St. Peter and St. Paul, the cross-keys or 'keyes of rome' (l. 167), and the vernicle (l. 168). The proper sign of the pilgrimage to the Holy Land was the cross or 'crouche' (l. 167); this 'was formed of two strips of coloured cloth sewn upon the shoulder of the robe;' Cutts, as above, p. 167.

Syse [c] certainly means Assisi, in Umbria, the place of birth and death of the celebrated St. Francis, founder of the Franciscan order of friars. Plenary indulgence was granted to all pilgrims who visited the church of St. Mary of Angels at Assisi on a particular day of the year. See the life of St. Francis in Sir Jas. Stephen's Essays in Eccl. Biog. (4th ed.), p. 85. The B-text and A-text have the reading *Sinai;* with reference to the convent of St. Katharine there. *Shilles of galys*, shells of Gallicia. See the legend of the scallop-shell of St. James of Compostella in Cutts, as above, p. 169. Cf. Pass. i. 48; v. 124.

168. The *vernicle*, as worn by pilgrims, was a copy of the handkerchief of St. Veronica, which was miraculously impressed with the features of our Lord. 'Inter has feminas una fuit Bernice, sive Veronice, vulgo Veronica, qui sudarium Christo exhibens, ut faciem sudore et sanguine madentem abstergeret, ab eo illud recepit, cum impressa in illo eiusdem Christi effigie, ut habet Christiana traditio;' Cornelius a Lapide, in St. Matt. xxvii. 32. This is one of the numerous cases in which a legend has been invented to explain a name. Bernice, Berenice, or Veronica, was the traditional name of the woman who was cured of an issue of blood, the name having been suggested by the actual mention of a Bernice in the Acts of the Apostles. Ere long, it was popularly explained as being equivalent to the words *vera icon*, i. e. true likeness inscribed under the celebrated portrait of Christ impressed upon a handkerchief, and preserved in St. Peter's Church at Rome. Copies of this portrait were called *Veronicæ* or *Veroniculæ*, whence the English name *vernicles*. See the Legends of the Holy Rood, ed. Morris, pp. 170, 171 (where two old drawings of the vernicle are reproduced); Mrs. Jameson's Sacred and Legendary Art, ii. 269–271; Chambers, Book of Days, i. 100.

171. Pilgrims to *Sinai* used to visit the convent of St. Catharine, with its various relics; see Maundeville's Travels, ed. Halliwell, p. 59. Also,

at p. 74 of the same, we read that 'when men comen to Jerusalem, here first pilgrymage is to the chirche of the *Holy Sepulcre*, where oure Lord was buryed.' See Maundeville's description of it.

172. The numerous sights at *Bethlehem* are described by Maundeville, ed. Halliwell, pp. 70–72. Concerning *Babylon*, see the same work, pp. 56, 57.

173. *Ermanie*, Armenia. *Alisaundre*, Alexandria. *Damascle* (better spelt *Damaske*), Damascus. The curious form *Assye* in the A-text (Vernon MS.) is probably only another spelling of *Assisi*; see note to l. 166 above.

By going to *Armenia*, the pilgrim could see Noah's ark, as asserted in Heywood's *Four P's*; see Hazlitt's Old Plays, i. 334, note 5. *Alexandria* was much used as a port of arrival for pilgrims. Moreover, 'in that cytee was seynte Kateryne beheded,' etc.; Maundeville's Travels, p. 55. *Damascus* was considered as having been the scene of the Creation of Adam; see Chaucer's Monkes Tale.

177. *Corseynt* is for O. French *cors seint*, i. e. *corps saint*, holy body; and hence, a saint or sainted person.

'And hys ymage ful feyre depeynte,
Ryȝt as he were a *cors seynt*;' Rob. of Brunne, Hand. Synne, 8739.

182. *Peter!* i. e. by St. Peter. This is a very common exclamation, of which there are several instances. See e. g. Chaucer's House of Fame, ii. 526, in Morris's edition; where Tyrwhitt's edition has *Parde*. Innocent III. used to swear by St. Peter; see Southey's Book of the Church, p. 156. Compare also Pass. ix. 1.

As to the duties of a ploughman, here described in ll. 186–192 (b. 5. 548–556), we should compare the poem of How the Plowman lerned his Paternoster, printed in Hazlitt's Early Popular Poetry, vol. i., and in Reliq. Antiq. i. 43.

The character of PIERS THE PLOWMAN is here introduced for the first time. When all the penitents and searchers after Truth are at fault, when even a palmer declares he never heard of any saint of that name, the homely ploughman steps forward, declaring that he knows Truth well. It was his own conscience and native common sense that led him to this knowledge. We may *here* take Piers as the type of Honesty, not without remembering that the poet *afterwards* identifies him with the truest of all Teachers of men, our Lord Christ Jesus; see Pass. xxi. 19–24.

192. Cf. also l. 189. *To paye*, lit. to (his) pleasure, i. e. to His satisfaction. By Truth is meant God the Father. *Paye* is not here equivalent to *pay* in the modern sense, notwithstanding the occurrence of *hyre* (hire) in the next line.

195. 'He does not withhold wages from any servant beyond the evening,' i. e. till next day. See Pass. iv. 310.

201. *For seynt Thomas shryne*, for all the wealth on St. Thomas' shrine at Canterbury. A description of this shrine, when in its glory, is given by Erasmus, Colloq. *Peregrinatio Religionis ergo*.

204. Piers here directs the pilgrims how to reach Paradise. There are

several points of resemblance between the rest of this Passus and a French poem by Rutebuef, and we may fairly infer, both from this and other passages, that William was acquainted with Rutebuef's writings. The particular poem here, to some extent, followed is 'La Voie de Paradis, ou, ci commence La Voie d'umilitei,' printed in Œuvres de Rutebuef, ed. Jubinal, ii. 24–55. See also another poem 'La Voie de Paradis,' in the same volume, p. 227. Rutebuef, in his turn, imitated a similar poem by his predecessor Raoul de Houdaing, a poet of the 13th century.

208. (b. 5. 572; a. 6. 53.) The way to Truth lies through the love of God and of our neighbour, i. e. through the ten commandments, most of which are named below, viz. the fifth in l. 214, the third in l. 217, the tenth in l. 220, the eighth and sixth in l. 224, the fourth in l. 226, and the ninth in l. 227. See Exod. xx. 12, etc.

217. *Swery-nat*, etc.; swear not unless it be necessary, and, in particular, (swear not) idly by the name of God Almighty. The whole phrase forms, in William's allegorical language, the name of a place.

226. Robert of Brunne, in his Handlyng Synne, l. 801, says—

'The þryd commaundement yn owre lay
Ys—holde weyl þyn halyday.'

He explains that this means that we are to keep holy the Sunday, but he further proceeds to argue in favour of the Saturday half-holiday. Cf. note to Pass. vii. 170, p. 81.

227. *Blenche*, turn aside. So, in the Tale of Beryn—

'And when thou approchist and art the castell nygh,
Blench fro the brode gate, and enter thow nat there.'

Bergh, a hill; corrupted in several MSS. to *borgh*, a borough. In [a] we find the reading *brok*, a brook, with alternative readings *bourne* or *bak* (beck, stream), and *berwe*, another form of *bergh*.

228. *Frithed in*, enclosed by a wood, wooded thickly round. A *frith* is a wood surrounded by a fence or hedge; see *Frith* in my Dict. The line means—'It (i. e. the hill of Bear-no-false-witness) is hedged round by florins and many other fees;' i. e. by the bribes which tempt man to break the ninth commandment.

232. This description of Truth's abode may have been partly imitated from the French poem Le Chastel d'Amour, by Bishop Grosteste, translated under the title of the Castle of Love. See 'Castel off Loue,' ed. Weymouth, p. 31; whence I quote the following lines:—

'On trusti roche heo [i. e. the castle] stondeþ faste,
And wiþ depe diches beþ bi-caste.
And þe carnels so stondeþ vp-riht,
Wel i-planed and feir i-diht.
Seue barbicans þer beoþ i-wrouht;
With gret ginne al bi-þouht,
And euerichon haþ ȝat and tour;
þer neuer ne fayleþ socour.'

See also note to l. 270, p. 105.

235. *Kernels*, battlements; spelt *kirnels* in Cursor Mundi, 9901, and

carnels in the Castle of Love; see note to l. 232. The O.Fr. *crenel* had two senses, viz. (1) a battlement; and (2) a loophole. It comes to much the same thing, as the battlements have embrasures between them. Cf. Lat. *crena*, a notch, whence Lat. *crenellus*, O.Fr. *crenel;* cf. Eng. *cranny*. We often find that, in olden times, the barons obtained leave to *crenellate*, or fortify, their castles. In the Ancren Riwle, p. 62, we have—'þe *kerneaus* of þe castel beoð hire huses þurles;' i.e. the loopholes of the castle are the windows of their houses.

236. *Boteraced*, buttressed. In MS. B (Bodley 841) of the B-text, we have *bretaskid;* in MS. Vernon (A-text) we have *brutaget*, and in MS. U (Univ. Coll. Oxford, A-text) we have *briteschid*. These words signify 'provided with a *bretage* or *bretische*,' i.e. with a parapet. Colonel Yule, in his edition of Marco Polo, i. 302, says—'*Bretesche*, *Bertisca* (whence *brattice*, and *bartizan*) was a term applied to any boarded structure of defence or attack, but especially to the timber parapets and roofs often placed on the top of the flanking-towers in mediæval fortifications; and their use quite explains the sort of structure here intended;' viz. in Marco Polo's Travels, bk. ii. cap. iv.

249. 'To open and undo' [c]; 'to lift up the wicket' [b, a]. The reading *wynne vp* [a] presents no difficulty; it means to get up or lift up by force; compare the Lowland Scotch use of the verb *win*. The word in [b] may be read either as *wayne* or as *wayue*, but *wayue* is better. With *wayue* compare—'*wafte* he vpon his wyndowe' (he waved open his window), Allit. Poems, ed. Morris, B. 453; and cf. Icel. *veifa*, to wave. We find *wayne* in the Destruction of Troy, ed. Panton and Donaldson (E. E. T. S.); but I think it should be *wayue*.

250. Note the various readings—'shut against us all' [c]; 'ate unroasted apples' [b]; 'ate their bane' [a]. The Latin quotation is thus Englished in MS. Harl. 7322, fol. 143:—

'þe ȝates of parais · þoruth eue weren iloken,
And þoruth oure swete ladi · Aȝein hui beoþ nouþe open.'
Political, Rel., and Love Poems, ed. Furnivall, p. 230.

Compare also the following:—

'Paradise yettis all opin be throu the'—

where *the* = *thee*, the person addressed being the Virgin Mary; see Morris's edition of Chaucer, vol. vi. p. 310. Compare too An Old English Miscellany, ed. Morris, p. 194; Legends of the Holy Rood, ed. Morris, p. 205 (where *keiped* should be *keiyed*). In the Anglo-Saxon version of Ælfric's Homily on the Assumption of the Virgin, ed. Thorpe, i. 446, we have a passage which the editor translates by—'Through our old mother Eve the gate of heaven's kingdom was closed against us, and again, through Mary it is opened to us, by which she herself has this day gloriously entered.' This homily is imitated from Jerome's epistle to Paula and Eustochium, but the only similar passages which I can find there are the following:—'Ac per hoc, quicquid maledictionis infusa est per Euam, totum abstulit benedictio Mariae;' and again—'Quapropter gaudete, gaudete, inquam,

quia uobis uia patefacta est caelorum;' Opera S. Hieronymi, ed. Migne, vol. II, col. 127 and col. 141. But I suspect that these are the original passages whence were derived, not only the sentence quoted by our author, but other similar allusions.

251. *Vnleek hure*, unlocked it; (*hure* = her, i. e. the gate; other MSS. have *hire*, *hit*, *it*). *Of grace*, by her grace, as a favour.

260. (*not in* b, a.) See John xvi. 23.

265. *Worst þow*, thou shalt be; also written *worstow* [b], and *worþestou* [a]. *Dryuen out as deuh*, driven forth and dispersed like dew. See Hosea xiii. 3.

268. *To lete wel by thiselue*, to think much of thyself; cf. l. 263. *Lette* is a misprint for *lete*.

270. *Seuene sustres*, seven sisters. To counteract the seven deadly sins, seven Christian virtues were enumerated by early theologians. See note to C. vii. 3, p. 71. Cf. Castle of Love, ed. Weymouth, p. 39. Sometimes the number of the seven guardians was made up in another way, viz. by adding the three chief spiritual virtues, Faith, Hope, and Charity, to the four cardinal ones, viz. Prudence, Temperance, Justice, and Fortitude.

It is probable that the idea of this passage is a very old one. There is something very like it in Hermas, Pastor, bk. iii. similitude ix. v. 140 (ed. Hone), in Hone's Apocryphal Gospels.

277. 'For she pays for (i. e. ransoms) prisoners in places and in pains.' See *Prison* in the Glossary.

282. *Bote grace be the more*, unless mercy be extended.

283. *Kitte-þors*, thief. On cut-purses, see Chambers, Book of Days, ii. 669.

285. *Wyte God*, God defend (us); an old oath, from the verb *witen* in the sense of defend, guard. It occurs in the French Romance of King Horn, MS. Harl. 527, fol. 72 b, col. 2—'Ben iurez *Wite God* kant auerez beu tant,' i. e. you freely swear 'God defend us,' when you shall have drunk so much. It is quite different from the more common expression 'God wot,' i. e. God knows.

Wafrestre, a female seller of wafers; see note to Pass. xvi. 199.

288. *Mercy* is here the Virgin Mary. Cf. Cursor Mundi, l. 10062.

—— (b. 5. 651.) 'Thou shalt say I am thy sister; I know not where they have gone to;' or, 'what has become of them.' *Bicome* is the past tense pl., and the phrase *wher þei bicome*, is like the modern—'where they can have got to;' or, 'what has become (*or* come) of them.' The best illustration of this is from the romance of Joseph of Arimathie, ed. Skeat, l. 607, where the white knight is described as vanishing from sight, in consequence of which the spectators wonder 'where þe white kniht *bi-com*,' i. e. where he had gone to, or what had become of him.

292. *Villam emi*, I have bought a farm, etc.; St. Luke xiv. 18–20.

299. 'Then was there one named Active, he seemed to be a husband.' Here *husband* may mean husbandman, but I think it is to be taken literally in this passage. Cf. Pass. xvi. 194–233.

301. *Synnen*, sin, is the right reading; it means to sin against the seventh commandment.

304. *For a kytte*, because of a Kit, i. e. because of a wife. *Kit* was no doubt a common name enough; but the point of the allusion is to be found in the fact that it was the name of the poets *own* wife; see Pass. vi. 2; xxi. 473.

305. 'Though I may suffer tribulation.'

307. 'But the way is so bad, unless one were to have a guide.' Cf. *wikkede weyes* in Pass. x. 31.

The two last lines of this Passus (in the C-text) are at the beginning of a new Passus in the two older texts.

308. *Ech fot*, i. e. every step of the way.

NOTES TO C. PASSUS IX. (B. Pass. VI.; A. Pass. VII.)

N.B. The two first lines of B. Pass. vi. and A. Pass. vii. belong to C. Pass. viii.

C. ix. 1. [B. vi. 3; A. vii. 3.] *Perken*, i. e. Peterkin, the diminutive of Peter; hence the names Perkins, Parkinson, etc.; cf. l. 112 below. Concerning the oath by St. Peter, see note to Pass. viii. 182, p. 102.

2. *An half-acre*, i. e. a small piece of ground. This term was used generally, without *special* reference to the exact size of the field. *Eren*, to plough; as in Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24. See Wright's Bible Word-book; and cf. Pass. xxii. 268. It is often wrongly said to be 'derived' from the Lat. *arare*, but it is merely *cognate* with it.

8. *For shedynge*, i. e. to prevent the shedding or spilling of wheat; alluding to the loss of grain when sacks are badly sewn or are out of repair. Cf. *for colde*, B. 6. 62, commented on in the note to l. 59 below, p. 108.

11. Compare Ancren Riwle, p. 421—'Make no purses, to gain friends therewith, nor blodbendes of silk; but shape, and sew, and mend church vestments and poor people's clothes.' For a full description of a chasuble, often ornamented with 'a mass of rich golden needlework,' see Rock, Church of our Fathers, i. 314—371.

15. 'For I shall give them (the poor) their sustenance, unless the land fail to yield produce;' i. e. as long as I can afford it: with a reference to the frequent dearths that happened about this time.

16. *For oure lordes loue in (of) heuene;* for love of our Lord in heaven. Observe the difference of arrangement, especially when *of* is used, as in [b, a]. So, in Chaucer, *the Grekis hors Sinon*, is *the horse of Sinon the Greek;* see other instances in the note to Pass. xvi. 131. Cf. b. 6. 223 below.

26. Lord Cobham, speaking of the duties of knights, said—'In knight-

hood are all they which beare sword by law of office. These should defend God's lawes, and see that the gospell were purely taught, conforming their lives to the same, and secluding all false preachers . . . . They ought also to preserve God's people from oppressors, tyrants, and thieves; to see the Clergy supported, so long as they teach purely, pray rightly, and minister the sacraments freely;' Wordsworth's Eccl. Biog. i. 362. The context of Cobham's speech shews that he was following the old threefold division of the church into the Oratores (priests), Bellatores (warriors), and Laboratores (commons); and he had no doubt learnt this from Wyclif, who has very similar expressions. See Wyclif's Works, ed. Arnold, iii. 130, 131, 145, 206.

29. *Bockes*, bucks [c, a]; *brockes*, badgers [b]. See *Brock* in Halliwell's Dict., and *Brok* in Prompt. Parv. A badger had three names, viz. a *bawsin*, a *brock*, and a *gray*; Juliana Berners, Book of St. Alban's, sig. D. vi.; Dyce's Skelton, ii. 303.

30. 'And tame thy falcons' [c]; 'And go and tame for thyself falcons' [b]; 'And fetch home for thyself falcons' [a].

32. Compare Rich. Redeles, iv. 35.

36. Probably borrowed from Wyclif; compare his Works, ed. Arnold, iii. 206.

37. 'When you fine any man, let Mercy be the assessor of the fine;' i. e. let the fine be a light one. The next line means—'and let Meekness be your master (i. e. rule over you), in spite of all that Meed can do.' The expression 'maugre mede chekes,' lit. in spite of Meed's cheeks, is to the same effect as the modern expression 'in spite of his teeth.' Cf. Chaucer's use of 'maugre hir heed;' Kn. Tale, 311, 1760.

40. 'Take it (i. e. the present) not, in case you may not be deserving of it; for you will have to repay it, it may be, and to pay somewhat dearly for it.' The end of the latter line slightly varies in [b] and [a]. The line following, having reference to purgatory, does not appear in the C-text.

42. See a tale about a Knight and a Bondman in Robert of Brunne, Handl. Synne, 8671, seqq. Cf. Luke xiv. 10.

45. *Vuel to knowe*, hard to discern; just as *vuel to defye* means hard to digest; Pass. vii. 87. The idea is, that all are equal in the grave.

46. The last part of the line varies in [b]. In [c] it means—'or a *quean* from a *queen*.' We make a difference of spelling in these words, but they are, of course, mere doublets, and both mean 'woman.' It is obviously impossible to tell which is which; nor is it material.

47. A knight was, above all things, expected to be courteous and true; cf. Chaucer, Prol. 46; Sq. Tale, 95.

50. *Hold nat of* is the same as *holde with none* [b], or *hold not þou with* [a]; i. e. do not encourage.

Harlotes, ribalds; a term here applied to tellers of loose stories, whence our author calls them 'the devil's *disours*,' i. e. the devil's story-tellers. They held forth in the hall 'atte mete,' whilst their employers were eating. They were *men*, as said in l. 51; see also note to Pass. v. 113, p. 57. Cf.

Pass. xvi. 171; see *Dtseur* in Cotgrave; and *disour* in Gower, Conf. Amantis, ed. Pauli, iii. 167.

54. *Seynt Gyle*, saint Giles or Ægidius. His day was Sept. 1; see an account of him in Chambers' Book of Days, ii. 296; and see note to B. 15. 267. In [b] and [a] the knight swears by saint James.

59. Halliwell explains *Cockers* 'as a kind of rustic high shoes, or half-boots, fastened with laces or buttons. Old stockings without feet are also so called.' Probably it means old stockings without feet, worn as gaiters. Jamieson tells us that coarse stockings without feet are called *hoggers* in Ross-shire. Compare the ballad of Dowsabell in Percy's Reliques, written by Drayton; where *cockers* seems to mean buskins or gaiters:—

> 'His mittens were of bauzens [*badger's*] skinne,
> His *cockers* were of cordiwin [*Cordovan leather*],
> His hood of miniveere.'

For colde [b, a] means—as a protection against cold. A good parallel instance of this use of *for* occurs in Chaucer's Sir Thopas, 'for percinge of his herte;' C. T. Group B., l. 2052. See also B. 1. 24.

60. *Hoper*, a seed-basket. 'Vas cum quo seminatores seminant, a sedelepe or a hopere;' MS. Gloss., pr. in Rel. Antiq. i. 7. It was also called a *seed-leep*, a *cob*, or a *seed-cob*. The 'hoper' here mentioned held a bushel.

61. In his Glossary of certain Lincolnshire words (Eng. Dial. Soc.) Mr. Peacock has—'*Breadcorn*, corn to be ground into *breadmeal* (i. e. flour with only a portion of the bran taken out, from which brown bread is made); not to be used for finer purposes. It is a common custom of farmers, when they engage a bailiff, to give him a certain sum of money per annum, and to allow him also his *bread-corn*, at 40*s*. per quarter.' In this case, Piers uses some of this for sowing.

68. *Maugre ho by-grucche*, in spite of him that grumbles. See the variations in [b] and [a].

71. *Iogelour*, juggler; Lat. *ioculator*. See Tyrwhitt's note to Chaucer, C. T. l. 11453. Ritson, Metrical Romances, i. pp. clix, ccv of Preface, insists that *jougleour* ought never to be misspelt *jongleur*, as is often done; but this is a question of chronology, the form *jongleur* being the later one; see *Iougleur* and *Iongleur* in Cotgrave. See also Warton, Hist. Eng. Poet. ed. 1840, i. 82; ii. 10, 168. There is an old play called Jack Juggler; see Dodsley's Old Plays, ed. Hazlitt, vol. ii. The expression 'And ye Janettes of the stewys' occurs in the Towneley Mysteries, p. 314.

77. 'Deleantur de libro uiuentium, et cum iustis non scribantur,' Ps. lxviii. 29 (Vulgate). William interprets the last part of the quotation to mean, that churchmen ought not to receive tithes from such people. Cf. Pass. vii. 306. On the subject of *tithes*, see Wordsworth, Eccl. Biog. i. 319.

79. *Thei ben ascaped*, etc. Dr. Whitaker paraphrases this by—'they have escaped payment by good luck'—which is probably right. For *aunter*, the Vernon MS. reads *thrift*, success.

84. Here Piers again begins speaking. In [b], he begins at l. 84; in [a], at l. 75.

86. *Let god worthe*, may God be with all, etc. See Matt. xxiii. 2.

90. Dr. Whitaker rightly suggests that all the MSS. are wrong here. It is obvious that *worchyng* is an error for *wording*, or for some equivalent expression; for see l. 91. Cf. Matt. xxiii. 3.

95. Lines 95–111 contain Piers' *biqueste*, i. e. his will. It begins with a common formula—*In dei nomine*. He bequeaths his soul to his Maker, his body to the church to which he paid tithes, his money to his wife and children. Whitaker remarks upon this passage—'To commit the soul to Him who made it, was, in the course of a century and a half after this time, accounted so heretical, that the church would not have kept the testator's bones. For this very offence, and for omitting the names of the Virgin Mary and other saints, as joint legatees, the body of a Mr. Tracy was dug up out of his grave.' See Tracie's will in Massingberd, Eng. Ref. p. 165; also in Chambers, Book of Days, ii. 429.

101. The word *he* clearly refers, as in l. 103, to the *persona ecclesiae*, the parson. The Vernon MS. has *heo*, the feminine form, with reference to the word *chirche* preceding it.

103. Instead of *holden* [b, a], we find in [c] the form *holdinge*. This represents a common corruption, which appears also in *beholding*, as used for *beholden* by Shakespeare and others. See Rich. III., ii. 1. 129; Jul. Caesar, iii. 2. 70; and Abbott, Shak. Grammar, 3rd. ed. sect. 372.

104. 'And mention me in his commemoration.' See note to Pass. viii. 27, p. 96.

109. For *Lukes*, MSS. of the A-type have *Chestre;* cf. B. 5. 467, and the note on p. 88. *Lukes* is Lucca (as in Pass. v. 194), formerly also spelt *Luca*, where there was a famous cross. *Luke* (for Lucca) occurs in Jewel's works, ii. 917 (Parker Soc.).

—— (b. 6. 105.) 'My plough-foot shall be my pike-staff, and pick (peck, or pierce) in two the roots' [b] 'My plough-put shall be my pike, and push at the roots' [a]. To understand this, it must be remembered that the pike-staff (or pike) means the pilgrim's spiked staff, as explained in note to Pass. vii. 329. Piers says that, instead of carrying a pike-staff like a pilgrim, he will make good use of his plough-foot, so as to push aside or pierce through the roots that are in the soil. In [a], the reading is *plouh-pote* (i. e. plough-put), where *pote* is used in the sense of something to poke or push with; see '*Pote*, (1) to push, or kick; (2) a broad piece of wood used by thatchers to open the old thatch and *thrust in* the new straw,' in Halliwell; cf. *puten*, to push, in Stratmann. The parts of a plough, according to Gervase Markham's Complete Husbandman (quoted in Prof. Rogers' Hist. Agric. in England, i. 534), are (1) the plough-beam; (2) the skeath; (3) the plough's principal hale, on the left; (4) the plough-head; (5) the plough-spindles; (6) the right-hand hale; (7) the plough-rest; (8) the shelboard; (9) the coulter; (10) the share; (11) the plough-foot. The plough-foot is explained to be 'an iron implement, passed through a mortise-hole, and fastened at the farther end of the beam by a

wedge or two, so that the husbandman may, at his discretion, set it higher or lower; the use being to give the plough earth, or put it from the earth, for the more it is driven downward the more it raises the beam from the ground, and makes the beam forsake the earth; and the more it is driven upward, the more it lets down the beam, and makes the irons bite the ground.' It was also called a *plough-shoe*, or *ferripedalis;* id. p. 537. A similar definition of a plough-foot, as being 'a staye to order of what depenes the ploughe shall go,' is given in Fitzherbert's Boke of Husbandry, fol. 2, back. In a modern plough, small wheels are generally used instead of it.

In the A-text, MS. H (Harleian 875) reads *plowbat*. I suppose the *plow-bat* is not the same as the *ploughfoot*, but is rather to be identified with the *ploughstaff* or *ploughpaddle*, which was no fixed part of the plough at all, but a sort of paddle sometimes used for cleaning a plough, or clearing it of weeds, or for breaking very large clods. This is alluded to by Strutt, Manners and Customs, ii. 12.

112. *Perkyn*, little Piers or Peter; the same as Peterkin. It is merely a familiar term for Piers in this passage, as in l. 1.

119. *Hye pryme*. This expression occurs in a poem by Lydgate, which is better known, perhaps, than any other of his, named 'The London Lickpeny:'

> 'Then to Westmynster gate I presently went,
> When the sonn was at *hyghe pryme*.'—MS. Harl. 367.

It seems to mean, when *prime was ended*, and it certainly marks the first break in the day's work. Cotgrave explains *prime* as the first hour of the 'artificial day' (or day according to the sun) which begins at about 8 in winter, 4 in summer, and at 6 only at the equinoxes; but Mr. Brae, in his edition of Chaucer's Astrolabe, pp. 90–101, makes it clear that, in Chaucer's time, the word was not used with reference to the artificial day, but with reference to the 'natural day,' or day as marked by a clock. Again, some explain *prime* to be the *fourth part* of the natural day, viz. from 6 o'clock till 9 A.M.; see Tyrwhitt's note, Cant. Tales, l. 3904. Others again explain *prime* to mean 6 A.M. It is easy to reconcile these variations by supposing that reference was made sometimes to the *beginning*, sometimes to the *end* of the period from 6 to 9, or again, sometimes to the *whole* of that period. By putting together the various passages where Chaucer uses the word *prime*, I have shewn, in my edition of Chaucer's Astrolabe, p. lxii., that the term was commonly used in the sense suggested by Tyrwhitt, viz. as denoting the period from 6 to 9 A.M.; but, when restricted to a particular moment, it meant the *end* of that period, or 9 A.M. only. It was probably to avoid the usual vagueness in the use of the word that the phrase *high prime* is here employed; since the latter clearly means that the period of prime was ended, or that it was 9 o'clock exactly. In like manner I should explain Chaucer's *fully pryme*, in Sir Thopas; Cant. Tales, Group B. 2015; whilst in the Squyeres Tale, l. 360, the expression *pryme large* may very well mean a little past the hour of prime, a little past nine; in which case we must suppose that Chaucer is mentioning the very latest

hour for rising, even after a night of unusual revelry. Mr. Dyce says—'concerning this word see Du Cange's Gloss. in Prima and Horae Canonicae, Tyrwhitt's Gloss. to Canterbury Tales, Sibbald's Gloss. to Chron. of Scot. Poetry, and Sir F. Madden's Gloss. to Syr Gawayne.'

It is clear from ll. 120 and 121, that Piers was a 'head harvest-man.' See Knight's Pictorial Hist. of England, i. 840; the notice of the 'head-reaper' in Cullum's History of Hawsted; and a good article on the duties of a ploughman in Chambers' Book of Days, i. 96.

122. *Atte nale* [b] = *atten ale* [c], or *at then ale*, i.e. at the ale.

123. *Hoy troly lolly* is the burden of a song, answering nearly to the modern *tol de rol.* In Ritson's Ancient Songs, vol. ii. p. 7, is a song, with a burden of *trolly loley* occurring at every third line; whilst in Hickscorner (Dodsley's Old Plays, ed. Hazlitt, i. 179) we find the same exclamation of *hey, troly, loly.* And Skelton (ed. Dyce, i. 15) says—

'Wyth *hey troly loly, lo,* whip here, Jak.'

Here is meant, that all which some of the men did towards ploughing the half-acre was to sit and sing choruses over their cups.

127. *Haue that recche,* take him who cares. *Recche* = may reck, as appears from the reading *reccheth*, i. e. recketh, in [b].

128. 'Then were *faitours* afraid;' see the remarks on *faitours* in the note to l. 179 below, where the former half of this line is repeated.

See also Pass. x. 61–218, and notes to Pass. ix. 188, x. 169.

138. *Gon abegged,* go a-begging. This construction was first, I believe, explained by myself, in my preface to the C-text, p. lxxxvii (E. E. T. S. edition), which see. I have there said that *gon abegged* is a corruption of the older reading *gon abeggeth* in the Ilchester MS. The *-ed* is a corruption of *-eth*, answering to the A.S. suffix *-að* or *-oð*, used in what are called verbal substantives, i. e. substantives derived from verbs. Thus, in Robert of Gloucester (in Specimens of English, Part ii., ed. Morris and Skeat, p. 14) we find—

'As he rod *an hontep* · & par-auntre is hors spurnde'—

i. e. as he rode *a-hunting*, and his horse accidentally stumbled.

There is another example of this construction only a few lines further on, viz. in l. 246 (C-text), where we have 'gon abrybeþ' in two MSS. but 'gon abribed (*or* abribid)' in two others; and where the Ilchester MS. even has—'And gon abribeth and abeggeth.'

When once the ending *-ed* was thus sometimes used in place of the uncommon ending *-eth*, it was easily perpetuated, on account of its coincidence in form with that of the past participle. It was used, in particular, with the verb *to go.* I give four clear examples of it in Chaucer and Gower.

In the Wyf of Bathes Prologue (Cant. Tales, ed. Tyrwhitt, l. 5936) we have the expression *gon a caterwawed*, which clearly means 'to go a-caterwauling.'

In the Pardoneres Tale, Group C. l. 406 (ed. Tyrwhitt, 12340), we have the expression *gon a blakeberied*, which simply means go a-blackberrying, i. e. go where they list. Tyrwhitt gave up this expression as inexplicable, but it is really very simple when the right key is thus applied to it.

So in Gower's Confessio Amantis, bk. i, to 'ryde amayed' means 'to ride a-Maying,' for we are expressly told that the month was May.

And in Conf. Amant. bk. vi. we read of a priest who is drunk, and 'goth astrayed,' i. e. goes wandering about.

Here are seven examples of this construction. I leave it to the reader to find more.

146. *Ancres and hermits.* See notes to Pass. i. 30, 51; pp. 5, 8. And see the Reply of Friar Daw Topias, in Polit. Poems, ed. Wright, ii. 64.

It is certain that *nones* originally meant about three o'clock in the afternoon, though it was afterwards shifted so as to mean midday, our modern *noon*. There seem to have been two principal meal-times, viz. dinner at about nine or ten A.M., and supper at about five or six P.M.; cf. ll. 275, 278. See Wright's Hist. of Domestic Manners, p. 155. We have reference to two meals in the day in Pass. vii. 429 (see note to that line), and in l. 434 Glutton is made to confess that he had wrongly eaten, on fasting-days, 'before none;' cf. Pass. iii. 100. The question of the time meant in this passage is not easy to settle. Taken in connection with the passages just referred to, and remembering the use of 'none' in other passages, I think that the hour meant is what we now call noon, viz. 12 o'clock; and that we are to understand the anchorites and hermits as having but *one* meal; that meal being taken at the hour of twelve, because the 'dinner-time' was at 12 instead of 9 on fasting-days. In Our English Home, p. 34, we read—'In the rules for the regulation of the household of the Princess Cecil, mother of Edward the fourth, it is laid down, that upon ordinary days dinner was to be held at eleven, but upon fasting-days at twelve.' So in The Myrour of Our Lady, ed. Blunt, p. 15, we read—'At houre of tyerse [here 9 A.M.] labourers desyre to haue theyr dyner.... At houre of none the sonne is hiest.' The hours varied at different dates, but, in our author's time, dinner and supper were the only meals.

In Riley's Memorials of London, p. 265, note 7, we learn that certain donations for drink to workmen are called in the Letter-book G, fol. iv. (27 Edw. III.), *nonechenche*. This is the modern *nuncheon;* and the spelling shews that the derivation is from *none*, noon, and *schenche*, a pouring out or dispensing of drink, from A.S. *scencan*, to pour out drink, to 'skink.' Similarly, the prov. E. *nammut*, luncheon, is *noon-meat*.

—— (b. 6. 151.) The word *posteles* is only another spelling of *apostles*, and is not to be confused with *postills*, i. e. commentaries. Crowley actually has the reading *apostles;* and perhaps it is to the point to observe that the word *apostle* is written *postuli* in Icelandic. We have here possibly an allusion to Wyclif's 'poor priests,' as they were called; cf. Massingberd's English Reformation, p. 133. In any case, the word is clearly used with the sense of 'preachers.'

158. *Wolveskynnes* [b], of the kind or nature of a wolf. Cf. P. Ploughman's Crede, l. 459.

160. 'There will be no plenty, quoth Piers, if the plough lie idle' [c]; 'Shall never any plenty be among the people, whilst my plough lies idle' [b].

165. Cf. Rich. Redeles, iii. 284.

166. *Sette peers at a pese*, accounted Piers at the value of a pea; i. e. set him at naught. The form *pese* or *pees* (Lat. *pisum*) is quite correct; the plural is *pesen* or *peses*; see ll. 176, 307; and A. 7. 176. The *singular* form *pea* really exhibits as great a blunder as if we were to develop *chee* as the singular of *cheese;* yet it is not a solitary instance, since we have 'that heathen Chinee' as a formation from *Chinese*, *cherry* from *cherris* (Lat. *cerasus*), *sherry* from *sherris* (Span. *Xeres*), etc.; see an article on the words Chinee, Maltee, Portuguee, Yankee, Pea, Cherry, Sherry, and Shay, by Danby P. Fry, Esq.; Phil. Soc. Trans. 1873-4, p. 253.

168. 'And whooped after (i. e. called loudly for) Hunger, who heard him at the (very) first.' The reader should notice that *hunger* has here a very strong meaning, and is nearly equivalent to *famine*. See Trench, Select Glossary, s. v. *Hunger*.

174. The phrase 'lene as lánterne' occurs in an alliterative poem on the Destruction of Jerusalem, MS. Laud 656, fol. 16 *b*, l. 8 from bottom of the leaf. The expression in the text, 'lyk a lanterne,' is very graphic. The effect of Hunger's attack upon the Britoner was such that one could see through him.

179. *Faitours* has occurred before, Pass. iii. 193, ix. 128; it is equivalent to lying vagabonds, or canting rogues. The following extract is from The Athenaeum of Feb. 27, 1869. 'In a MS. of the early part of the fifteenth century—William of Nassington's translation of John Waldby's treatise on the Paternoster, etc.—we find an earlier notice than we had expected of shamming beggars in England. Their trade must have been a well-known one, as they had a special name—*Faytours*—slugs or lazy scoundrels:—

> "*ffaytours* wynnes mete and moné
> Of þaim þat has mercy and pyte;
> ffore lyther whyles cane þai fynde,
> To make þaim seme crokede and blynde,
> Ore seke, or mysays, to mennes syght;
> So cane þai þaire lymes dyght,
> ffor men suld þaim mysays deme;
> Bote þai are noght swilke als þai seme."'

185. 'They cut their copes, and made them into jackets.' The cope was 'a kind of cloak worn during divine service by the clergy. It reaches from the neck nearly to the feet, and is open in the front, except at the top, where it is united by a band or clasp;' Hook's Church Dictionary. The clergy were specially distinguished by the use of such 'long clothes,' as William calls them; see Pass. vi. 41. But long clothes were unsuited for hard manual labour, and are therefore here described as being cut short. Cf. Strutt, Manners and Customs, ii. 85; and see *courtepy* in Chaucer's Prol. 290.

188. *Bedreden* [b], bedridden; see the Glossary. 'Also freris seyn in dede, þat hit is medeful to leeve þe comaundement of Crist, of gyvynge of almes to pore feble men, to pore croked men, to pore blynde men, and to *bedraden* men, and gif þis almes to ypocritis, þat feynen hem holy and

nedy;' Wyclif's Works, iii. 372. *He botnede*, he cured [c]; *were botened*, were cured [b]. The word *botnede* is not very correctly used. The right distinction is that *boten* means to better, to cure, but *botnen* is to become better, to recover, to be cured, according to the analogy of Gothic verbs ending in *-nan*: but such a difference is seldom made at this date.

191. This mention of *five* orders of friars is very remarkable, and is peculiar to MSS. of the C-class. It occurs again in Pass. x. 343, and xvi. 81. In most other passages we have mention of *four* orders only; see note to Pass. i. 56, p. 9. The *fifth* order was that of the Crutched Friars, and the mention of them is an indication, probably, of the date of this latest version of the poem; but, unfortunately, it does not afford a clue that can be worked out. 'Confluxerant in aedes quatuor ordines Mendicantium; his adjunxit sese *quintus Cruciferorum*, adversus hunc, ceu nothum, quatuor illi magno tumulto coorti sunt; rogabant ubi vidissent unquam plaustrum quinque rotarum;' etc. Erasmus, Funus, Colloq. ii. 59.

192. *Bayarde*, a common name for a horse; used by Chaucer, Gower, and Skelton. William refers to the custom of giving horses *bread* to eat, as is still common on the continent. Cf. l. 225. A statute of Edw. III. orders—that horsebread be made only of beans and peas, without other mixture. Sometimes poor people had no better fare. In Gammer Gurton's Needle, Act i. sc. 2, Hodge says he has had nothing to eat the whole day 'save this pece of dry horsbred.'

207. *Erthe* [c]; *erde* [b]; *hurde* [a]. The best reading is *erde*, A.S. *eardе*. The sense is well illustrated by the A.S. version of St. Luke iv. 23—'dó hér on þínum *eardе*,' etc., i. e. do here in thy *country*.

216. *Final*, complete, full, perfect. Gower has the expression 'final pees,' i. e. perfect peace, in the Prologue to his Confessio Amantis; ed. Pauli, i. 36. Whitaker misprints it *smal*, and explains 'no smal' as 'little,' simply ignoring the negative.

217. *Hit ben* [c] is the common phrase, and is equivalent to *They are* [b] or *heo beoþ* [a]; cf. l. 52. *Blody broþren*, brethren by blood or birth; the sense is obvious, but this use of *bloody* is extremely rare. Compare—'*Bloody*, well-bred, coming of a good stock. "He comes of a *bloody* stock; that's why he 's good to poor folks;"' Peacock's Linc. Gloss. (E. D. S.).

221. After the pestilence of 1349, there was a want of labourers. Edward published a proclamation, compelling men and women, in good health, and under sixty years of age, to work at stated wages. But it was evaded, and, in harvest-time especially, exorbitant wages were both demanded and given. See Lingard, Hist. Eng. (3rd ed.), iv. 89; Th. Walsingham, ed. Riley, i. 276, 277; and Liber Albus, pp. 584, 634.

225. *Houndes bred*. The Prioresse in Chaucer (Prol. 147) fed her hounds with 'wastel breed.' Cf. Percy Household Book, p. 353.

226. *Abane hem*, give them disease, lit. poison them [c]; *Abate hem*, reduce them, keep them thin [b]; *bamme hem*, cozen them [a]. *For bollynge of here wombe*, to prevent swelling of their bellies, to keep them from growing fat. On this use of *for*, see notes to ll. 8 and 59, pp. 106, 108. Cf. 'Bean-belly Leicestershire,' in Hazlitt's Eng. Proverbs, p. 81.

231. *Lene hem*, give to them; lit. lend to them. Cf. Gal. vi. 2.
233. 'In misfortune or disease, if thou canst help them' [c].
Naughty [b], having naught.

> 'She had an idea from the very sound
> That people *with naught* were *naughty*.'
> Hood; Miss Kilmansegg.

—— (b. 6. 228.) *Late god yworthe*, let God alone; see note to Pass. i. 201. *Michi vindicta*, etc.; Rom. xii. 19. *Vindictam* is the reading of the MSS., both here and in B. x. 369, and, though the Vulgate has *Mihi vindicta*, yet the same reading—*mihi vindictam*—will be found in the Ancren Riwle, pp. 184, 286; at p. 178 of Old Eng. Homilies, 2nd Series, ed. Morris; and at p. 112 of Albertani Brixiensis Liber Consolationis, ed. Thor Sundby. So that we should not be warranted in making the 'correction.'

246. 'Propter frigus piger arare noluit; mendicabit ergo aestate, et non dabitur illi;' Prov. xx. 4. The quotation above is from Gen. iii. 19. *Sapience* (b. 6. 237) means the book of Wisdom; William frequently refers to the wrong book of the Bible for his quotations. In [c], the MSS. mostly read *hyeme* for *estate*. However, *estate* is right, and the reading *hyeme* is an adaptation, to suit our own climate. On the word *abrybeþ* [c], see note to l. 138 above, p. 111.

247. *With mannes face* [b, a]. An allusion to a common representation of the evangelists, which likens Matthew to a *man*, Mark to a *lion*, Luke to a *bull*, and John to an *eagle*: cf. Ezekiel i. 10, Rev. iv. 7. Sometimes the arrangement varied; see the Ormulum, vol. i. p. 201. Of course *face* has no special force here; yet it is rather curious that we find in one case, and in addition to the usual symbol of St. Matthew, a *man's head*. A striking example of this occurs in the splendid Lindisfarne MS. of the Gospels (MS. Cotton, Nero D. 4), where St Matthew is depicted writing, with a man's head peering at him from behind a curtain.

—— (b. 6. 241.) *Nam*, a mina. It is glossed in the Laud MS. by the words—'a besaunt;' and in the Vernon MS. [a] by the word 'talentum.' Wyclif's version has 'besaunt' in Luke xix. 16. The parable occurs both in Matt. xxv. and Luke xix.; but the use of the word *nam* shews that our author was thinking rather of St. Luke's account, where the word μνᾶ is used, from the Hebrew *maneh*. See the article on *Weights* in Smith's Bible Dictionary. In l. 243 [b], we have the better spelling *mnam*. For the value of a *besant*, see Ormulum, ed. White, ii. 390.

—— (b. 6. 251.) Richard Rolle de Hampole, amongst others, carefully distinguishes between *active life*, or *bodily* service of God, and *contemplative life* or *ghostly* (i. e. spiritual) service. See his prose treatises, ed. Perry (E. E. T. S. 1866), p. 19; and see p. xi. of Mr. Perry's preface.

The distinction between these two kinds of life seems to have been founded upon St. James's epistle, especially (I suppose) the last verse of the first chapter.

The two kinds of life are typified by Martha and Mary, Peter and John, and Rachel and Leah.

—— (b. 6. 252.) 'Beati omnes, qui timent Dominum; qui ambulant in uiis eius. Labores manuum tuarum quia manducabis; beatus es, et bene tibi erit.' Ps. cxxvii. 1, 2 (Vulgate). See the quotation at l. 262 [c].

—— (b. 6. 269.) *Afyngred*, greatly hungry. It is corrupted from the A.S. pp. *of-hyngred*, very hungry. The word occurs in the Vox and Wolf, in Hazlitt's Early Popular Poetry, vol. i. p. 58; Polit. Songs, ed. Wright, p. 342, l. 418; and in a note on 'The Tale of the Basyn and the Frere and the Boy;' (Pickering, 1836.) In [a] we have the equivalent word *a-longet* = *of-longet*, i. e. filled with longing, very greedy.

283. See the Parable of Dives in Pass. xx. 229–246, and the mention of Lazarus 'in Abraham's lap' in Pass. xix. 273.

286. On *souel*, see note to B. xvi. 11.

288. *Lacchedrawers*, thieves; also called *drawlacches*. See note to Pass. i. 45, p. 7. *Lolleres*, vagabonds; see note to Pass. x. 213, p. 126.

289. *Tyl the bord be drawe*, till the table be removed. The 'board' or table was laid upon trestles, and removed after meals; see Our English Home, p. 30.

290. *None*, the noon-tide meal; cf. note to l. 146 above, p. 112.

292. (b. 6. 271.) Cf.

> 'And 3it ther is another craft that toucheth the clergie,
> That ben thise false fisiciens that helpen men to die.'
>
> Polit. Songs (Camd. Soc.), p. 333.

See Chaucer's Prologue, ll. 411–444, and the description of physicians in Barclay's Ship of Fools, ed. Jamieson, i. 263.

293. A 'cloke of calabre' means a cloak trimmed with Calabrian fur. In the Coventry Mysteries, p. 242, we read—'Here colere splayed, and furryd with ermyn, *calabere*, or satan.' Calabre was a *grey* fur, the belly of which was *black*.—Riley, Memorials of London, pp. 329, 331.

295. Cf. Rich. Redeles, iii. 253.

304. 'In the parish of Hawsted, Suffolk, the allowance of food to the labourer in harvest was, two herrings per day, milk from the manor dairy to make cheese, and a loaf of bread, of which fifteen were made from a bushel of wheat. Messes of potage made their frequent appearance at the rustic board.'—Knight, Pict. Hist. England, i. 839. Mr. Knight obtained this information from the Rev. Sir John Cullum's History of Hawsted, which gives a great number of exact and curious details concerning the farm-life of the period at which our author wrote.

A certain passage in the Chester Plays (ed. Wright, p. 123) was evidently intended to describe and record the usual food of shepherds. See Harrison, Description of England (bk. ii. ch. 13); Andrew Boorde's Introduction of Knowledge, ed. Furnivall, especially pp. 258–282.

With respect to the *prices* of provisions, some idea may be gained from those mentioned in Memorials of London, ed. Riley, p. 312, viz.:—'best goose, 6*d.*; best sucking-pig, 8*d.*; best capon, 6*d.*; a hen, 4*d.*; best rabbit, 4*d.*; a roast goose, 7*d.*;' etc. This was in the year 1363. The reader may find most minute details in the History of Prices and Agriculture in England, by J. E. T. Rogers.

305. *Grys*, pig; see Pass. i. 227. *Green cheses*, i. e. fresh cheeses; see A. Boorde (as above), p. 226; and cf. The complaint of Scotland, ed. Murray, pp. 42, 43.

306. *A cake of otes*, an oat-cake [c]; *an hauer cake*, an oaten cake [b]; *a therf cake*, an unleavened cake [a]. 'Panis sine fermento, *therf breed*;' MS. Glos. pr. in Rel. Antiq. i. 6. 'Thei make the sacrament of *therf breed*;' Maundeville's Travels, ed. Halliwell, p. 121. And see Wyclif's Works, ii. 287.

309. We find mention of 'colopys of venyson' and 'colopes of the wyld dere' in Hazlitt's Early Pop. Poetry, vol. i. pp. 24, 28. Brand says, 'Slices of this kind of meat (i. e. salted and dried) are to this day termed *collops* in the north, whereas they are called *steaks* when cut off from fresh or unsalted flesh.'—Pop. Antiq. vol. i. p. 62. Cf. Pass. xvi. 67; and see *Riblette* in Cotgrave.

311. From this passage, and the frequent allusions to *cherry-fairs* in our old authors (see note to Pass. vii. 136), it is clear that cherries were a common fruit. Gough wrongly supposed that cherries were at this time unknown in England.

314. *Lammasse*, i. e. Loaf-mass, Aug. 1. In Anglo-Saxon times, a *loaf* was offered on this day, as an offering of first-fruits. See Chambers' Book of Days, ii. 154.

328. 'Panis de *coket*' is mentioned in a MS. of Jesus Coll. Oxford, 1 Arch. i. 29, fol. 268, as being slightly inferior to *wastel* bread. See the whole passage, now printed in Munimenta Academica, ed. Anstey, i. 180. The fine kinds of white bread were called simnel bread or *pain demaigne*, wastel bread, coket, clere matyn, and manchet bread. The common kinds of brown bread were tourte, trete, and bis. Cf. Riley, Memorials of London, p. 644; Chambers' Book of Days, i. 119; Strutt, Manners and Customs, iii. 57; Liber Albus (*Cocket* and *Bread* in the Index).

329. *Halpeny ale;* i. e. ale at a half-penny per gallon.

336. As to the high wages of labourers, see note to l. 221 above, p. 114. The statutes concerning them are alluded to in l. 341 below.

338. Dionysius Cato is the name commonly assigned to the author of a Latin work in four books, entitled Dionysii Catonis Disticha de Moribus ad Filium. The real author is unknown, but the work may perhaps be referred to the fourth century. It was very popular, both in Latin, and in English and French versions. William here quotes part of the 21st distich of the first book, which runs thus:—

'Infantem nudum quum te natura crearit,
Paupertatis onus patienter ferre memento.'

346. *Water*, i. e. floods; cf. l. 349.

348. Great disasters were often attributed to the malign influence of the planet Saturn. Besides this, great foresight was attributed to the god Saturn. This is very well illustrated by Chaucer's Knightes Tale, ll. 1585–1620. We may note also the following passage in the Commentary to book iii. c. xi. of the prophecies of John of Bridlington (ed. Wright). 'Primo est notandum, quod Saturnus est stella maxima nociva terræ et inductiva pestilenciarum; unde, secundum Misaelem, Saturnus est planeta malevolus, frigidus, siccus, ponderosus, et nocturnus; et, secundum Catholicon, in iudiciis signat moerorem et tristitiam.' It may be added that this remark was made with especial reference to the pestilence of 1361–2, and was the expression of the generally received opinion. Mr. Wright, in his Preface to Piers Plowman, p. xii., says, 'This terrible calamity [the Black Death of 1349] was said by the astrologers to have been brought about by an extraordinary conjunction of Saturn with the other planets, which happened scarcely once in a thousand years.' So also in the Shepheard's Kalender, ed. 1656, fol. O 1 :—'Saturne is the highest planet of all the seven; . . . he giveth all the great *colds* and *waters*; . . .When he reigneth, there is much theft used, and little charity . . . and old folk shall be very sickly, many diseases shall reigne among the people, etc. . . . This planet is cause of hasty death,' etc.

In the A-text (earliest version), the Passus ends with this line. Ll. 349–355 (b. 328–332) were added afterwards; wherein William imitates, not perhaps without ridicule, the mysterious prophecies which were then popular; such as, for instance, the prophecies of John of Bridlington. Lines 351, 352, are, of course, inexplicable (cf. Pass. iv. 481–483); but the rest is clear enough. By *deth* is meant such a great pestilence as that which earned the name of the Black Death, and which was sometimes called simply 'the dethe,' as in Political, Religious, and Love Poems, ed. Furnivall, p. 98, l. 153. 'The pestilence shall withdraw, Famine shall then be the judge, and Dawe the ditcher (cf. Pass. vii. 369) shall die for hunger, unless God, of His goodness, grant us a truce.'

NOTES TO C. PASSUS X. (B. PASS. VII.; A. PASS. VIII.)

C. 10. 1. (**B. 7.** 1; **A. 8.** 1.) It has already been explained that *Truth* signifies God the Father. Cf. Pass. ii. 12; viii. 204; and see ll. 27, 37 below.

3. *A pena et culpa.* On this expression Mr. Arnold remarks (note to Wyclif's Works, i. 136)—'The ordinary indulgence absolved *poena, sed non culpa.* In theory, the guilt of sins, and the *eternal* punishment due to them, were remitted in the sacrament of penance; it was the temporal punishment only, the *poena*, which the indulgence professed to remit, in whole or in part. But it is well known that, during the 14th and 15th centuries, a great laxity prevailed, if not in the actual

wording of indulgences, at any rate in the language of those to whom their distribution was entrusted.' See also vol. iii. p. 362 of the same work. In l. 23 below, it clearly means *plenary* remission.

—— (b. 7. 14.) *Bothe the lawes*, i. e. our duty towards God, and towards our neighbours.

—— (a. 8. 17.) See a similar passage in ll. 264–268 of this Passus; C-text, p. 243.

17. *By here powere*, as far as lies in their power; a not uncommon phrase. We must not make the mistake of supposing *by* to signify *by means of* in this passage. Cf. note to Pass. vii. 297, p. 87.

21. 'And, together with them, to judge both quick and dead at doomsday' [c]; 'And at the day of doom, to sit at the high daïs' [b]; *or*, 'to sit with them at the daïs' [a]. Tyrwhitt, in a long note on Chaucer, Prol. 372, gives an account of the word daïs, in which he seems to have been misled by a false etymology. The daïs was, in fact, the table *itself* (Lat. *discus*), and the high daïs was the high table at the upper end of the hall. In later times, the name was transferred, sometimes to the platform on which the table stood, and sometimes to the canopy overhanging the table. See Cotgrave.

22. *Menye yeres*, i. e. many years' remission of purgatory.

30. *Mesondieux*, put for *maisons de dieu*, houses of God. A hospital was called a *maison-dieu* or *masondewe*; see Halliwell.

31. *Wikkede weyes*, i. e. bad roads [c, b]; *wikkede wones*, bad dwellings, ruinous cottages [a]. Cf. Pass. viii. 307. *With here good*, i. e. with their property or wealth.

32. The making and repairing of bridges was an excellent work of charity. Wyclif notices it; Works, iii. 283. See Rock, Church of Our Fathers, iii. 201, 202.

33. In the ordinances of the Gild of the Palmers, at Ludlow, we find provision for making a contribution out of the common chest, to enable any good poor girl of the gild 'either to go into a religious house or to marry, whichever she wishes to do;' English Gilds, ed. Toulmin Smith, p. 194. Dr. Rock, in his Church of Our Fathers, gives other examples; vol. iii. pp. 35, 53.

35. *Fauntekynes* (*scoleres*) *to scole*. To pay for the education of poor scholars, especially at Oxford, was justly esteemed an excellent form of charity. Cf. Chaucer, Prol. 301, 302; God Spede the Plough, 75.

38. To understand this passage, we must remember that it was the common belief that a dying man saw devils all around him, seeking to terrify him and make him despair. This is most clearly shewn by a passage in Hampole's Pricke of Conscience, ed. Morris, ll. 2220–2231, etc. In old woodcuts, it is not uncommon to see representations of devils gathering round the bed of a dying man; see, e. g. Wright's Hist. of Caricature, p. 68. It was thought that 'unto Michael alone belonged the office of leading each soul from earth to the judgment-seat of Christ;' Rock, Church of Our Fathers, iii. 149; see also p. 210. Cf. Rev. xii. 7, 8.

—— (a. 8. 39.) 'And form (i. e. prepare) your seats before the face of My Father.' Here *Truth* is, for the moment, identified with Christ instead of with God the Father, as elsewhere. The reference is obviously to John xiv. 2, 3.

—— (a. 8. 43.) 'And gave Will, for his writing, some woollen clothes; and, because he thus copied out the clause for them, they gave him many thanks.' For *Cause* (Vernon MS.), the reading *clause* (in MSS. T., U., H.) is a great improvement.

This interesting variation affords us yet one more instance in which the author mentions himself by name. He represents himself as writing out a new form of indulgence, coming (not from the Pope, but) from God Himself; and this new form was received with delight by the merchants. We also see that our author was sometimes employed as a scribe, and that he received payment in clothes instead of money from some of his employers.

45. (cf. b. 7. 39.) *Pre manibus*, in advance. See Pass. iv. 301, and the note, p. 50.

—— (b. 7. 41.) 'Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit;' Ps. xiv. 5 (Vulgate). The first verse of the same Psalm, which in English Bibles is Ps. xv., is quoted below, at l. 51 [b].

—— (b. 7. 43.) I do not know the source of this quotation. It somewhat resembles Ecclus. xxxviii. 2—'A Deo est enim omnis medela, et a rege accipiet donationem.'

(b. 7. 44.) Johan was probably some unscrupulous fellow of middle rank, and we should get very good sense by supposing that he was a cook like the 'master Johan' mentioned in Pass. xxii. 288, whose crowning merit was that he could make spiced meat acceptably.

—— (b. 7. 50.) 'No devil, at his deathday, shall harm him a mite, so that he will not be safe, and his soul too.' *Worth* is here a verb. The construction is awkward to express. Cf. note to l. 38 above.

52. (b. 7. 56.) *ȝe* [c] refers to the *wise men* (l. 51); and, similarly, *thei* [b] refers to the *legistres and lawyeres*, mentioned in l. 59 [b].

53. *Hus* [c] = *his* [a] is used generally, and is equivalent to *her* = their [b]. *Partynge hennes*, departure hence, i. e. death.

55. 'For it is simony to sell that which is sent (us) by grace; that is to say, wit, and water, and wind, and fire, which is the fourth thing,' etc. [c]. 'But to buy water, nor wind, nor wit, nor fire, which is the fourth thing, *is a thing which Holy Writ never permitted*' [b]; where the words in italics are supplied from [a], to complete the sense, and *ne* (nor) would be better expressed in modern English by 'or.' Again—'But to buy water, nor wind, nor wit (which is the third thing) Holy Writ never permitted; God knows the truth' [a]. The constructions are awkward, but the sense is clear. *Wit* here takes the place of *earth*, along with three of the four elements; and the meaning is—'Human intelligence is a gift of God, like three at least of the four elements,

and is free for all men to profit by. Just as we should accord the free use of fire, water, and air to all men, so should we help them with our counsel and advice.' Our author is merely insisting that one form of charity (and a very good form of it) is to give sound advice and kindly counsel *even* to those who cannot afford to pay for it. One gross form of cruelty practised by some lawyers was to exact from a poor man all he could afford to pay, and then to pay no attention whatever to his case.

In the A-text, we have but *three* things mentioned, viz. wit, water, and wind. In l. 58 [a], they are called 'thralls,' i. e. servants, or things which are at all men's service.

*** *For notes to* B. 7. 56, 57 (A. 8. 60), *see notes to ll.* 52, 53, p. 120.

58. *With* [c, b] = *bi* [a], by means of; cf. Pass. ix. 331.

66. *Hus thankus*, of his own choice, of his own free will: lit. of his thank. It is a very old phrase, and occurs twice in Chaucer's Knightes Tale; ll. 768, 1249.

69. *Caton*, Cato. See note to Pass. ix. 338, p. 117. Prefixed to Cato's Distiches are some 'Breves sententiae,' of which the twenty-third consists only of the words—*Cui des, videto.* Mr. Wright says that by *the clerk of the stories* [b] is meant Peter Comestor (died A.D. 1198), to whom Lydgate, in his Minor Poems (p. 102, ed. Halliwell), gives the title of *maister of storyes;* and I find him mentioned again by the same title in Pecock's Repressor, ii. 529; cf. i. 17. For some account of him, see Nouvelle Biographie Générale, tom. xi. col. 332; Paris, 1855. The title *clerk of stories* would then refer to the Historia Scholastica, of which Peter Comestor was the author. The Historia Scholastica is an account of all the chief events recorded in the Old and New Testaments, with additions from profane authors; and, since it is composed of many parts, to each of which the title *historia* is given (as, e. g. Historia Libri Genesis, Historia Euangelica, etc.), it would naturally be called 'stories' in English. The passage which our author had in his mind was the following passage in Comestor's Historia Libri Tobie:—'De substantia tua fac elemosynas, quia elemosyna ab omni peccata liberat, et magnam prestat fiduciam coram deo omnibus facientibus eam;' which is abridged from Tobit iv. 7–11. In Pass. xviii. 40, our author quotes a passage from Tobit ii. 21, which is also in Comestor; see the note to that passage.

—— (b. 7. 76.) Gregory the Great was pope from A. D. 590 to 604. But the quotation is really from the following:—'Ne eligas cui bene facias.... Incertum est enim quod opus magis placeat Deo;' S. Eusebii Hieronymi Comment. in Ecclesiasten, cap. xi. 6; vol. 23, col. 1103, of Migne's edition: and see the text itself, viz. Eccles. xi. 6. Instead of 'Gregory,' William should have said 'Jerome,' who also was one of the four chief 'Latin Fathers;' see Pass. xxii. 269, 270.

—— (b. 7. 85.) *Hath to buggen hym bred*, hath (enough) to buy himself bread. For the quotation at l. 83, see Luke xix. 23.

—— (b. 7. 86.) This quotation is not from the Bible. The original

passage is—'Satis diues, qui pane non indiget. Nimium potens est, qui seruire non cogitur;' S. Hieronymi Epist. cxxv. ed. Migne, vol. i. col. 1085.

71. *And we nyme*, if we take. *And* (= if) occurs in all the best MSS.

72. *Prisones*, prisoners; as explained in the note to Pass. i. 2 (p. 2); so also in l. 180 below. *Puttes*, pits, i. e. dungeons.

74. 'That which, by their spinning, they manage to save up, that they spend in house-rent.' *Hit* is the antecedent to *That*.

75. 'Both in milk and meal, to make messes of porridge with, to satisfy their children with, that cry for food.' Here we note the peculiar situation of the preposition *with* (see note to Pass. i. 133); and the use of *gurles* for children of either sex (see note to Pass. ii. 29). *Papelote* is a sort of porridge, made with meal and milk, and used as food for children.

79. *Ruel* is the Fr. *ruelle*, a little street, or lane. Cotgrave has,—'la ruelle du lict, the space between the bed and the wall;' and this is the sense here, with reference to the place where the cradle was placed. See Wright's Homes of Other Days, p. 412, where we find the remark—'the space thus left between the bed and the curtains was perhaps what was originally called in French the *ruelle* (lit. the "little street") of the bed, a term which was afterwards given to the space between the curtains of the bed and the wall.' Cf. 'such a woman! I had rather see her *ruelle* than the palace of Louis le Grand;' Farquhar, Constant Couple, i. 1.

80, 81. 'Both to card and comb, to patch (or mend) and to wash, to rub and to reel, and to peel rushes.' The operations of carding and combing wool are well understood. To 'reel' means to wind the yarn or thread from the spindle upon a reel; see 'Relyn wyth a reele, *Alabrizo*,' Prompt. Parv. p. 429; and '*Devider*, to wind (as yarn, etc.), to reele;' Cotgrave. The peeling of rushes was for the purpose of making rushlights for use in the long winter evenings; see Notes and Queries, 4 S. iii. 552, iv. 43. Palsgrave has—'I pyll rysshes, *Ie pille des ioncz*. In wynter tyme good houswyues pyll risshes to burne in stede of candles, *en hyuer les bonnes mesnaigieres pillent des ioncz pour les brusler en lieu de chandelles*.'

85. *Afyngrede and afurst*, hungry and thirsty; see note to B. vi. 269, p. 116. *To turne the fayre outwarde*, to keep up appearances, to keep up a look of respectability; a truly expressive phrase. This description of the struggling life of the honest well-conducted poor is in William's best manner, and is of undying interest.

91. 'And (there are) many to grasp thereat (i. e. at his earnings), and he receives but few pence (for his work).' The poor man has many mouths to feed with his small and hardly earned wages.

92. 'There bread and penny-ale (we should now say "small beer") are accepted in place of a pittance.' In other words, they are as glad to get a piece of bread and some common ale as a friar is to receive 'a good pittaunce,' to use Chaucer's expression (Prologue to Cant. Tales, l. 224). The modern sense of *pittance* is misleading; it was a really good thing, and Tyrwhitt well remarks, in his Glossary, that it meant 'an extraor-

dinary allowance of victuals, given to monastics in addition to their usual commons.' See *Pictantia* in Ducange.

Thus this line runs exactly parallel to ll. 93–95, which tell us that 'cold flesh and cold fish are, in their eyes, as good as roast venison; and, on Fridays and fasting-days, a farthing's worth of mussels, or as many cockles, would be quite a feast for such folks.' In 1390, mussels were sold at 8 bushels for 5*d.*; Hist. Agric. and Prices in England, by J. E. Thorold Rogers, ii. 558. At this rate, a farthing's worth would be more than 12 quarts; a sufficient quantity.

98. 'But beggars with bags—which brewhouses are their churches.' This remarkable use of *which* is still common in London, as is well known.

103. *Lolleres lyf*, the life of a vagabond. The word *loller* occurs frequently in this passage; see note to l. 213, p. 126.

108. 'And more or less mad, according as the moon sits;' i. e. according to the moon's phases; see *Lunacy* in Webster's Dictionary. So in l. 110 below, the phrase 'after the mone' means 'according to the moon.'

118. 'They are like His apostles.' This singular belief, that idiots were more or less inspired, was no doubt common at a time when the 'fool' was an established attendant at great men's tables. Dean Ramsay, in his Anecdotes of Scottish Life, chap. vi., gives many curious anecdotes of idiot wit, and says that "many odd sayings which emanated from the parish idiots *were traditionary in country localities.*" See Luke, xxii. 35 for the quotation at l. 120.

122. William tells us that he was himself considered as a lunatic by some, because he did not reverently salute persons of authority whom he met in the streets. See B. Pass. xv. 5–10. Cf. Luke, x. 4; Matt. x. 42, xxv. 35; Isaiah, lviii. 7.

127. *Boyes*, servants, followers; not here used in a bad sense, as is often the case elsewhere. *Bordiours*, jesters: Fr. *bourdeurs* (Cotgrave); see l. 136. See 1 Cor. iii. 18.

129. 'To receive them liberally is the duty of the rich.' It was a point of courtesy to be liberal to the minstrels. Cf. Pass. viii. 97; also B. xiii. 227, xiv. 24.

131. 'Men allow all that such men say to pass, and consider it as entertaining.'

140. 'Which is the life of lollers, and of ignorant hermits.' *Lollaren* is the genitive plural; cf. *kingene*, B. i. 105; *klerken*, C. v. 114. See note to l. 213, p. 126.

153. *Fisketh*, wanders, roams.

This scarce word occurs in Sir Gawayne and the Grene Knight, ed. Morris, l. 1704; Prompt. Parv., p. 162; Tusser, Five Hundred Points, etc., ed. Mavor, p. 286; Whitgift's Works, i. 528; and see Nares, Palsgrave, and Miss Jackson's Shropshire Wordbook.

'*Fieska*, to *fisk* the tail about; to *fisk* up and down;' Swedish Dictionary, by J. Serenius.

'*Fjeska*, v. n. to fidge, to fidget, to *fisk*:' Swed. Dict. (Tauchnitz).

154. *A begeneldes wyse*, in the guise of a beggar. The word *begeneld* does not seem to occur elsewhere, but we may compare it with the form *beggilde*, which occurs in two MSS. as a various reading for *beggares*, in the following extract:—'Hit is *beggares* rihte uorte beren *bagge on bac*, and burgeises for to beren purses;' Ancren Riwle, ed. Morton, p. 168. It thus appears that *begeneld*, *beggild*, and *beggare* are nearly equivalent forms; *beggilde* (with *-e* suffixed) being either a genitive plural or a genitive sing. *feminine*. In fact *-ild* is a fem. suffix, by analogy with A. S. fem. names ending in *-hild*. The *bag* was the beggar's constant appendage; see note to Pass. i. 42, p. 6.

157. 'And moreover to a garment, to cover his bones with.'

162. *The bok*, the Bible; Ps. xxxvi. 25 (Vulg.); xxx. 11 (Vulg.)

—— (b. 7. 91.) *With wehe*, with a neighing noise, as explained in the note to Pass. v. 20, and with reference to Jer. v. 8. Probably *wo* in [a] has a similar meaning.

168. *Beggers of kynde*, beggars by nature, 'born beggars,' as we should say. In [b] and [a] we have a different reading.

169. In [b], the word *he* is used quite indefinitely, so that *he*=one of you; cf. *heo*=they [a]. Neither in [a] or [b] is it made quite clear whether the breaking of the child's bone is accidental or not; but in [c] we find an explicit statement that there were parents so detestably wicked as to break a bone of one of their own children, in order to appeal more powerfully to the sympathy of those from whom they begged. The same statement occurs in Barclay's Ship of Fools, ed. Jamieson, i. 304. Many of the cripples, however, were merely lazy tramps who shammed lameness; see the chapter on Gipsies, Tramps, and Beggars in P. Lacroix, Manners, Customs, and Dress during the Middle Ages, especially the pictures of the sham lame beggars, p. 469; and see p. 471. Compare Burns' poem of The Jolly Beggars. Cf. Pass. ix. 138.

170. *Gooth afaytyng*, they go abegging [c]; *gon faiten*, ye go and beg [b]; *goth fayteth*, they go and beg [a]. If the reader considers the seven instances of the construction explained in the note to Pass. ix. 138 (p. 111), he may perhaps see reason for thinking that the original reading in this passage was *goth a-fayteth*, of which the recorded readings are modifications.

—— (b. 7. 98.) *Man wrought*, created as a man [b]; *men i-wrou3t*, created as men [a]. *Hennes fare*, depart hence; i. e. die; cf. l. 53 above.

177. *Bedreden*. Dr. Rock (Church of Our Fathers, iii. 34) gives many instances of bequests to bed-ridden poor people.

178. *Apayed of godes sonde*, resigned to God's visitation.

179. *Mesels*, lepers. In a note to Amis and Amiloun, l. 1259, Mr. Weber says—'About the time this story was originally invented, the loathsome disease of leprosy was in full force. According to Le Grand (Fabliaux, vol. v. p. 138), it was imported into France during the period of the first and second race of kings, by trade from Egypt, Palestine, and Syria.... They were expelled from all intercourse with men, banished to small huts

by the side of the highways, and furnished with a gray mantle, a cap, and a wallet. They were obliged to give warning to the approaching traveller by their clapper-dish;' Weber's Metrical Romances, iii. 365. The famous Robert Bruce died of leprosy in 1329. In 1346, an ordinance was made to exclude lepers from the City of London; Riley's Memorials of London, p. 230.

188. I beg leave to refer the reader to Cutts' Scenes and Characters of the Middle Ages, which contains four chapters on the Hermits and Recluses of those times. The present passage (ll. 188–211) is quoted and commented upon at pp. 100, 101; and again, at pp. 95, 97, 102, the author cites, in illustration, Pass. i. 1–4 (which is compared with xi. 1, 2), Pass. i. 27–32, 51, 53–55; ix. 146, 147; and B. xv. 267–273. See the note to Pass. i. 51. See also Mrs. Jameson's Sacred and Legendary Art, Malory's Morte Darthur, bk. xii. c. 3, bk. xiii. c. 16, bk. xv. c. 4, bk. xvi. c. 3–6, bk. xviii. c. 22, bk. xxi. c. 10; Spenser's Faerie Queene, i. 1. 29–35; art. *Hermitages* in English Cyclopaedia (Supplement to 'Arts and Sciences'), etc.

190. The construction is awkward, but the sense readily appears by taking 'þe contrarie' in l. 193 as an adverbial phrase, with the force of 'contrariwise.' There is a pause at the end of l. 189, and 'These lolleres' is in apposition with the 'eremites' in l. 188. The sense is—'These lollers, etc., contrariwise covet all that the old holy hermits hated and despised, viz. riches, and reverences, and rich men's alms.' The passage seems to have been written in hot haste, under the influence of strong feelings of indignation. It is clear that the 'lollers' did not covet the contrary of riches, but the contrary of what holy hermits hated. There is no real difficulty here; the grammatical construction is certainly awkward, but the language strong and intelligible.

194. Here *boyes* is used contemptuously, as it probably is in Pass. i. 78, and not as in l. 127 above. *Bollers*, drunkards, men who were too fond of the *bolle* (bowl). Cf. 'Thise cokkers [cockfighters] and thise *bollars*;' Towneley Myst. p. 242.

195. *Lyf-holy*, holy of life. Mr. Way seldom made a mistake, but he misunderstood and misprinted this word. At p. 303 of his edition of the Promptorium Parvulorum, read 'LYYF-HOLY, *Devotus, sanctus*.'

196. See Pass. xviii. 6–8, and 28–31.

197. 'Some received their sustenance from their relatives, and from no one else.' Here *lyf* = a person, man; as in other passages.

200. See the same statement in Pass. xviii. 11.

203. 'Many of the hermitages were erected along the great highways of the country, and especially at bridges and fords, apparently with the express view of their being serviceable to travellers;' Cutts, Scenes and Characters, p. 103. Hence the knights-errant, in the Morte Darthur, frequently come to a hermitage, and pass a night there; see note to l. 188.

204. That the ranks of the monks and friars were recruited from amongst the very poorest of the working classes is notorious. See P. Pl. Crede, 744–753; Plowman's Tale, pt. iii.

211. 'Or one of some order (of friars), or else a prophet.' *Prophet* is

probably here synonymous with *hermit*, as Mr. Cutts suggests; otherwise, it refers to the privileged idiots who are described as prophesying in l. 114. See note to l. 118 above, p. 123.

212. The Latin means—'It is not lawful for you to conform the law to your will, but it is for you to conform your will to the law.' I do not know whence it is quoted.

213. *Kyndeliche*, naturally, properly, rightly. The argument is that the term *loller* as a term of reproach may be rightly applied to these false hermits. A man who lolls about must be one who is lame or maimed; for 'it hints at some accident;' l. 216. Just so do these hermits 'loll' against right belief and law, offering but a lame and maimed obedience to the ordinances of the church. William proceeds to shew this by an enquiry into their conduct, and lays stress upon the word 'obedience,' which occurs four times, viz. in ll. 220, 222, 235, 241.

This passage throws much light upon the word *loller*. It proves beyond all doubt that the true sense of the word, in 'englisch of oure eldres,' was one who lolls about, or, in other words, a lazy vagabond. Moreover, our English word, though purposely confused with the Low-Latin term *lollardus*, originally existed independently of it. To make the confusion still greater, the Latin term *lollardus* and the Old English *loller* were mixed up with jests about *lolia*, or tares, which the Wycliffites were accused of sowing amongst the good wheat of the church's doctrines. For further information, see note to Pass. vi. 2, p. 60. Cf. Pass. vii. 199; xv. 153; and P. Pl. Crede, 224. And see the note to l. 218 below.

216. 'Or maimed in some member; for it hints at (lit. sounds like) some accident.' *Meschief* means some mischance or accident, as in l. 179 above. For *souneth*, cf. Chaucer, Prol. 307, etc.

218. *Lollen*, i. e. offend by disobedience; see note to Pass. vi. 2. The sense is greatly cleared up by the extra line preceding this in a fragment found in the Ilchester MS., viz.—

'So þise lewed lollers · as lame men þey walken.'

226. This is evidence that wolves were still found in England at this period, though probably only 'in waste places.'

228. For *mete*, the reading *noon* occurs in a fragment printed in Pref. III (C-text), p. xxxvi (E. E. T. S. edition). Cf. the expression 'at mydday meel-tyme,' l. 246; and see Pass. vii. 429, 434; and note to Pass. ix. 146, p. 112. In this passage, our author is expressly speaking of Sunday.

233. 'And fulfil those fasts, unless infirmity has caused it to be otherwise.' This curious use of *make* occurs several times; cf. Pass. viii. 4, 28, 65.

238. *And*, if. *Worth*, will be.

240. *Where*, whether. In l. 242, it may mean either *whether* or *where*; probably the latter.

243. All the MSS. read *As*, signifying 'as for instance;' cf. Pass. i. 223. We might think that '*At* matyns' would be a simpler reading, but it would be quite a mistake to substitute a modern idiom for an old one against all authority.

249. The conduct of a friar at table is described at length in Pass. xvi. 30–175, q. v. Cf. P. Pl. Crede, 760–774.

251. *In this worlde*, at a worldly occupation.

257. 'Certainly, if one durst say so, Simon is as it were asleep; it were better for thee to keep watch, for thou hast a heavy responsibility.' The allusion is to Mark, xiv. 37, 38—'Et ait Petro, Simon, dormis? non potuisti una hora uigilare? Uigilate et orate,' etc. William here addresses a bishop, whom he calls Simon, as being a successor of Simon Peter. Cf. Rich. Redeles, iv. 55, and the note.

260. 'Thy barkers (i. e. dogs) that conduct thy lambs are all blind.' Suggested by Isaiah, lvi. 10—'Speculatores eius caeci omnes, nescierunt uniuersi: canes muti, non ualentes latrare.' In the next line the quotation is from Zech. xiii. 7—'Percute pastorem, et dispergentur oues.'

262. Every shepherd used to carry a tar-box, called a *tarre-boyste* in the Chester Plays, p. 121, or a *terre-powghe* (tar-pouch) in P. Pl. Crede, l. 618. It held a salve containing tar, which was used for anointing sores in sheep. See note to l. 264 below.

263. 'Their salve (i. e. the sheep's salve) is made of *supersedeas*, and (carried about) in sompnours' boxes.' That is, all the healing which the sheep receive is that they are smothered with writs of *supersedeas*, at the pleasure of meddling sompnours. See note to Pass. iii. 187, p. 38. The word *boxes* refers to the shepherds' tar-boxes; see note above.

264. *Ner al shabbyd*, nearly all scabby. 'Among the diseases peculiar to sheep, the *scab* is very frequently mentioned .... It was discovered that tar ... was a specific for the complaint.... It is clear that the remedy was mixed with butter or lard, and then rubbed in.'—Hist. of Agriculture and Prices in England, by J. E. Thorold Rogers, vol. i. p. 31.

265. Chaucer seems to allude to the same passage in his Doctoures Tale, where he says—

> 'Under a shepherd softe and negligent
> The wolf hath many a sheep and lamb to-rent.'

In his edition of Salomon and Saturn, at p. 63, Kemble quotes the Old French form of the proverb thus:—'a mol pasteur lou lui chie laine;' cf. p. 54, prov. 76, where *non* must be struck out.

273. 'And (when) the wool shall be weighed, wo is thee then!' The reference is to the day of judgment.

275. *Hope*, expect, fear. So also *hope thow*, i. e. expect, in l. 290.

277. Here *toke* = didst bestow; cf. note to Pass. iv. 47. The sense is—'But (thou wilt hear a voice, saying)—receive this (punishment) in return for that (conduct); when (i. e. since) thou didst bestow indulgence for hire, and didst break my law,' etc.

288. (b. 7. 112.) *Peter!* i. e. by Saint Peter; as before. See Matt. xxv. 46.

—— (b. 7. 120.) 'And I will weep when I should sleep, though wheaten bread fail me (in consequence of my watching)' [b]; 'And I will look loweringly upon that whereon I formerly smiled, ere my life fail' [a].

—— (b. 7. 121.) *His payn ete*, ate his bread; see Ps. xli. 4 (Vulg.).

—— (b. 7. 122.) 'According to what the Psalter says, so did many others as well.' Cf. 'Multae tribulationes iustorum;' Ps. xxxiii. 20 (Vulgate).

—— (b. 7. 123.) 'He that truly loves God, his sustenance is very easily procured' [b]; *or*, 'is very considerable' [a]. The text alluded to here is certainly Ps. xxxiii. 11 (Vulgate), quoted a little further on, in Pass. xi. 201.

—— (b. 7. 124.) *Luke.* But the reference is really to Mat. vi. 25. In another place, William makes just the reverse error; see note to B. vi. 241.

—— (b. 7. 125.) This line recurs, very slightly altered from its form in [b]; see B. xiv. 33, with the same reference to Mat. vi. 25.

—— (b. 7. 128.) 'The birds in the field, who supplies them with food in winter? Though they have no garner to go to, yet God provides for them all.' *Fynt*, findeth, provides for, as in Pass. vi. 88; so *fynde* in xvi. 251.

—— (b. 7. 135.) The priest contemptuously suggests that Piers might *suitably* take for his text either 'The *fool* hath spoken,' Ps. xiv. 1 or xiii. 1, Vulgate [b]; or else 'Quia literaturam non cognoui' (Ps. lxx. 15, Vulg.), i. e. for I know no learning [a]. The corresponding verse in the English version in the latter instance is quite differently expressed, being 'for I know not the numbers thereof;' Ps. lxxi. 15.

—— (b. 7. 136.) *Lewed lorel*, ignorant reprobate. Chaucer translates 'perditissimum quemque'. in Boethius, De Cons. Phil. Lib. i. pr. 4, by 'euery lorel;' see Morris's edition, p. 21. It is also spelt *losel;* thus in P. Pl. Crede, l. 750, we have 'losells,' but in l. 755 the word is 'lorels.' In the 'Glosse' to Spenser's Shep. Kal. (July) is the odd explanation—'Lorrell, a losell;' shewing that *lorel* was then looked upon as the older form. The Prompt. Parv. has—'Lorel or losel, *lurco*;' see Way's note.

—— (a. 8. 125, 126.) These lines are probably spurious, and introduced in the Harleian MS. as a translation of the Latin quotation from Prov. xxii. 10. They mean—'Cast out these scorners with their cursed scolding, for I do not readily consent (*or* care) to dwell with them.'

—— (b. 7. 137.) I have elsewhere remarked that *Eice* is the usual spelling of *Ejice* in MSS. of the fourteenth century; and it is probably quite correct. Nearly all the MSS. wrongly read *Ecce*, as in Crowley's edition. The quotation is from Prov. xxii. 10—'Eice derisorem, et exibit cum eo iurgium, cessabuntque causae et contumeliae.'

295. (b. 7. 141.) *Meteles*, meat-less, without food; as in The Frere and the Boy, l. 151, in Ritson, Anc. Pop. Poetry. It is a totally different word from the *meteles* in the next line, which signifies *a dream*. In this line we have the third and last reference to the Malvern hills; see Pass. i. 6, 163.

300. *Which a*, what sort of a. This is the usual idiom; cf. Ch. Knyghtes Tale, 1817. See note to Pass. v. 26, p. 54.

302. *Setten nat by songewarie*, value not the interpretation of dreams. A Metrical Treatise on Dreams (MS. Harl. 2253, fol. 119) is printed in Reliq. Antiq. i. 261. There is a chapter on Dreams in Brand, Pop. Antiq. ed. Ellis, iii. 127; and see some curious examples of dreams

in Chambers, Book of Days, i. 276, 394, 617; ii. 188. The cock in Chaucer's Nonne Prestes Tale discourses eloquently upon this subject.

303. *Caton*, i.e. Dionysius Cato; cf. note to Pass. ix. 338. The quotation is from the following:—

'Somnia ne cures, nam mens humana quod optans [*vel* optat],
Dum uigilat, sperat, per somnum cernit id ipsum.'
Dion. Cato; Distich. ii. 31.

This Chaucer (Non. Pr. Ta. 121) translates by 'ne do no fors of dremes.'

306. The Vulgate has the spelling *Nabuchodonosor*, but the spelling *Nabugodonosor* is found in the MSS. of Chaucer, Wyclif, and Gower; the A.V. has Nebuchadnezzar. The reference is properly to Dan. ii. 39, but it is tolerably clear that our author, in his two earlier versions, was really thinking of Belshazzar and the handwriting on the wall; Dan. v. 28. In the latest version, he seems to have partly perceived his mistake, as he leaves out five or six lines, and inserts l. 307 in place of them. It is remarkable that this new line does not much mend the matter, as the poet inadvertently writes the plural for the singular. He should have written *sone*, *him*, and *he*, instead of *sones*, *hem*, and *thei*.

—— (b. 7. 158.) The best reading is *lees* (as in MSS. W, O, and B); it means 'lost.' The same spelling occurs in Joseph of Arimathie, ed. Skeat, l. 125; and in Seven Sages, ed. Wright, l. 3425.

309. *Hailsede*, saluted; cf. B. v. 101. See Gen. xxxvii. 9, 10.

311. *Beau fits*, fair son. This is a singular version of the story; for the Bible-account shews that Jacob hardly expected the dream to be fulfilled.

319. *Indulgences*. 'When indulgences came to be sold, the pope made them a part of his ordinary revenue, and according to the usual way in those, and even in much later times, of farming the revenue, he let them out usually to the Dominican friars;' Massingberd, Hist. Ref. p. 126. Wyclif declared them to be futile; Works, i. 60; iii. 256, 362, 459.

320. Wyclif (Works, iii. 398) uses the word *quienals*, on which Mr. Arnold has the note—'*Quienal* seems to be a corruption of *quinquennale*, by which was meant an arrangement for saying mass for a departed soul during the period of five years. *Triennale* (Engl. *trinal* or *trienal*) and *annuale* are similar arrangements for three years or one year.' To which may be added, that *biennale* was a similar arrangement for the space of two years. The most common word of this description was *trental*, which meant the saying of thirty masses for the dead, usually on thirty different days. See the curious poem of 'St. Gregory's Trental,' pr. in Polit. Relig. and Love Poems, ed. Furnivall, pp. 83–92. 'A trental of masses used to be offered up for almost every one on the burial-day;' Rock, Church of Our Fathers, ii. 504 (note).

322. *Worth faire vnderfonge*, will be well received [c]; *is dignelich vnderfongen*, is worthily received [b]; *is digneliche ipreiset*, is worthily praised [a]. By *dowel* [a, b] is meant 'do-well,' i.e. doing well, or the doing of good works. See note to l. 351 below. Compare Pass. xvii. 37–39.

324. In the Prick of Conscience, ed. Morris, pp. 104, 105, we find an explanation of 'pardon;' that it is a remission of pain, and a part of the treasure of holy church, gathered together by the merits of the saints. The pope (says Richard Rolle) bears the keys of this treasure, and is God's vicar on earth, having, by succession, the power of the keys as delivered to St. Peter (Matt. xvi. 19); and not only the pope, but every bishop (though in a less degree) has the power of granting pardon. This throws some light upon the 'bishops' letters' mentioned in l. 320.

342. *Poke-ful*, pouch-ful, a bagful or sackful. *Prouincials letteres*, provincial letters, or letters provincial. We frequently find, in Middle English, that an adjective of Romance origin takes an *-s* (or *-es*) in the plural; indeed, we have already had an instance of this in the case of the word *cardinales*, Pass. i. 132. Dr. Morris draws attention to this in his Hist. Outlines of English Accidence, p. 104, sect. 105; but he adds the restriction, that the adjective is then placed after its substantive, of which he gives several examples. Such is certainly the usual arrangement, but there are a few exceptions, as in the present instance. A very clear example occurs in Chaucer's Treatise on the Astrolabe (ed. Skeat). In pt. 1, sect. 5, l. 7, the four quarters of the firmament are called the 'four principals plages,' but in pt. 2, sect. 31, l. 10, they are called the 'four plages principalx.' Again, in pt. 1, sect. 16, l. 8, we find 'lettres capitals,' but in pt. 2, sect. 3, l. 20, we have 'capitalles lettres.' See also Note to Pass. xiv. 128. The 'provincial letters' referred to are evidently letters of fraternity granted by a *provincial*, which was a name given to the monastic superior, who had the direction of all the religious houses of the same fraternity in a given district termed the *province* of that order. See the term 'priour prouincial' in Pass. xiii. 10.

343. Here is another allusion to the 'letters of fraternity.' Wealthy people could, by means of these charters of fraternization, granted to them on the payment of so much money, become entitled to the prayers, masses, and merits of the order to which they thus belonged. Cf. Pass. iv. 67, xiii. 9, xxiii. 367. The present passage shews that the same rich man could belong to all the orders of friars at once; as is shewn also by the friar's remonstrance in Chaucer's Sompn. Tale,

'What nedeth you diuerse freres to seche?'

For 'fyue orders' the earlier texts have 'foure ordres.' On this variation, see note to Pass. ix. 191, p. 114. and cf. Pass. xvi. 81.

345. 'I value not the pardon at the value of a pea, or of a pie-heel.' What a *pie-heel* means in this place it is not quite easy to say, nor is it of much importance, as it is obviously something of small value. I think it means a pie-crust, since *heel* is used provincially to mean the rind of cheese or the crust of bread; see *Heel* in Halliwell, and in Miss Jackson's Shropsh. Word-book. Burns has *kebbuck-heel*, the remaining part of a cheese, in his Holy Fair.

350. 'That, after our death-day, Do-well may declare, at the day

of doom, that we did as he bade us.' Here Do-well is personified, as in l. 344.

351. Here terminates that part of the poem which is properly called the Vision of Piers the Plowman.

It is quite clear that William had intended to wind up his poem here by discoursing on the excellencies of Doing Well; and, in this concluding passage, the word *Do-wel* accordingly occurs four times (ll. 319, 331, 344, 350), without any hint of Doing Better or Doing Best. But an afterthought suggested that Do-well, if supplemented by Do-bet and Do-best, deserved that much more should be said about it; and that, in fact, here was matter for a whole new poem. The opening lines of A. Pass. ix (which, it should be remembered, is only a *prologue*, and therefore, like the first prologue, much shorter than the other Passus) seem to indicate a short lapse of time between the conclusion of one poem and the commencement of the other. The poet's adventure with the two Minorite friars may possibly have had some foundation in fact; at any rate, it is very naturally inserted, and serves admirably to introduce a new Vision.

In the C-text, all the Prologues are done away with, and Passus XI. is lengthened out till it is very nearly of the same length as Passus XII.

NOTES TO C. PASSUS XI. (B. Pass. VIII., IX.; A. Pass. IX., X.)

1. (b. 8. 1; a. 9. 1.) *Thus robed in russett.* MS. 201 in Corpus Christi College, Oxford, has two spurious lines at the commencement of this Passus, and begins thus:—

> And wanne y awaked was · y wondred were y were,
> Til þat y be-þowhte me · what þyng y dremede,
> & y-Robet in russet · gan rome a-bowhte.

The scribe seems to have meant us to read '& y, Robert, in russet,' as he writes the word 'Robt,' with a stroke through the *b*. It is easy to see how such a misreading may have given rise to the fiction that the author's name was *Robert*, as stated in a note in MS. Ashburnham 130.

All three texts agree in making the Vision of Do-well begin here. We also see that the author's original idea was to consider this Passus as an *introductory* one, or a mere Prologue; and this is why Passus IX. of the A-text and Passus VIII. of the B-text are both rather short; the former containing but 118, and the latter but 126 lines. But, in the C-text, he gave up the idea of introductory Prologues, which occasioned two alterations. The former was, that he called the opening Passus of the whole poem by the name of *Passus I.*, instead of by the name of *Prologus*. The latter was, that, being no longer bound to the idea of inserting an introductory Prologue at the beginning of the poem of Do-well, he more than doubled the length of the present Passus, by putting Passus VIII. and IX. of the B-text together, and writing some new lines. Thus it came about

that the divisions of the poem are much less distinctly marked in the C-text, and we may consider the whole work, in that form, as *continuous*, viz. from Pass. I. (the first) to Pass. XXIII. (the last).

A long passage, beginning with the first line of the present Passus, is quoted, with notes, in Warton's Hist. of Eng. Poetry, ed. 1840, vol. ii. pp. 45 and 66; ed. 1871, vol. ii. p. 251. The notes in the edition of 1840 are not much to be trusted.

Russet was a name given to a coarse woollen cloth, of a reddish brown colour. '*Russet*, *birrus* or *burreau* [or *borel*], *cordetum*, and *sarcilis* are quoted by the indefatigable Strutt, as coarse woollen cloths used for the garments of the lower orders during the thirteenth century;' British Costume, p. 120. Russet was the usual colour of hermits' robes; Cutts, Scenes and Characters of the Middle Ages, p. 97. We learn from the short poem on Arther, ed. Furnivall (E. E. T. S. 1864), l. 582, that a 'russet cote' was the outer dress of a nun. In an Act passed in 1363, to restrict the dress of the peasantry, it was ordered that all people not possessing 40 shillings' worth of goods and chattels 'ne usent nule manere de drap, si noun blanket et *russet* laune de xiid,' i. e. shall not wear any manner of cloth, except blanket and russet wool of twelvepence; Stat. Realm, i. 381; see Bardsley's Eng. Surnames, p. 394; Our English Home, p. 108. To be 'clad in russet' became an almost proverbial phrase for wearing homely garments; see Pass. xvii. 298, 342. Lastly, russet was especially used by shepherds, and this is what our author chiefly refers to in the present passage, since he tells us that he was arrayed like a shepherd; cf. note to Pass. i. 2.

2. *Al a somer seson*, all the summer; alluding to the Visions which he saw 'on a May morning,' Pass. i. 6; B. v. 9. In the two earlier texts, the poet sees two visions in one morning (B. i. 6; v. 9), and wakes at noon (B. vii. 140); after which he here describes himself as wandering about all the succeeding summer. In the C-text, a long interval occurs between those two visions, during which the poet talks with Reason 'in a hot harvest;' Pass. vi. 7.

4. 'If any one knew where Do-well lodged, and what sort of a personage he might be, I enquired of many a man.' For *what* = what sort of a, cf. note to Pass. iii. 17, p. 32. The notion of *Do-well* was suggested by the 'two lines' of which 'the pardon of Piers the Plowman consisted;' see Pass. x. 286, 289. The poet having once learnt that Do-well leads to life eternal, dwells upon the idea (see Pass. x. 318, 319, 321, 323, 331, 344, 350), and now determines to find out what Do-well is, and where he resides.

8. *Two freres*, two friars. The friars often went about in pairs. See Chaucer, Sompn. Tale, l. 32.

9. 'Masters of the Minorites;' i. e. masters, or men of superior learning, belonging to the order of the Minorites or Grey Friars. There is, too, a special force in the word *Maisteres*, as it signifies that these two Minorites were both 'masters of divinity,' a title much coveted by some of the order, who wore caps to signify that they had obtained it, as explained in Wyclif's Works, iii. 376. See note to Pass. xvi. 30.

13. The words *doth me to wytene*, i. e. cause me to know [b], must be supposed to be uttered by William to the Minorites.

20. *Contra*, i. e. I dispute that. The author speaks 'as a clerk,' uses a Latin word common in the schools.

21. The full text is—'Septies enim cadit iustus, et resurget: impii autem corruent in malum;' Prov. xxiv. 16. But, for *enim*, our author has *in die*; and the same reading is quoted in Hampole's Pricke of Conscience, l. 3432; ed. Morris, p. 94.

32. *A forbusene*, an example, similitude; i. e. parable; cf. Pass. xviii. 277. The following parable, of the man in the wagging boat, is well illustrated by the curious book called the Shepherds Kalender. In an edition printed in 1656, at signature H 6, there is a picture of a man in a ship, steering with a paddle; behind him is portrayed a demon, who tries to rock the boat; in front of him, above, is God the Father (or perhaps Christ), who encourages him to proceed. The text has—'Chap. XIII. Hereafter followeth of the man in the Ship, that sheweth the unstablenesse of the world.' The idea here referred to (suggested by 1 Pet. iii. 20, 21) is the very common one to which an allusion may be found in our Baptismal Service—'that he... may be received into the ark of Christ's Church; and... may so pass the waves of this troublesome world,' etc. In Ælfric's Homilies, ed. Thorpe, ii. 385, this similitude is attributed to St. Augustine. Accordingly, we find in his works the source of all these allusions, in the words—'Interea nauis portans discipulos, i. e. ecclesia, fluctuat et quatitur tempestatibus tentationum; et non quiescit uentus contrarius, i. e. aduersarius ei diabolus, et impedire nititur ne perueniat ad quietem,' etc.; S. Aug. Sermo lxxv. cap. iii, ed. Migne, v. 475. See other passages from the fathers cited in Trench on the Miracles, 6th ed., pp. 148, 149.

34. In a MS. Glossary, printed in Reliq. Antiq. i. 6, we find—'*vacillare*, to wagge, *sicut nauis in aqua*.'

35. 'Causes the man often to stumble, if he stands up' [c]; *or*, 'to fall, and again to stand up' [b]; *or*, 'to stumble and fall' [a]. Mr. Wright well shews that the reading of the B-text, though rather awkward, is not wrong; 'to falle and to stonde' means 'to fall, and again to rise,' and is justified by the text quoted in the note to l. 21—'cadit iustus, *et resurget*.' See note to l. 52 below.

42. *Fondinge*, temptation; not 'folly,' as in Whitaker.

46. 'That move about (or fluctuate), just as the winds and storms do.'

—— (b. 8. 52.) 'For He (God) gave thee, as a year's-gift, the means of taking good care of yourself; that is, (He gave you) instinct and free will, to every creature a portion.' Here *to yere3yue* means, by way of present, or as a free gift. For *yere3yue*, see note to B. iii. 99, p. 44.

52. Compare Chaucer, Pers. Tale (near beginning)—'But natheles, men shulde hope that, at euery tyme that man falleth, be it neuer so ofte, that he may aryse through penaunce, if he haue grace: but certain, it is gret doute.'

54. *Rather*, sooner; referring to *ende* in the previous line. 'Sooner than our death, we have no rest.'

57. In Warton's Hist. E. P. ed. 1840, ii. 68, it is pointed out that William here uses 'one of those primitive figures which are common to the poetry of every country;' and the following parallel is quoted from Homer, Il. i. 88:—

Οὔτις, ἐμεῦ ζώοντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει.

It occurs elsewhere in our poem. Cf. 'Al þat *lyueth* other *loketh*,' xxi. 29; 'And *lyues* and *lokynge*,' xxii. 159; 'And now art *lyuynge* and *lokynge*,' xxii. 175. The phrase clearly means—'if I may live and have the use of my faculties.'

58. *Ich bykenne the Crist*, I commit thee to Christ; and the same is the sense of *I beo-take you to crist* [a]; see Pass. iii. 51.

61. *Walkynge myn one*, walking alone, walking by myself. The reading of MS. F [c], is *al myn oone*. I will merely observe here, in passing, that all who are really conversant with Middle-English MSS. must be well aware that the word *alone* is constantly written *al one*, and that the insertion of a word like *myn* between *al* and *one* is sufficiently common, so that there can be no doubt about the derivation of the mod. Eng. *alone* from *al* (all) and *one*. See examples under *án* in Grein and Stratmann; and under *one* in Gloss. to Will. of Palerne, where we find *al himself one*, l. 3316; *himself one*, l. 657; *bi hereself one*, l. 3101; *him one*, ll. 17, 4112; etc.

68. *A muche man*, i. e. a big or tall man. In the legend of St. Christopher, who was of gigantic stature, we read that people were afraid of him because 'he was so *moche*;' Early Eng. Poems and Lives of Saints, ed. Furnivall, p. 63, l. 128. We may draw the conclusion that the poet was himself of large stature (cf. Pass. vi. 24); whence his nickname of 'Long Will,' B. xv. 148. We learn from l. 72 that the stranger whom the poet meets is named Thought; and he is, in fact, merely William's double, the personification of his own contemplative power, who had 'followed him about these seven years,' and was therefore like himself in all respects.

69. *By my kynde name*, by my right name, the name to which I was accustomed. He called him 'Wille;' see l. 71. The same name occurs elsewhere, as in A. xii. 94; B. v. 62, viii. 124, xv. 148; C. ii. 5, etc.

73. 'I have followed thee these seven years; sawest thou me no sooner?' Of course 'these seven years' is mere indefinite expression, signifying a long while; see notes to Pass. v. 82; vii. 214.

80. *Trewe of hus tail*, true in his reckoning; i. e. careful never to defraud. *Tail* (French *taille*) here means *a tally;* in [b] and [a] we have *tailende*, i. e. tallying, or reckoning kept by a tally. *Halt wel his handes*, restrains well his hands, i. e. 'keeps them from picking and stealing.'

84. 'And helps all men heartily, out of that which he has to spare' [c]; 'And helps all men, according to what is lacking to them' [b].

85. *Bygurdeles*, purses; so called because they used to hang at the girdle. The word occurs in the A.S. version of Matt. x. 9. Hence arose

the name of *cut-purse*, which, in our days, has given place to *pick-pocket*.

To-broke, broken them in twain, destroyed them.

86. 'Which the earl named Avarous (i.e. avaricious one) and his heirs had possession of.' The Vernon MS. omits the word *Erl;* but it might have been inserted in [a] on the authority of the other MSS., which rightly omit the words *eny of*. Read, in [a], the line thus—

Þat þe Erl Auerous · hedde, or his heires.

87. 'And has made for himself many friends, by means of the money of Mammon.' Our author seems to take Mammon to be a man's name; cf. Mat. vi. 24. His use of the word *of* here is an excellent illustration of the language of our Authorised Version in Luke xvi. 9; where also *of* = by means of (as in the Revised Version). The Greek has—*ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας*; the Latin Vulgate has—'de mammona iniquitatis.'

88. *Is ronne into religion* probably means—'has entered into the ministry,' or 'has entered the service of Christ.' The word *religion* was frequently used to signify a religious order, as in Wyclif's Works, iii. 437, l. 8; and the word *religious* was applied to any one who had entered a religious order. Cotgrave gives 'a religious house' as one of the meanings of *religion* in French. But it is difficult to imagine that our author should so deliberately recommend entry into a religious house, unless perhaps it were a house for *monks*, and not for *friars*. We must also bear in mind that Wyclif was at great pains to extend the meaning of the word *religion* beyond its old narrow limits. His tract on the Fifty Heresies of Friars begins with a protest upon this very point. He says—'First, freris seyn þat her religioun, founden of synful men, is more perfite þen *þat religion or ordir þe whiche Crist hymself made*. . . . Cristen men sey þat þe *religion and ordir* þat Crist made for his disciplis and *prestes*, is moste perfite, moste esy, and moste siker;' Works, iii. 367. Again, in Pass. xviii. l. 47, we find *religiouse* used quite generally, as equivalent to *men of holy churche* in l. 41 above. Whence it is clear that, whilst the words *religion* and *order* were considered as nearly synonymous, they were understood by the Wycliffites as at least including secular priests, and need not be so restricted in their sense as would at first sight appear.

Rendreþ, translates [c]; *hath rendred*, has translated [b, a]. In reading this line, the reader is sure to be reminded of Wyclif; yet the expression occurs in the A-text, written A.D. 1362; whilst the Wycliffite translation of the Bible does not appear to have been completed till about 1380. But the apparent inconsistency is easily removed by observing that our author has probably no distinct reference to Wyclif in particular, but rather to the *idea* of which Wyclif's work was the successful realisation. He is praising the conduct of those who were persuaded that a translation of the Bible was necessary; and we may readily suppose that, even as early as 1360, many were in the habit of translating portions of the Bible for the use of the unlearned in a more systematic way than it had been done before. The Wycliffite version itself was not the work of a short period only, nor of one man. Our extant Early English homilies

shew that, whilst the preachers invariably quoted the Latin version of the Bible, they commonly gave a translation of the passage at the same time. Neither were metrical English versions of parts of the Bible at all uncommon at an early period. The reader who wishes for further information should consult the admirable Preface to the Wycliffite Versions, by Sir F. Madden and Mr. Forshall.

One conclusion may be drawn, at any rate, with much confidence. If the word *religion* in this line is to be taken (which I doubt) in its strictest sense of 'religious order,' then there can be no reference here to Wyclif, the enemy of all monks and friars.

90. It will be observed that William mistranslates the Latin text (2 Cor. xi. 19), taking *suffertis* as if it were in the imperative mood. It is not, however, so much a mistranslation as due to a variation of reading, since the MSS. of the A-text actually have *sufferte*.

92. *Croce*, crosier [c]; badly spelt *crosse* or *cros* [b, a]. William goes on to describe the bishop's crosier as furnished with a hook at the upper end, and a spike at the lower. The 17th line of Chaucer's Freres Tale alludes to a bishop catching offenders 'with his crook.' So here the bishop is described as drawing men to good life by the hook of the crosier, whilst he strikes down hardened transgressors with the spike. *Croce* means a crook, and is a different word from *cross*; see *Croce* in Prompt. Parv., p. 103, and note 5, *which consult*. On the bishop's crosier, see Rock, Church of Our Fathers, ii. 181–198.

94. *Potent*, properly a crutch, but here used as a synonym for crosier. 'Potent, or crotche. *Podium*,' Prompt. Parv. Way's note says—"'*Potence*, a gibbit; also a crutch for a lame man;" Cotgrave. See Ducange, v. *Potentia*. Chaucer termed the "tipped staf," carried by the itinerant limitour, a "potent;" Sompn. Tale, 7358. Cf. R. of Rose, 368, 7417; Vision of P. Ploughman (ed. Wright), 5092.' A cross-potent, in heraldry, signifies a cross whose arms have ends shaped like a crutch.

95. This line is in explanation of the words *preuaricatores legis*, i. e. wilful evaders or misinterpreters of the law. It means—'Lords who live as it pleases them, and respect no law.'

96. 'Such men (i. e. the lords mentioned above) think that, because of their muck (i. e. wealth) and their movable property, no bishop ought to oppose their request (*or*, their command).' For the text, see Matt. x. 28.

110. 'Only Wit will teach thee' [c]; *or*, 'can teach thee' [b, a].

112. The curious word *þroly* occurs only in the Vernon MS. [a]. It means quickly, earnestly; see William of Palerne, 612, 3518; Joseph of Arimathie, 91; and Stratmann's Dictionary. I draw attention to it because I think it will be found that the A-text contains several provincial words which were afterwards eliminated in order to make the poem more widely understood. William's residence in London enabled him to realise that some of the words of his native county were not known there.

118. '1 durst propose no subject, to make him talk freely, but only so far as I then besought Thought to be a mediator between us, and to propose some matter to test his abilities.'

124. *Here is on*, here is one [c]; *Here is wille*, here is Will [b]; *Oure wille*, Our Will [a.] The phrase 'our Will' is still in use in Shropshire; it is a formula used by relatives of the person spoken of.

127. (b. 9. 1; a. 10. 1.) *Nat a daye hennes*, not a day's journey from this place.

128. 'In a castle that Nature made, out of things of four kinds.' Properly *kyne* (*kynnes*, b) is a genitive case singular in form, though oddly used with the numeral *four*; see *cyn* in Grein's A.S. Dictionary. Indeed, we find in some MSS. the curious form *foure skynnes*, a variation of *foures kynnes*. Compare—'Clerkes and other kynnes men,' i. e. clerks and men of another sort, B. x. 69. The awkwardness of the phrase led to the dropping of the genitive sign (*-s*), and people came to regard the words as to be construed in the order in which they stood. Hence we no longer say 'things of four kinds,' but 'four kinds of things.' It is remarkable that, in some instances, the B-text preserves the genitive suffix, where the C-text drops it. Thus we have—none kynnes riche, B. xi. 185; no kyne ryche, C. xiii. 102; any kynnes catel, B. xix. 73; eny kynne catel, C. xxii. 77; many kynnes maneres, B. xvii. 193; menye kynne manere, C. xx. 158. Cf. alkin, B. prol. 222; alle kynne, C. ix. 69. We find also—þre kynne kynges, B. xix. 91; any kynnes wise, B. v. 273.

There is a note upon the word *kynnes* or *cunnes* in Weymouth's edition of the Castle of Love, p. 40, where several examples will be found. In Laȝamon, for instance, we have—on aiȝes cunnes wisan, iii. 23; monies kunnes folc, i. 73; a summes kunnes wisen, i. 168; on ælches cunnes wise, i. 344; anes kunnes iweden, iii. 207. So also 'alkyns trees,' Allit. Morte Arthur, ed. Brock, 3244; 'what kyns schappe;' Rob. of Brunne's Chron. prol. l. 155. Other forms are—moni kunne, allirkin, this kin, what kin, etc. Several good examples will be found in the Cursor Mundi, as 'sumkins,' 115; 'tuinkyn,' 512; 'serekin,' 1016, etc.

The idea intended in this passage is the following. 'Sir Dowel' is the type of perfect humanity, afterwards exemplified in the person of Christ. This humanity or human nature dwells in a castle, that is, in the body or in the flesh, as is explained in B. ix. 48 (*not in* c), where the name of the castle is said to be *Caro*. Moreover, this body is formed of four things, i. e. of the four elements.

The notion of the four elements being earth, air, fire, and water, is alluded to by Ovid, Metamorphoseon, lib. i. 26–31; but William either took it from Peter Comestor's account of the Creation, or simply adopted it as being familiar to every physician of the day who had studied (as all did) the works of Galen. See the life of Galenus in the English Cyclopaedia. Dr. White, in a note to the Ormulum, ii. 406, quotes a passage from St. Augustine, where he says it is notorious that man's body is composed of the four elements—'notissima enim sunt quatuor primordia quibus corpus constat;' Serm. li. De Concord. Matth. et Luc. § 34. In the same passage St. Augustine reminds us that there are four parts of the world, meaning the four quarters of the compass. In English we find very frequent allusions to these elements; see the Anglo-Saxon Exameron,

p. 22 (ed. Norman); an Anglo-Saxon Manual of Astronomy, printed in Wright's Popular Treatises on Science, p. 17; Ormulum, ll. 17605–17608; Cursor Mundi, ed. Morris, pp. 28, 38, etc. The four 'humours' or 'complexions' of men were connected by Galen with the four elements. Those of a *sanguine* temperament have an excess of *blood*, due to *air*; those of a phlegmatic temperament, an excess of phlegm, or *water*; those of a melancholy temperament, an excess of the dull *earth*; and lastly, those of a choleric temperament, an excess of *fire*. Nares well refers us to Twelfth Night, ii. 3. 10; Julius Cæsar, v. 5. 73; Ant. and Cleop., v. 2. 292; Shak. Sonnets, 44 and 45, etc.

The remark of St. Augustine, that there are *four* elements as there are *four* quarters of the world, will explain an otherwise obscure passage in Solomon and Saturn, ed. Kemble, p. 178. 'Tell me, whence Adam's name was formed? I tell thee, of four stars. Tell me, what they are called? I tell thee, *Arthox, Dux, Arótholem, Minsymbrie*.' Cf. Reliquiae Antiquae, i. 288. The simple solution is that we have here corrupted forms of the Greek words for East, West, North, and South, viz. *anatole, dusis, arctos, mesembria;* as is fully proved in a note to Dr. White's edition of the Ormulum, vol. ii. p. 425. And this completely explains a passage in the Cursor Mundi, ed. Morris, p. 42, which is otherwise unintelligible. Throughout the account of Dowel, William is partly following the traditional explanation concerning man's body, as being guarded by Conscience, and served by the Five Wits. See the Homily entitled Soul's Ward, in Early English Homilies, ed. Morris, i. 244; Pricke of Conscience, pp. 157, 158.

130. It is very remarkable that William gives the names of the four elements as earth, air, *wind*, and water; putting *wind* in the place of *fire*. Whitaker coolly proposed to turn *eyre* into *fyre*, not observing that the MSS. all agree. Price (in Warton) says it is a mistake, due to the exigencies of alliteration, and calls attention to the mention of 'wit, water, wind, and fire' in Pass. x. 56. I do not think it is a mistake at all, but a deliberate statement; and that some plain distinction between *air* and *wind* was intended. William must have been thinking of some explanation similar to that given in the Cursor Mundi, ed. Morris, p. 38; where, after telling us that Adam was made of the four elements (l. 518), we find, at l. 539—

> 'þe ouer *fir* gis man his sight,
> þat ouer *air*, of hering might;
> þis vnder *wynd* him gis his aand,
> þe *erth*, þe tast, to fele and faand.'

Here is a clear distinction between the 'upper air' and the 'under (or lower) wind;' and we may, accordingly, consider that William means by 'wind' that which we call *air*, but by 'air' that which is expressed by the Latin *aër*, which he confuses with *aether*, and this again with *fire*. Indeed, we find him elsewhere describing the four elements as being *welkin, wind, water*, and *earth;* B. xvii. 160. It is surely best to suppose that the text is uncorrupt. It is, moreover, remarkable that, in Sanskrit

literature, *five* elements (or *Bhûtas*) are enumerated, viz. fire, water, earth, *air, and æther;* see Benfey's Sansk. Dict. p. 658, col. 2.

133. *Anima*, the soul; which is described as placed within the body by Nature, and as being a 'lemman' or favourite, whom Nature loves. Similarly, in the Pricke of Conscience, l. 5797, the soul is described as being God's daughter who is 'leve and dere' to Him.

To hure hath enuye, etc., i. e. the Prince of this world has envy (or feels spite) towards her. Cf. Pass. viii. 262.

134. 'A proud pricker (or horseman) of France, viz. the Prince of this World.' To *prick* is to spur, to ride; see Spenser, F. Q. i. 1. 1. Dr. Whitaker calls attention to this instance of 'ancient national prejudice; for this proud pricker of France is the devil.' See a similar insinuation in All's Well, iv. 5. 40. The expression *princeps huius mundi* is from St. John xvi. 11; Vulgate version. Mr. Wright remarks that 'until the fifteenth century there appears to have been a strong prejudice among the lower orders against horses and horsemen; their name was connected with oppressors and foreigners.' This he exemplifies by a quotation from his edition of Political Songs, p. 240.

137. *Dooth hure*, places her [c]; *hath do hir*, hath placed her [b, a]. *Thes marches*, these borders, these parts. *Is duke*, who is duke [b]; the relative being omitted, as is frequently the case. Cf. *Is* (= which is), B. x. 369; *Was* (= who was), B. x. 453.

143. *Inwit*, Conscience. Cf. the 'Ayenbite of Inwyt,' i.e. Remorse (lit. Again-biting) of Conscience; the name of a treatise by Dan Michel of Northgate, written A. D. 1340. Conscience is represented as the keeper of the castle of man's body.

146. Here William makes the five sons of Conscience to be See-well, Say-well, Hear-well, Work-well, and Goodfaith Go-well. This is a deviation from the original idea, which made the five guardians to be the Five Wits or Five Senses (cf. l. 170); as is (by the way) so admirably illustrated in Bunyan's allegory of the Holy War. See Ancren Riwle, ed. Morton, p. 48. So also in the Sermon called Sawles Warde, in Old Eng. Homilies, ed. Morris, Ser. i. p. 245, the servants of Wit are said to be the five wits. Cf. Prov. iv. 23; and see B. xiv. 54, and the note to Pass. ii. 15, p. 21.

150. *What lyues þyng*, what thing alive, i.e. what living thing [c]; *What kynnes thyng*, a thing of what kind, i. e. what kind of thing [b, a]. For the phrase *what kynnes*, see note to l. 128 above. The word *lyues*, properly the gen. case of *lyf* (life), is often used adverbially, in the sense of alive; and here, it is boldly used as an adjective, as in Pass. xxii. 159, q. v. It occurs in at least five MSS. of the C-text spelt *lyues*, *lyuus*, *leuys*; and I can well believe that it was the author's own substitution, notwithstanding that it detracts from the alliteration, as to which he is often extremely indifferent.

151. *Kind*, i.e. Nature, is here explained to mean the God of nature, or the First Person of the Trinity. Cf. l. 168.

155. Observe the use of (the Northern) *aren* here. It is the author's *own* word; for the whole stress of the alliteration falls upon the initial *a*.

—— (b. 9. 32.) Compare B. xiv. 60. See Ps. cxlviii. 5 (Vulgate).

—— (b. 9. 35.) 'God was singular (i.e. sole) by Himself; and yet He said *faciamus*;' i. e. He used the plural number. See the account of the Creation in Peter Comestor's Historia Scholastica; and see Gen. i. 26.

—— (b. 9. 38.) 'Just as if a lord had to write a letter, and could get no parchment—though he could write never so well, yet, if he had no pen—the letter, I believe, would never be written, for all the lord's ability.' In this curious illustration of the Trinity, the Father is signified by the ability to write, and the other two Persons by the pen and parchment. The word *lettres* (like Lat. *literae*) has a singular sense.

157. *Bote yf synne hit make*, unless sin cause it (to be otherwise). Cf. Pass. viii. 4, 8, 65; x. 233.

163. 'God will not know of (regard) them, but lets them be (lets them alone), as the Psalter says with regard to such sinful wretches.' See Ps. lxxx. 13 (Vulgate). For *by* (= with regard to), see note to Pass. i. 78.

168. *Kynde*, the God of nature; see note to l. 151.

170. 'Conscience and all the (five) senses are enclosed therein.' Here the word *therein* must be referred back to 'þat castel,' in l. 142. The fact is that the author, in revising the text for the last time, inadvertently omitted the line which contains the true antecedent to *therein*; that line being B. ix. 48 (A. x. 38).

—— (b. 9. 54.) *He* [b] is for *heo*, and means *she*; see *hir* in the next line, and *heo* in A. x. 46. But in B. ix. 56, the same form (*he*) is masculine.

173. (b. 9. 55). The B-text means—'But in the heart is her home, and her chief abode. But Conscience is in the head, and looks after (i. e. watches over) the heart; and, at his will, he assents to whatever is pleasing or displeasing to the Soul.' This notion, that *anima* or 'life' is in the heart, is derived from the text already cited in the note to l. 146, viz. Prov. iv. 23—'Keep thy heart with all diligence; for out of it are the issues of life.'

Here, again, we see the influence of Galen's doctrines. 'He divided the functions into three great classes. The *vital* functions are those whose continuance is essential to life; the *animal* are those which are perceived, and for the most part are *subject to the will*; whilst the *natural* are performed without consciousness or control. He then assumed certain abstract principles upon which these functions were supposed to depend. He conceived the first to have their seat in the *heart*, the second in the *brain*, and the third in the *liver*;' Eng. Cyclopaedia, s. v. Galenus.

—— (a. 10. 55.) 'There is he (i. e. Conscience) most active, unless blood cause it (to be otherwise); for when blood (i. e. animal passion) is more active (*or* fiercer) than the brain, then Conscience is fettered, and becomes also wanton and wild, and devoid of reason.' This alludes to the idea in the last note, of the difference between the Brain, the Blood, and the Heart, considered as residences of the Soul.

174. 'And great woe will be to him, who misspends (*or* misrules, *b*) his Conscience.' William proceeds to cite the examples of Lot, as in

Pass. ii. 25; of Noah (see Gen. ix. 21); and of Herod, whom Chaucer couples with Lot in a similar manner in his Pardoner's Tale.

—— (b. 9. 63.) The introduction of the text 'Qui manet in caritate' (1 John iv. 16) appears the more natural when we remember that it was commonly repeated in the Graces before and after meat. See Babees Book, ed. Furnivall, p. 382; and cf. Pass. xvi. 266.

—— (b. 9. 64, 65.) 'Alas! that drink shall destroy them that God redeemed at a dear price; and that it causes God to forsake them that He created in His likeness!' See Matt. xxv. 12; Ps. lxxx. 13 (Vulgate).

181. (*not in* b, a.) *To fynde with hym-selue*, to provide for himself therewith.

—— (a. 10. 62.) 'Sir Prince of this world' is the devil, as already explained; see note to l. 134. The same is therefore the meaning of 'þe Pouke;' cf. B. xiv. 190; C. xix. 50. See note to Pass. xvi. 164.

—— (a. 10. 73–75.) 'And keep himself clear from all imputation, when he grows beyond childhood, and save himself from sin, as is his duty; for, whether he work well or ill, the blame is his own.' *Wit* = *wyte*, blame. It is spelt *wyte* in MS. U.

—— (b. 9. 70.) 'All these lack responsibility, and teaching is necessary (for them).' Cf. B. v. 38.

—— (b. 9. 72.) The 'four doctors' are St. Gregory, St. Jerome, St. Augustine, and St. Ambrose. See Pass. xxii. 269, note.

—— (b. 9. 80.) 'Nor lack bread nor pottage, if prelates did as they ought.' *And* = *an*, if. So also in l. 82 [b].

—— (b. 9. 84.) 'Since Jews, whom we esteem as comrades of Judas.' Cf. B. prol. 35; and see note to l. 220, p. 143.

—— (b. 9. 86.) 'Why will not we Christians be as charitable with Christ's property as Jews, who are our teachers, are (with theirs)? Shame upon us all! The commons, for their uncharitableness, I fear, shall pay the penalty.'

—— (b. 9. 91.) *Broke*, torn; as in B. v. 108; see note at p. 75. The Latin quotations may be compared with those in B. xv. 336. I cannot find the exact words here quoted, but the reference may be to the following passage in the Compendium by Peter Cantor, cap. xlvii. in vol. 205 of Migne's Patrologiae Cursus Completus, at col. 135: 'Sic dantibus objici potest, quod similes sunt Judae . . . quanto magis furtum et sacrilegium committit, qui patrimonium crucifixi, pauperibus erogandum, non dico ad horam, dat carni et sanguini, sed officium dispensandi res pauperum, dum vixerit, nepoti committit.' And again, at col. 150: 'Malum est indignis de patrimonio Christi dare, periculosum est, de illis dispensatores rerum pauperum constituere.' For '*minus* distribuit,' Mr. Wright wrongly reads '*mimis* distribuit.'

—— (a. 10. 78.) *Route*, to slumber, lit. to snore; *reste*, to take rest, remain; *rooten*, to take root.

—— (b. 9. 92.) *Drat* = *dredeth*, which actually occurs in l. 94 [b].

—— (b. 9. 93.) 'Nor loves the sayings of Solomon, who taught wisdom.'

We find the saying four times. Ps. cx. 10 (Vulg.); Ecclus. i. 16; Prov. i. 7; Prov. ix. 10. The text quoted at l. 97 [b] is James ii. 10.

—— (a. 10. 82.) 'For fear, men do better,' etc.

—— (a. 10. 92.) Observe the distinction between 'God's word' and 'holy writ;' by the latter is meant the works of the fathers of the church. I do not know whence the quotation is taken. The reference to the Bible may be to Heb. x. 26, 27.

—— (a. 10. 95; *not in* c, b.) *Catoun*, Dionysius Cato. The passage is—

'Cum recte uiuas, ne cures uerba malorum,
Arbitrium non est nostri, quid quisque loquatur.'
Distich. liber iii. dist. 3.

—— (a. 10. 98.) *Coueyte herre*, covet to climb still higher. Cf. *furre* = further, in l. 96 [a].

—— (a. 10. 101.) *Selden moseth*, seldom becomes moss-covered. See Ray's Proverbs, under 'A rolling Stone gathers no moss.'

—— (b. 9. 105.) *Lent = leneth*, i. e. lends, gives, grants. *Loude other stille*, whether loudly or silently; a proverbial phrase, formerly very common, signifying 'under all circumstances,' or 'at all times,' 'always.' See *Loud-and-still* in Halliwell.

—— (b. 9. 106.) I. e. 'our Lord grants grace, to enter into them, (helping them) to obtain their livelihood.' See Ps. xxxiii. 11 (Vulgate).

189. 'And it would be still best of all to be busy about (this endeavour), and to effect this one result, viz. that all lands should love (one another), and should believe in one law.' To *bringe to hepe* means to put into one heap, to collect into one result. We find *to hepe* used in the sense of *together*, or *in one*, by Chaucer, in his translation of Boethius, ed. Morris, p. 140; Troil. and Cress., iii. 1764 (ed. Tyrwhitt); Treatise on the Astrolabe, ed. Skeat, part 1, sect. 14. See also l. 191 below.

193. The expression 'thre clothes,' i. e. three pieces of cloth, is merely indefinite. The fullest account is that in St. John xix. 23, 24, which says there were four soldiers, who cast lots for His coat, but divided the rest of His garments amongst them by rending them.

195. 'After that, He lost his life, in order that law should increase to love,' i. e. that the dispensation of the Law should give way to the greater dispensation of the Gospel of love.

201. See Ps. xxxiii. 11 (Vulgate).

—— (a. 10. 115.) 'For thou mayst see how sovereigns arise (i. e. how men come to power) by means of patience.' See Luke xiv. 11.

—— (a. 10. 117.) 'Thus Do-best arises out of the dread of God (which is Do-wel), and out of its effect on the conduct (which is Do-bet); and hence it is like flower and fruit, being fostered by them both.' William then proceeds to say that the red and sweet rose, much prized by spice-sellers (and representing Do-best), springs out of a ragged root (Do-well) and rough briars (Do-bet). Cf. Myrour of our Lady, ed. Blunt, p. 283.

—— (b. 9. 117.) 'The heaven (of wedlock) is upon earth; God Himself was the witness.' The reference in the words 'God Himself was the witness' is to the marriage at Cana; John ii. 2.

206. The reference is to Matt. vii. 18. Cf. Pass. iii. 29; xi. 244; xix. 61–70.

209. To obtain the full sense, the word *of* must be understood as repeated before *moillere*, which William uses in the sense of 'lawful wife;' see Pass. xix. 222, 236. Thus the line means—'Out of wedlock, not by a lawful wife.' For the quotation, see Ps. vii. 15 (Vulgate).

212. Mr. Wright's note is—'According to a very curious legend, which was popular in the middle ages, Cain was born during the period of penitence and fasting to which our first parents were condemned for their breach of obedience.' Peter Comestor says—'Adam cognouit vxorem suam, sed non in paradiso, sed iam reus et eiectus.'

220. The notion that Cain's children were exceedingly wicked is frequently alluded to in the middle ages; insomuch that 'to be of Cain's kin' or 'to be of Judas' kin' was a proverbial expression equivalent to the Scriptural expression 'sons of Belial.' The usual spelling of *Cain* was *Caym* or *Caim*, which enable Wyclif to say that the friars were denoted by the word *Caim*, since the four orders of them were the Carmelites, Augustines, Jacobins, and Minorites, the initials of which compose that word. See my note to P. Plowm. Crede, l. 486.

*** *For note to* b. 9. 123 (a. 10. 152), *see note to l.* 249 below.

222. Compare with this the descriptions of the ark in Allit. Poems, ed. Morris, B. 309-344; Genesis and Exodus, ed. Morris, 561–574; Cursor Mundi, ed. Morris, 1664–1722; Chester Plays, ed. Wright, p. 243.

232. The word *scingles* occurs in the Land of Cokaygne, l. 57, and King Alisaunder, ed. Weber, l. 2210. '*Scingles*, wooden tiles, for which those of clay were afterwards substituted. Those ships in which the edges of the planks cover each other like tiles, and which we now... call *clinkerbuilt* vessels, were formerly called *shingled ships*, as in P. Plowman;' Ellis, Specimens of Early Poets, i. 87. '*Shyngles*, hyllyng of an house;' Palsgrave. '*Shyngle*, whyche be tyles of woode suche as churches and steples be covered wyth, *scandulæ*;' Huloet. See Levins, Manip. Vocab.; Prompt. Parv., p. 446.

233. 'Here the son paid the penalty for the sins of his ancestor.'

235. The word 'godspel' is a mistake; see Ezek. xviii. 20.

—— (b. 9. 146.) Compare—'Sith all children be *tached* with euill manners;' Batman on Bartholome, lib. vi. c. 6. See *Tache* in Halliwell.

240. The attainder of felony caused 'corruption of blood;' i.e. the felon's goods were escheated to the feudal lord instead of going to his heirs. See *Felony*, and *Corruption of Blood*, in Blount's Law Dictionary.

244. See Matt. vii. 16, 17.

249. William may have derived this command of God to Seth from Peter Comestor, who follows Methodius; Hist. Schol. Genesis, cap. xxxi. A similar account, also attributed to Methodius, and perhaps merely borrowed from Comestor, appears in The Story of Genesis and Exodus, ed. Morris, ll. 517–554.

In most MSS. of the B-text, (ix. 123), and some of those of the A-text, (x. 154), the name *Seth* is miswritten *Sem* or *Seem*, i. e. Shem; which was a more familiar name.

254. 'For good men should wed good women, though they should have no goods;' i. e. though they be poor. In MS. L., the first *good* is glossed by *boni*, the second by *bonas*.

—— (b. 9. 160.) See Wyclif's Works, iii. 191. Compare the chapter in Barclay's Ship of Fools (ed. Jamieson, i. 247) entitled—'Of yonge folys that take olde wymen to theyr wyues for theyr ryches.' See note to l. 272 below.

—— (b. 9. 163.) 'Who shall never bear a child, except it be (by carrying it) in her arms.' A pun on the two senses of *to bear*.

263. *A bounde on*, a bound one, i. e. one who is a bond-woman. In l. 267, we have the spelling *that bonde*. For the word *begeneldes*, see Pass. x. 154, and the note on p. 124 above.

269. The wish here alluded to, that an ugly bride might be turned into wax, is easily explained. Wax was much used for churches, to which it was frequently offered, and was very costly. It was also usual to offer as much wax as was *equivalent to the weight of the person* in whose behalf it was given; hence it was easy to find a use even for a large quantity of it.

271. 'They live their life in an unloving manner, till death parts them.' It is interesting to remember that the phrase 'til deth us departe' (altered in 1661 to 'till death us *do* part') was formerly used in the Marriage-Service, even at an early period.

272. Mr. Wright (note to l. 5507 of his edition) quotes a passage from the Continuator of William de Nangis (in Dacherii Spicileg. iii. 110, ed. 1723) which gives a very different account of the results of the hasty marriages which followed upon the great pestilence; but the remarks refer to the continent. He says that many twins, and sometimes three at a birth, were born, and that few women were barren. He complains, however, of a great increase in iniquity and ignorance. See Wyclif's discourse Of Weddid Men and Wifis in his Works, ed. Arnold, vol. iii. pp. 188–201; especially p. 191. The great pestilence was that of 1369; see note to Pass. vi. 115, p. 63.

275. 'They have no children except strife, and exchanges (of reproaches) between them.' That is, the sole result of their marriage is continual quarreling.

276. *Don hem*, do themselves; i. e. betake themselves, go.

In the present passage we have the earliest known allusion to the singular custom known as that of 'the Dunmow flitch of Bacon.' The custom was—'that if any pair could, after a twelvemonth of matrimony, come forward, and make oath at Dunmow [co. Essex] that, during the whole time, they had never had a quarrel, never regretted their marriage, and, if again open to an engagement, would make exactly that they had made, they should be rewarded with a flitch of Bacon;' Chambers, Book of Days, i. 749; which see for a good article on the subject.

See also Eastern England, by Walter White, vol. ii. p. 225; Halliwell's Dictionary, s. v. *Dunmow*.

278. 'Unless they are both forsworn (i. e. forswear themselves), they lose the bacon.'

281. Here *maydenes* is used of both sexes; *maydenes and maydenes* = bachelors and spinsters. We find something like this in Chaucer, Cant. Tales, 3227–3230; see Tyrwhitt's note to C. T. 3227.

284. The allusion is obviously to the advice of St. Paul—'Quod si non se continent, nubant. Melius est enim nubere, quam uri;' ad Corinth. i. 7. 9. At l. 296, William quotes 1 Cor. vii. 2. The expression 'euerech manere seculer man' was, no doubt, intended to include the secular clergy; and the passage is important, as shewing that many were of opinion that the secular clergy, at least, should be allowed lawfully to marry. In his Notes to Myrc, Mr. Peacock says, at p. 66, that in 1450, 'the Church of England had long refused its sanction to the marriage of persons in holy orders. Though it was contrary to the theory of the Western Church from very early days, there is the most positive evidence that, before the Norman conquest, English priests were frequently married. In the North of England, celibacy was the exception rather than the rule. A clerical family, whose pedigree has been compiled by Mr. Raine (Priory of Hexham, Surtees Soc., vol. i. p. li.) held the office of Priest of Hexham from father to son for several generations.' See Ælfric's Homilies, ed. Thorpe, ii. 95. Wyclif's Works, ed. Arnold, iii. 190; Massingberd's History of the Reformation, pp. 81, 242. Compare Chaucer's statement in Cant. Tales, l. 3941—'The persone of the toun hire father was.'

286. *A lykynge thyng*, a pleasant (or enticing) thing [c]; *in likyng*, in sensual pleasure [b]. *Lymyerde*, lime-rod or lime-twig; in allusion to the twig covered with birdlime by which birds are sometimes caught. Cf. the Ploughman's Crede, l. 564.

287. *3eþ*, active, vigorous [c]; omitted here in [b], though it occurs in B. xi. 17. See *3eaþ* in Stratmann, and *Yep* in Halliwell.

289. (b. 9. 182; *not in* a.) John of Bridlington, whose Latin verses are printed in Polit. Poems, ed. Wright, vol. i., has the two lines following:—

> 'Dedita gens scortis morietur fulmine sortis,
> Scribitur in portis, meretrix est ianua mortis;' p. 159.

These are Leonine verses, and probably at one time well known, as these citations seem to shew. Cf. Prov. vii. 27.

291. Compare Old Eng. Homilies, ed. Morris, Ser. 1, p. 133; Ælfric's Homilies, ed. Thorpe, ii. 94; Ayenbite of Inwyt, ed. Morris, p. 224. *Out of tyme*, at an unseasonable time. In l. 186 [b] = 196 [a], we have the curious equivalent phrase *in vntyme*, i. e. at an unseasonable time, as in Rob. of Brunne, Handlyng Synne, l. 2965. And see Ratis Raving, book iii. l. 187; also p. 18, l. 590.

304. 'And so, my friend, Do-well is to do what the law ordains' [c, b]; and [c] adds—'to love and to humble thyself, and to grieve no one.'

—— (b. 9. 204.) 'And so Do-best comes from both (the others), and

subdues the obstinate (nature of man), that is to say, the wicked self-will that spoils many a (good) work.'

NOTES TO C. PASSUS XII. (B. Pass. X—XI. 42; A. Pass. XI.)

2. (b. 10. 2; a. 11. 2.) 'Who looked very lean, and appeared austere' [c]; 'Who was lean in face, and in body too' [b]; 'Who was lean of body, and of humble look' [a]. *Lere* commonly means complexion, face, look; see *hleor* in Stratmann. As regards *liche*, see *lic* and *liche* in Stratmann, who attempts a distinction between these forms. In this view, *lic* or *lich* = A.S. *lic*, a corpse, a body, whilst *liche* = A.S. *líca*, likeness, form. If this be correct, we have here the former of these words. The term *lic* or *lich* is often understood of a dead body, or corpse, as in *lich-gate*, and in Chaucer's *liche-wake*, Kn. Ta. 2100; but instances are not wanting in which it is applied to the living form. Thus in Kyng Alisaunder, ed. Weber, l. 3482, we have—'The armure he dude on his *liche*,' i. e. on his body. Corresponding to the A.S. *líca*, we have 'inn an manness *like*,' in the form of a man, Ormulum, 5813; 'ine the *liche* of man;' Shoreham's Poems, ed. Wright, p. 20, l. 3.

—— (b. 10. 7.) *And banned him*, and severely rebuked him [b]; *for his beere*, for his noisiness, or loudness of speech [a].

7. 'Nolite dare sanctum canibus, neque mittatis *margaritas* uestras ante porcos,' Matt. vii. 6; where the Greek text has μαργαρίτας. The expression 'margery-pearl' is therefore a reduplicated one; it occurs again in Palsgrave, who has—'Margery-perle, *nacle*.' See also Wyclif's description of *margarites*; Works, i. 286.

8. Repeated below (see l. 82); where 'haws' are explained to mean pleasure and love of the world.

9. 'Draff would be more acceptable to them.' In Skelton's Elinor Rummyng, ll. 170, 171, we have:—

> 'Get me a staffe,
> The swyne eate my *draffe*.'

Mr. Dyce seems uncertain whether it means a coarse liquor, i. e. hogwash, or brewers' grains. It is a general term for refuse, and also bears the meaning of husks and chaff, the refuse of thrashed corn; which may be intended here. See Mr. Way's note on 'Draffe' in the Prompt. Parv.; where he cites Chaucer's 'Why shuld I sowen *draf* out of my fist' (Persones Prol.), and the expression '*draf*-sak' in the Reve's Tale. 'Still swine eat all the draff' is a common proverb, and is cited by Shakespeare; Merry Wives, iv. 2. 105.

10. 'Than all the precious stones, that any prince is master of' [c]; *or*, 'that grow in Paradise' [b]; *or*, 'pearls, that grow in Paradise' [a]. The allusion to *Paradise* is readily understood by referring to Gen. ii. 12. Note also the old belief, that stones could *grow*.

14. *Nat worth a carse*, not worth a cress [c, b]; not worth a rush [a]. Chaucer has—'ne raught he not a *kers*;' C. T. 3754. And in Allit. Poems, ed. Morris, A. 343, we have—'For anger gayne3 the not a *cresse*,' i. e. avails thee not a cress. A 'cress' means a plant of cress (not necessarily water-cress, as some say), i. e. a thing of small value. Hence, by an odd corruption, the modern expression—'not worth a *curse*.' Chaucer has several equivalent expressions, as, e. g. 'Ne sette I nought the mountance of a *tare*;' Kn. Tale, 712.

15. 'Unless it be carded by means of Covetousness, just as clothiers comb wool.' The sense is, that Wisdom and Intelligence are not now esteemed when rightly employed; to be appreciated, they must suffer themselves to be 'dressed' over by the workings of Avarice, so that they may be employed to deceive, cajole, and beguile; see l. 80 below. The simile is an excellent one when its force is perceived. We may put it more shortly thus. Ability, to be appreciated in these days, must allow itself to be 'dressed' by Avarice, as wool is when it is carded. In Horman's Vulgaria, leaf 149, back, is the expression—'I can bothe carde wolle and kembe it, Noui lanam et carminare et pectere.' And see note to B. xv. 446.

17. 'And hinder truth, and beguile it, by means of a love-day' [c]; 'And preside over a love-day, to hinder truth thereby' [b]; 'And presides over a love-day, to hinder truth thereby' [a]. For *love-day*, see note to Pass. iv. 196, p. 47.

19, 20. 'They who understand trifles and slanders are called in (to help) by the law; but the law bids them to be off, who are truly wise.' I do not know the source of this quotation.

22. *Fallas*, trickery, deceit. It occurs in the Tale of Beryn.

> 'But now shull ye here the most sotill *fallace*,
> That ever man wrought till other, and highest trechery.'

Again, in the Testament of Love, book ii. (near the end), we find—'Mylke of *fallas* is venym of disceite.' '*Fallace* is as who seye gyle;' Rob. of Brunne, Handl. Synne, l. 2782. *Fallaces* is used as a plural adjective in Pass. xvii. 231.

24, 25. See Job, xxi. 13. Also Ps. xlviii. 20 (Vulgate).

26, 27. These two lines are a loose translation of the text above, quoted at length in [b]. The A. V. has—'Behold, these are the ungodly, who prosper in the world; they increase in riches;' Ps. lxxiii. 12 (lxxii. in the Vulgate).

28. 'And ribalds, for the sake of their ribaldry, are helped (with gifts) before the needy poor' [c]; 'Ribalds, for their ribaldry, may receive of their goods' [b]; i. e. may receive presents out of the wealth of the wicked. See note to Pass. v. 113, p. 57.

32. *Tobye*, i. e. Tobit [b, a]; see l. 70 below, and cf. Pass. xviii. 37.

34. *Alowed*, praised [c]; *loued*, loved [b]; *loued or leten bi*, loved or esteemed [a]. *He* = such a one.

—— (b. 10. 42.) 'Liken men (to various objects of ridicule), and lie

against them that give them no gifts.' To *liken* is to compare; in this case, for the purpose of exciting ridicule. See B. x. 277.

—— (b. 10. 44.) 'Munde the miller' has been mentioned before; see note to Pass. iii. 113, p. 36. I regret to say that I know no more than Munde did what is the precise reference in the words *multa fecit Deus*; unless it be to Ps. xxxix. 6—'Multa fecisti tu, Domine Deus,' etc.

—— (a. 11. 32.) *Makyng of Crist*, the composing of verses concerning Christ.

—— (b. 10. 47.) *Yeresyiue*, year's-gift; see notes to B. iii. 99, B. viii. 52.

35. 'When the minstrels are silent.' The minstrels played to the guests during the feasts in the great halls; and, whenever they paused for a while, the time was often filled up, as we are told here, by jesting disputes on very sacred subjects. See more on this subject below, B. x. 92–134, C. xvi. 194–210.

38. *Ballede resones*, bald reasons. The expression occurs again in Richard Redeles, iv. 70, which is more explicit, viz.:—

'So blynde and so *ballid* · and bare was the reson.'

Chaucer has the same spelling—'His heed was *balled*;' Prol. 198. Our author has it also, with reference to the head; see Pass. xxiii. 184. There is no difficulty in the expression, and Hotspur's celebrated speech has something very like it; 1 Hen. IV., i. 3. 65—

'This *bald* unjointed chat of his, my lord,
I answer'd indirectly, as I said.'

'They take Bernard to witness;' i. e. they quote from St. Bernard such passages as they think will suit their arguments. It is easy to wrest the sense of passages in argument, so that we need not be surprised at finding (as Price, in Warton, remarks) that 'the abbot of Clairvaux was a zealous opponent of the scholastic subtleties satirized in the text.'

40. *Atte deyes*, at the dais or high table; see note to Pass. x. 21, p. 119.

41. 'And gnaw God with their throat (defame Him with their words), when their bellies are full.' A forcibly indignant rebuke. Cf. B. x. 66.

42. Compare Rob. of Brunne's Handlyng Synne, ll. 6896–6900.

43. The alliteration is made by the treble recurrence of *f*. Hence the spellings *afyngred* and *afurst*, as in [c], are the best. These are, however, corruptions of *of-hyngred* and *of-thurst*, i. e. exceedingly plagued by hunger and thirst. The word *afyngred* has occurred before; see B. vi. 269, and the note (p. 116); cf. also l. 50 below. And the whole phrase occurs again; see Pass. xvii. 15.

With *afurst*, compare *of-thurste*, King Horn, 1120; *hof-thurst*, Vox and Wolf, 273; *of-thurst*, Ancren Riwle, p. 240; *afurst*, Joseph of Arimathie, ed. Skeat, l. 553.

44. 'There is no one so generous as to have him indoors, but he bids him go where God is,' i. e. to heaven [c]; 'There is no one to take him near himself, to remedy his annoyance (*or* suffering); but only to cry ho! upon him, as at a dog, and bid him go thence' [b]; 'There is no man nigh him, to remedy his suffering; but only to chase him away like a dog,' etc.; [a]. The words *hoen*, *honesschen* may be either in the

infinitive mood, or in the pres. pl. indicative, with the word *they* understood; it matters little which. *Hoen* is to cry ho! to hoot at; see *Howen, How, Hoo, Ho*, in Halliwell's Dict. Cf. note to Pass. iii. 228, p. 39.

Honesschen is spelt *honysche* in MS. U, and *hunsen* in MS. T (both A-text); we find also the pp. *honsched*, in the phrase '*honsched* as an hounde,' A. ii. 194 (MS. H). The lit. sense is 'to disgrace,' hence to treat with contumely; from *honiss-*, stem of the pres. part. of O. F. *honir*, to disgrace, put to shame; cf. '*honi* soit qui mal y pense.' Hence may be explained two passages in the Allit. Romance of Alexander, ll. 3004 and 3792, which have never been explained till now. In the first passage we are told that Alexander tried to cross a frozen river, when the ice gave way, the result being that

'His hors it *hunyschist* [*sic*; an error for *hunyschit*] for euire · & he *with* hard schapid;'

i. e. it put to shame (did away with) his horse for ever, and he himself hardly escaped.

In the other passage we are told that it was so hot in the month of August, when Alexander went against the Indian king Porus, that it made an end of some of his soldiers, oppressed as they were with their armour.

'Sum in þaire harnais for hete · was [*sic*] *honest* for euire;'

i. e. some of them, in their armour, owing to the heat, where shamed (or disabled) for ever.

51. By *memento* is meant Ps. cxxxi., beginning with 'Memento, Domine, David, et omnis mansuetudinis eius;' the sixth verse being—'Ecce audiuimus eam in Ephratah,' etc. The word *eam* refers to the ark of the covenant; but our author, by inserting the gloss 'i. [=id est] caritatem' intends us to understand it as referring to Christian love. He seems to take the whole verse as signifying—'we can most easily find Christian charity amongst the poor, and in country-places.'

52. 'Clerks and knights' [c]; 'Clerks and men of another kind,' i. e. clerks and others [b]; 'Clerks and intelligent men' [a]. The word *kete* seems to signify keen of wits, acute, in this passage; see the note upon it in my glossary to William of Palerne.

56. Note this allusion to the preaching of the friars at St. Paul's; see it again, Pass. xvi. 70. The preaching-place was in the open air, at St. Paul's Cross. Latimer preached there in fine weather, and in the 'Shrouds,' a place of shelter, in less favourable weather.

63. 'And yet, as for these wretches who are devoted to this world, not one of them takes warning by the other.'

64. An instance of the minute care with which the text was revised. The C-text has *eny deth*, a general expression; but [b] has *the deth*, i. e. the great pestilence emphatically called 'the Death;' see note to Pass. ix. 348, p. 118. The expression was made more general because that event was, at the time of the second revision, less recent. Similarly, in ll. 55, 60, we have the plural *pestilences*, where the B-text has the singular.

65. 'Nor share their goods with the poor' [c]; 'Nor are bountiful to the poor' [b].

67. It is worth observing that this quotation from Isaiah (lviii. 7) was a familiar one, because it was repeated in the Latin grace on fish-days during Lent; see Babees Boke, ed. Furnivall, p. 383.

68. The reading *hath* [c] is not so good as *welt* [b]. *Welt* is equivalent to *weldeth*, which actually occurs just below, l. 72, and in B. x. 88; the sense is wields, commands, makes use of; see l. 12 above, and B. x. 24, 29. These contracted forms of the 3rd pers. sing. pres. indicative are very common; just above we have *to-grynt* for *to-gryndeth*, l. 62; and just below, *lust* for *lusteth*, l. 76.

69. 'And (the more he) is landlord of tenements, the less property he gives away.' The word *leedes*, often used by Robert of Brunne in the sense of *tenements*, or *rents*, is really the same word as *leedes* in the commoner sense of *men;* which, curiously enough, occurs almost immediately below, in l. 73. It probably meant at first serfs sold with the land, and secondly holdings in general.

74. 'If thou have but little, dear son, take care, by thy manner of life, to get love thereby, though thou fare the worse for it.' The sense of B. x. 88 is much the same—'And who-so commands but little, let him rule himself accordingly.' From Tobit iv. 9.

79. 'For no intelligence is esteemed now, unless it tend to gain.' Compare Chaucer, Prol. 275, and see note to l. 15 above, p. 147.

80. 'And (unless it be) capped with learning, in order to plot wrong-doing.' The word 'capped' refers to the caps worn by masters of divinity, as a mark of their degree; see note to Pass. xi. 9, p. 132.

—— (b. 10. 91.) 'And how he might, in a hospitable manner, provide for the greatest number of people.' *Manliche*, hospitable, has occurred before; B. v. 260. *Fynde*, to provide for, has occurred several times; see, e. g., B. vii. 128. *Meyne* is spelt *meynee* in MS. W, and is the usual word for 'household.'

—— (b. 10. 92.) An allusion to the 'feast-finding minstrels,' as Shakespeare calls them; Lucrece, 817. The friars were equally celebrated for haunting the feasts of the rich; see Pass. xvi. 30, 47.

—— (b. 10. 94.) 'Dull is the hall, every day of the week, where neither the lord nor lady likes to sit.' See note on *elyng*, Pass. i. 204, p. 18.

I here transcribe Mr. Wright's excellent note upon the present passage. 'This is a curious illustration of contemporary manners. The *hall* was the apartment in which originally the lord of the household and the male portion of the family passed their time when at home, and where they lived in a manner in public. The chambers were only used for sleeping, and as places of retirement for the ladies, and had, at first, no fire-places (*chymenees*), which were added, in course of time, for their comfort.

'The *parlour* was an apartment introduced also at a comparatively late period, and was, as its name indicates, a place for private conferences or conversation. As society advanced in refinement, people sought to live less and less in public, and the heads of the household gradually deserted

the hall, except on special occasions, and lived more in the parlour and in the "chambre with a chymenee." With the absence of the lord from the hall, its festive character and indiscriminate hospitality began to diminish; and the popular agitators declaimed against this as an unmistakeable sign of the debasement of the times.'

Observe that the word *chymneye* (l. 98) means properly a fireplace at this period, in accordance with its derivation from the Lat. *caminus*. Cf. '*chimney's* length' in L'Allegro, l. 111; 'the *chimney* is south the chamber;' Cymbeline, ii. 4. 80. Harrison, in his Description of England, p. 212, says—'Now have we manie *chimnies*, and yet our tenderlings complaine of rheumes, catarrhs, and poses [*colds in the head*]; then had we none but *reredosses*, and our heads did never ake.' See Halliwell's Dict., who gives this quotation s. v. *reredosse*, which he explains as an open fire-hearth.

—— (b. 10. 100.) 'And all in order to refrain from expending that which another will spend afterwards.' Many misers leave their money to spendthrift heirs.

—— (b. 10. 105.) 'Why was our Saviour pleased to suffer such a serpent to enter His (place of) bliss,' i. e. the garden of Eden? Observe the use of *worm* for a large serpent; cf. Ant. and Cleopatra, v. 2, and see Pass. xiv. 137 (C-text).

—— (b. 10. 110, 112.) See Ezek. xviii. 20; Gal. vi. 5.

—— (b. 10. 115.) This is a very curious allusion; the author is referring, by anticipation, to a later passage of his poem. The speaker in this passage is Dame Study; she is addressing the poet himself, and says—'One named Imaginative shall, hereafter, give an answer to your question.' The *question* is about Do-well, etc., and is proposed in C. xi. 121 (being expressly called a *purpos* in the preceding line). The *answer* is actually given, as Dame Study promised, by one Imaginative, in C. xv. 1–22. See B. viii. 120, 121; xi. 399–402; xii. 1, 26, 30.

—— (b. 10. 116.) Perhaps our author refers to the following passage in St. Augustine: 'Unde aliquid sapere quam res se habet, humana tentatio est. Nimis autem amando sententiam suam, uel inuidendo melioribus, usque ad praecidendae communionis et condendi schismatis vel haeresis sacrilegium peruenire, diabolica praesumptio est. In nullo autem aliter sapere quam res se habet, angelica perfectio est;' De Baptismo, contra Donatistas, lib. 2, cap. 5. See also St. Jerome's commentary on the text cited, viz. Rom. xii. 3.

—— (b. 10. 120.) Here *penance* is considered as a gift of God's grace. The line means—'But pray to Him for (the graces of) pardon and penance, during your life.'

—— (b. 10. 128.) *Worth*, shall be; as opposed to *was*.

—— (a. 11. 86.) Compare Rich. Redeles, iii. 45:—

'Thanne cometh ther a *congioun* · with a grey cote.'

Spelt *cangun* in Hali Meidenhad, ed. Cockayne, p. 33. In Mr. Cockayne's Glossary is the following explanation:—'*Cangun*, a broad short built man.' '*Congeon*, one of low stature, or a dwarf;' Bailey

(1759). 'The cammede *kongons* cryen after col, col, And blowen here bellewys that al here brayn brestes,' the crooked *conguns* cry after coal, coal, And blow their bellows till their brains crack; Reliq. Antiq. i. 240. It occurs four times in the Chester Plays, spelt *congeon*, *counjon*, *congion*. It is plain that *conioun* is used as a term of contempt.

—— (b. 10. 129.) 'And those that use these wiles, to blind men's wits.' The term *hanelon* is used in the same sense in Peter Langtoft, ed. Hearne, p. 308;—'with *hanelon* [not *hauelon*] tham led,' he led them with guile. In Sir Gawayn and the Grene Knyght, l. 1708, it is said of a fox that he '*Hamlounez*, & herkenez · bi heggez ful ofte;' i.e. he winds about, and often listens beside hedges. Sir F. Madden refers to the Boke of St. Albans, fol. e6, back.

> 'And iff yowre houndys at a chase · renne ther ye hunt,
> And the beest begynne to renne · as herttis be wont,
> Or for to *hanylon*, as doos · the fox with his gyle,
> Or for to crosse, as the roo · dooth oder-while.'

Also to the older treatise of Twety, MS. Cotton, Vesp. A. xii., fol. 6, b—'*Sohow* goth to alle maner of chases . . but if yowre houndes renne to one chace, that is to seye, ruse3t, or *hamylone*, or croisethe, or dwelle,' etc.

Hence it is clear that the sb. *hanilon* means the winding course or wile of a fox, and the vb. means to wind about in order to beguile. Cf. '*Hannicrochemens*, subtilties, intanglements.'—Cotgrave.

94–98. This passage is rather hazy in [c], having been altered without sufficient heed to the context. In [b] it means—'He hath wedded a wife, within the last six months, who is akin to the Seven Arts; Scripture is her name.' In [c] the word *scripture* is either governed by *comsynges*, i.e. beginnings, sources; or perhaps a better sense is obtained by supplying *is* before *of scripture*, so that the sentence will mean—'I will recommend you to Clergy, my cousin, who knows all the arts and beginnings of Do-well, Do-bet, and Do-best; for he is celebrated as a doctor (*or*, teacher); and he is the skilful (one) in Scripture, if only scriveners would be correct.' *And* (in l. 97) = *an*, if; *were* = would be, as often elsewhere. See note to B. x. 332 below; p. 158.

The *seven arts* or *seven sciences* were contained in the so-called trivium and quadrivium. The trivium contained grammar, logic (or dialectics), and rhetoric; the quadrivium, music, arithmetic, geometry, and astronomy; according to the mnemonic lines:—

> *Gram.* loquitur; *Dia.* vera docet; *Rhet.* verba colorat.
> *Mus.* canit; *Ar.* numerat; *Geo.* ponderat; *Ast.* colit astra.

See a somewhat lengthy note upon the subject in Marco Polo, ed. Yule, i. 13; Hallam's Introd. to the Lit. of Europe, i. 3 (ed. 1860), etc. Logic is alluded to in l. 119, Music in l. 120, Grammar in l. 122, and Geometry in l. 127.

Our poet expressly mentions the 'seven arts' below; Pass. xiii. 93 (b. 11. 166).

103. *Foul*, bird. 'As glad as a bird is of a fine morning' is the meaning of the proverbial expression here used. It was once quite a common proverb. See Chaucer, Kn. Ta. 1579; and Shipm. Tale, 51.

104. *To gyfte*, for a gift, as a gift [c, b].

107. This passage is in much the same strain as one in Pass. viii. 204–234; q. v.

118. *Sapience*, the book of Wisdom. *Sauter glosed*, the Psalter with a commentary or gloss, such as that by Nicholas de Lyra. It is Dame Study (see l. 86) who is the speaker; she taught men the seven sciences; see note to l. 94.

120. *Musons*, measures. The etymology is easier than the exact use of it. It is the F. *moison*, from Lat. acc. *mensionem*, a measuring. Cotgrave has—'*Moyson*, size, bignesse, quantity, full length.' Roquefort gives—'*Muison*, mesure;' but adds a false etymology. Burguy has—'*moison*, mesure, forme; de *mensio*.' In a Poem on Learning to Sing, printed in Reliquiae Antiq., i. 292, we find a definition of it:—

> 'Qwan ilke note til other lepes, and makes hem a sawt,
> That we calles a *moyson* in gesolreutz en hawt.'

Here 'a sawt,' i. e. a leap, is printed 'a-sawt,' as if it meant 'assault;' and *gesolreutz* is printed *gesolrentz*, which makes no sense. It plainly means *G-sol-re-ut* (all musical terms) with *z* added to denote the plural; and 'en hawt' is the French *en haut*.

On application to Mr. Chappell, I received from him the following explanation, which he kindly gave me at once:—

'The meaning of "measures" is the time and rhythm of *mensurable* music, as opposed to plain chant, which was *immensurable*. The measures were denoted by signs at the commencement, which were puzzling to learn. A circle meant "perfect" or triple time; a semi-circle "imperfect" or common time. To these were added bars (1, 2, or 3) across certain lines of the staff, and the meaning depended upon which of the lines were thus crossed. They denoted whether the *mode* was major or minor, and the "probation" or division into minims. For a printed book in which to see them exemplified, refer to Piero Aron's "Toscanello in Musica," fol. Vineggia, 1539.

'There are two G-sol-re-uts in the Guidonian scale, therefore the upper one was distinguished as G-sol-re-ut *the haut*. A third G in the scale was the lowest note, called Gamma-ut, or gamut, written Γ. Thus G-sol-re-ut *the haut* is the mark of the *treble clef* (now a corruption of the letter G), in which all music for women and boys was written; and I understand the quotation from Reliquiae Antiquae to mean—"That (skipping music) we call a *measure* (or mensurable music)," fit for a boy's voice (and not for a man's). [Give us the *tenor* to hold on with, whilst they *skip*.] The tenor did not then mean a high-voice part, but rather the low one that held on the plain chant, while higher voices made "division" or variation upon it.'

Since *muson* meant measure, it was easily extended to signify measurement or dimension. Thus, in Riley's Memorials of London, p. 563, anno

1406, mention is made of some boxes, that might be made 'of nine different dimensions [orig. *mewsons*] in length, and breadth, and depth within.'

123. *Gurles*, children; boys rather than girls; see note to Pass. ii. 29, p. 21, and cf. A. 10. 155.

124. *Baleyse*, a rod; see note to Pass. vii. 157, p. 80.

133. 'But because it teaches men to love, I believe in it the more' [c]; 'But because it sets the highest value on love, I love it the more' [b]; *or*, 'I believe it the more' [a].

—— (b. 10. 189.) *Catoun*, Dionysius Cato; see his Disticha, lib. i. 26. For *simile*, another reading is *simules*, for the improvement of the prosody. Cf. Pass. xxi. 166.

—— (b. 10. 192.) 'Whoever speaks fairly (yet deceitfully), as flatterers do, let (each) one resort to the same (plan).' This line and the next is a translation of the two Latin Lines above. The expression *go me* is for *go men*, i.e. let one go, or resort to. The shortened form *me* for *men* occurs but seldom in Piers the Plowman; other instances are in C. xii. 174; xiii. 112. It is well-known that *me* or *men* was used in Middle English (properly with a singular verb) with the force of the Fr. *on*. See Morris's Hist. Accidence, p. 143; and p. 144, note 1. Sir F. Madden remarks, in his edition of Layamon, iii. 455, note to l. 2124—'*me* is used in Layamon as *man* or *mon* in A.S., and as *on* in French. The same form occurs in the Sax. Chron. anno 1137, and often afterwards, and in the poem of the Grave, in Thorpe's Analecta, p. 142.' The verb *go* is in the 3 p. s. imperative. The most remarkable point about this passage is the late date of this use of *me*, which is more usually found in the twelfth and thirteenth centuries. Still, it occurs in Trevisa, A.D. 1387; see Specimens of English, 1298–1393, ed. Morris and Skeat, p. 236, l. 15. Cf. the form *go we* = let us go; Pass. i. 227.

—— (b. 10. 199.) See Gal. vi. 10.

—— (b. 10. 204.) For a note upon 'Michi vindictam,' see note to B. vi. 228, on p. 115.

—— (b. 10. 208.) 'Geometry and geomancy are guileful of speech,' i.e. full of deceit in the terms employed by their professors. *Geomesye* should rather be *geomensye*; see A-text, l. 153. For further remarks, see note to A. xi. 158, p. 155.

—— (b. 10. 211.) 'Yet are there contrivances (?) in caskets of many men's making' [b]; 'Yet are there contrivances (?) of boxes, of many men's inventions' [a]. The word *fybicches*, *febicchis*, *fibeches*, or *febucches*, is plainly written in the MSS., but I cannot trace any such word in English, French, or Scandinavian. I cannot even feel sure of the meaning; perhaps 'contrivances' or 'cheating tricks' suits the context; or it may have been a technical name for some compound substance employed by sorcerers and pretenders to witchcraft. A *forcer* is a casket or coffer; a *forel* is a box, or chest, or case; both these words are well illustrated by Mr. Way. See his notes to the Prompt. Parv. p. 170, note 2, and p. 171, note 2. *Forel* is the mod. Fr. *fourreau*, a sheath, case, scabbard.

—— (b. 10. 212.) *Alkenamye*, alchemy. The various spellings are *alkenamye*, *alkenemye*, *alconomye*, *alknamye*, and, in one MS. only, *alkamye*. It is clear that William meant the word to be spelt as above; but for what reason does not appear. Roquefort gives the Old Fr. as *alkemie*, *alquemie*, *arquemie*. *Of Alberdes making*, of Albert's doing. The allusion is to the celebrated Albertus Magnus (died A.D. 1280), whose attainments were of the most varied kind, and who was ranked with Roger Bacon and Raymond Lully as an authority upon the occult sciences; see Warton, Hist. E. P. ed. 1840, ii. 337.

—— (a. 11. 158.) *Nigromancye*, necromancy. Archbishop Trench, in his English Past and Present, 4th ed., p. 244, has a note upon this word, which should be consulted. He rightly tells us, that 'the Latin mediæval writers, whose Greek was either little or none, spelt the word *nigromantia*, as if its first syllables had been Latin.' Hence, he says, the origin of the term 'the *Black* Art' as applied to necromancy. Just as necromancy signifies divination by means of the dead (cf. 1 Sam. xxviii. 8; Lucan, Pharsalia, vi. 720–830), so pyromancy (here spelt *perimancie*) signifies divination by means of fire; and *geomancy*, divination by means of the earth. See these and similar terms in Brand's Pop. Antiq. ed. Ellis, iii. 329; and Burton's Anat. of Melancholy. See the quotations in Richardson, s. v. *Necromancy*. Compare also—'that horrible swering of adiuration and coniuracion, as don thise false enchauntours and *nigromancers* in basins full of water, or in a bright swerd, in a cercle, or in a fire, or in a sholder-bone of a sheep.... What say we of hem that beleuen on diuinales, as by flight or by noise of briddes or of bestes, or by sorte of *geomancie*, by dremes, by chirking of dores, or craking of houses, by gnawing of rattes, and swiche maner wrecchednesse?' Chaucer, Pers. Tale, *De Ira*.

The pouke to rise maketh, cause the devil to rise, raise the devil; a result commonly supposed, in former times, to be within the power of magic; see 2 Hen. VI., i. 4. 24; 1 Hen. VI., v. 3. 2; and Marlowe's Doctor Faustus. On the word *pouke*, see note to Pass. xvi. 164.

—— (a. 11. 180.) 'It (i.e. the life) is called the Active life; husbandmen lead it, and all other true tillers upon earth; tailors and cobblers, and craftsmen of every kind, that know how to earn their food, or to toil for it with any true labour, or to ditch or dig; (such a life) is called Do-well.' Line 185 begins the account of Do-bet, which commands men to feed and clothe the poor, etc.

—— (a. 11. 189, 190, 193.) See Ps. cxxxii. 1 (Vulg.); Rom. xii. 15; Matt. v. 19.

—— (a. 11. 198.) 'For the sake of beggars who have fallen into misfortune were such men endowed.'

—— (b. 10. 230.) Here the word *It* refers to Do-well. 'Do-well is a common mode of life, quoth Clergy, viz. to believe in holy church,' [b]; 'Do-well is a very upright life, quoth she, among the common people,' [a]; p. 302. The definitions of Do-well in the two texts vary considerably. In [b], it is made to depend upon orthodox belief in the Trinity; but in [a], it is identified with the Active Life, according to the favourite

distinction between the Active Life and the Contemplative one; see Pass. xvi. 194, and B. vi. 251.

—— (b. 10. 238.) The Latin line 'Deus pater,' etc. is quoted from the Athanasian Creed. The next quotation is from John, xiv. 9, 10.

157. (b. 10. 245.) 'Not all the clerks under Christ could explain this; but thus it behoves all to believe who approve of Do-well' [c]; *or*, 'but thus it behoves all the unlearned, who desire to Do Well, to believe' [b].

159. (b. 10. 247.) 'For, had no man ever a subtle wit, to dispute against the faith, no man could have any merit in faith, if it could all be proved.' Line 160 is, however, merely a translation of the Latin sentence following, which means—'Faith has no good desert, where the human reason supplies proof.' The sentence is from S. Gregorii xl. Homil. in Evang. lib. ii. homil. xxvi.; in St. Gregory's Works, ed. Migne, vol. 2, col. 1197; where we find—'Sed sciendum nobis est quod divina operatio, si ratione comprehenditur, non est admirabilis; nec fides humana habet meritum cui humana ratio praebet experimentum.' This is frequently quoted by our old authors. See Occleve, De Regim. Princ. ed. Wright, p. 13; Reliq. Antiq., i. 127, 207.

—— (b. 10. 253.) 'Be found, upon trial, to be in reality such as thou seemest to be. Appear what like thou art, or be what thou appearest.' I do not know whence this is quoted.

—— (b. 10. 259.) 'If thou wouldst blame, take heed not to be blameworthy; for thine instruction is contemptible, when thine own fault makes thee feel remorse.' I do not know the source of these lines; the rime in the latter shews them to be of no very early date.

—— (b. 10. 262.) 'All that blame any person, and have defects themselves.' *Lyf* = person.

—— (b. 10. 263.) 'Why excitest thou thy wrath because of a mote,' etc. *Meuestow* = *meuest thou*, movest thou. Chaucer quotes the same text (Matt. vii. 3) at the end of the Reeve's Prologue; see also Pierce the Pl. Crede, ll. 141, 142.

—— (b. 10. 266.) 'I advise every blind buzzard to amend himself.' A *buzzard* here means a worthless fellow. It is properly the name of an inferior kind of hawk, useless for hawking; as in the Romaunt of the Rose, l. 4031:—

> 'More pity that the eagle should be mewed,
> While kites and *buzzards* prey at liberty.'
>
> Rich. III., i. 1. 132.

—— (b. 10. 271.) 'That ye should be such as ye spoke of, in order to heal others with.' *To salue with othere* = *to salve othere with*, to heal (or anoint) others with. Compare Chaucer's Sq. Tale, 639.

—— (b. 10. 276.) *Marke* is an error of the author's; he means *Matthew*. See Matt. xv. 14; and Luke, vi. 39.

—— (b. 10. 277.) 'Unlearned men may make this comparison about you; that the beam lies in your eyes, and the mote, through your defect, is fallen into the eyes of men of every kind, by means of cursed priests.' *Festu* is the right word here; see 'Quid consideras *festucam*,' etc. at l. 262 above. 'Festue to spell with, *festeu*;' Palsgrave.

—— (b. 10. 281.) 'Bitterly paid for the sins,' etc. This reference to Hophni and Phineas was afterwards introduced into the C-text, at greater length, but near the beginning of the poem. See Pass. i. 105–123.

—— (b. 10. 284.) 'Therefore, ye correctors, seize hold of this advice, and first correct yourselves.'

—— (b. 10. 285.) The text 'Existimasti, etc.' (Ps. xlix. 21, Vulgate) is quoted again below; C. xiii. 30.

—— (b. 10. 286.) *Borel clerkes* no doubt means, as Tyrwhitt suggested, lay-clerks, i. e. learned laymen, laymen who could read. *Borel* was a coarse cloth of a brown colour; see *Burellus* in Ducange, and *bureau* in Cotgrave. Hence the phrases—*a borel man*, a plain man; Chaucer, C. T. 11028; *borel folk*, lay people, id. 7453; *borel men*, laymen, id. 13961. The next quotation is from Isaiah, lvi. 10.

Here comes a passage (B. x. 292–329, A. xi. 201–210), which has already occurred; see Notes to Pass. vi. 147–179, pp. 66–70; to which add the following.

—— (b. 10. 321, 322.) See Ps. i. 6; Ps. xix. 8, 9 (Vulgate), xx. 7, 8 (A.V.).

—— (b. 10. 328.) See Isaiah, xiv. 4, 5, 6.

Next comes the passage in A. xi. 211–220, B. x. 330, 331, upon which I give the notes here following.

—— (a. 11. 211.) *Bidowe*, a curved dagger. Ducange gives '*Bidubium*, ferramentum rusticum, i. q. *falcastrum*;' and '*Dubio*, instrumentum incurvum.' The *falcastrum* was a sickle at the end of a long pole, used for cutting brushwood. Soldiers armed with weapons resembling it were called in Old French *bidaux* (Roquefort); and Roquefort also gives us —'*Bedoil*, sorte d'arme, courbée comme une serpe.' The prefix *bi* probably meant that the weapon was double-edged; and it is clear, that in the present case, the handle was a short one. The word *baselard* has been already explained; see note to Pass. iv. 461, on p. 52.

—— (a. 11. 212.) The reference here is to the horrible oaths in which even the 'religious' indulged; cf. Chaucer's Pard. Tale, and Pers. Tale, *De Ira*.

—— (b. 10. 330.) The word *dominus*, here used merely for the alliteration, is exactly equivalent to *kinghed* (i. e. the kingly estate) in A. xi. 216, q. v.

—— (a. 11. 215.) 'And even a great deal worse, if I were to tell everything.' For the quotation at l. 219, see Matt. xxiii. 2.

Next we return to C. xii. 168, where there is again a transposition of the B-text; see B. xi. 1.

163. *Many skyles*, many reasons [c]; *a skile*, a reason [b]. This answers to A. xii. 12, but the resemblance here to the A-text is so slight that A. Pass. xii. will be considered, by itself, further on.

164. 'And made a gesture to (*or*, gave a look at) Clergy, to dismiss me, as it seemed.'

165. 'And blamed me in Latin, and set light by me,' i. e. lightly esteemed

me. The quotation is from the first words of Cogitationes Piissimae de cognitione humanae conditionis, cap. i., wrongly attributed to St. Bernard; see St. Bernard's Works, ed. 1839, vol. ii. p. 660.

167. 'And I fell (lit. became) into a sleepiness, and wonderfully I dreamt' [c]; 'And, in a sleepy sullenness, I fell asleep' [b]. The word *wynkyng* is an adjective in [b], but a substantive in [c]. It means *sleepy*, or *sleepiness*. Dr. Morris translates 'lokinge withuten *winkunge*' by 'sight without *sleepiness*;' Old Eng. Homilies, 1 Series, p. 144.

170. 'And she caused me to gaze into a mirror, named Middle-earth;' i. e. upon the mirror of the World; wherein he would behold all the world's delights; see l. 181. Poets seem to have been fond of the notion of seeing things in a mirror; we have the Mirror for Magistrates, Gascoigne's Steel Glass (or Mirror), the magic mirror in Chaucer's Squire's Tale, etc.

173. William really introduces us to *three* persons; the two damsels who accompany Fortune, and who personate the Lust-of-the-Flesh and the Lust-of-the-Eyes, and a third personage named the Pride-of-Life; according to a common exposition of the three kinds of temptation addressed to our Lord.

188. 'Then there was one named Old-age, who was mournful of look.' Cf. *heuy-chered*, downcast; Pass. xxiii. 2.

194. Before *brynge* supply the word *shal* (see *shalt* in l. 192). 'And Pride-of-perfect-life shall bring thee to much peril.'

195. *Stod*, i. e. who stood; the relative is omitted. In the B-text, Recklessness only speaks eight lines, and soon after we have a long discourse by Loyalty, beginning at B. xi. 148, and ending at l. 308. In the C-text, that discourse is delivered by Recklessness, ll. 200–309, a change which necessitated several modifications in the wording.

197. *The corone*, the crown of hair left on the head of those who had received the tonsure; see note to Pass. i. 86, p. 11. *To tyne the corone*, i. e. to lose the crown, was to lose this hair; in other words, to become wholly bald, through the effect of age. Recklessness advises the poet to amuse himself while he may, and not to bend his back by stooping to do hard labour (cf. Pass. vi. 24); for, when he goes bald, and grows old, he will stoop easily enough then; in allusion to another common effect of age. There is a slight variation between *tyme ynowe*, i. e. time enough, soon enough [c], and *tymes ynow*, i. e. times enough, often enough [b].

The poet clearly implies, in this passage, that he had *himself* received the tonsure.

200. *Go ich*, whether I go. *Myn one*, by myself, alone.

203. See Matt. xix. 24.

Here is a return to the original order; beginning with B. x. 332; A. xi. 221.

—— (b. 10. 332.) 'I will not speak scornfully, quoth Scripture, unless scriveners lie.' This expression (which somewhat resembles C. xii. 97) means that the writings of divines will not be found to use scoffing language, unless scribes wilfully corrupt their meaning. Before the invention of

printing, the author was much at the mercy of the scrivener whom he employed; as Chaucer's Lines to Adam Scrivener plainly shew.

—— (b. 10. 334.) 'Help (men) not heavenward (to the extent of) a hair's end' [b]; *or*, 'at the end of a whole year' [a]. The former expression denotes a very *small quantity;* the latter, a *large* space of *time.*

—— (b. 10. 337.) See Ecclesiasticus, x. 10.

—— (b. 10. 339.) Dionysius Cato, Distich. lib. iv. dist. 4, has—

> 'Dilige denarî, sed parce dilige, formam;
> Quem nemo sanctus nec honestus captat ab aere.'

Our MSS., however, read *denarium. Set* for *sed* is common.

Perhaps our author sometimes quoted Cato at second-hand; his selections from that author resemble those in Vincent of Beauvais, Spec. Hist. v. 108–110; and Vincent has likewise the reading *denarium.*

—— (b. 10. 344.) 'Where rich men may claim no right (of entrance), except by (God's) mercy and grace' [b]. Remember *there* = where.

—— (b. 10. 346.) 'And prove it both by Peter and Paul.' William does not make this good; for he really refers to Mark, xvi. 16; see [a]. Perhaps he was thinking also of 1 Pet. iii. 21; Eph. v. 26, 27.

—— (b. 10. 348.) 'That text refers to extreme cases; such as the baptism of Saracens or Jews.' The words *in extremis* probably refer to the case of people lying at the point of death. See the next note.

—— (b. 10. 350.) 'That even an infidel (*or* pagan) in that case (i. e. in a case of extreme need) may baptize a heathen; and he (i. e. the baptized person) may, for his true belief, when he loses his life, have the inheritance of heaven, just like any other baptized person.' This seems a little startling at first, but William had doubtless good authority for his statement. Professor Pearson, whom I consulted about this question, at once gave me the following quotations. At the council of Florence, in 1438, it was ruled as follows. 'In casu autem necessitatis non solum sacerdos vel diaconus sed etiam laicus vel mulier, imo *paganus et hereticus* baptizare potest, dummodo formam servet ecclesiae et facere intendat quod facit ecclesia;' Eugenius ad Armenos; Concilia, Tom. 33, p. 575 (ed. Paris). 'Casus. *Paganus* quidam baptizavit hominem in forma ecclesiae; quare quaesitum fuit, quid erat faciendum. Et respondit Isidorus, quod Papa non attendit baptizantem hominem, sed Dei virtutem in baptismo.'—Gratiani Decreta; De Baptismo, pars iii. distinctio 4, col. 2073, ed. Antverpiae, 1573.

See also Hook's Church Dictionary, art. *Baptism, Lay;* William de Shoreham, ed. Wright, p. 12; Myrc's Instructions for Parish Priests, ed. Peacock, p. 5. Compare B. xi. 82; xv. 448–550; 490, 491; 594, 595.

—— (b. 10. 355.) The text is—'Igitur, si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens;' Coloss. iii. 1.

—— (b. 10. 356.) 'He should love and believe, and fulfil the law.' *Leue* = believe; see l. 359, which means—'And thus it behoves him to love, who believes he is saved.'

—— (b. 10. 361.) 'It shall oppress us very bitterly, (viz. such wealth as is in) the silver that we hoard, and our clothes that are moth-eaten (by being stored away), while we see beggars go naked; or if we delight in wine and wild fowl, and know any to be in want.' *Bisitten* = to sit close to, oppress; from *sitten*, to sit, to fit closely. *Soure* = sourly, bitterly; see note to Pass. iii. 154, p. 36. The expression *moth-eaten* refers to Matt. vi. 19.

The word *bakkes* is glossed by *panni* in MS. L. A *bakke* had two senses: (1) the human back; and (2) a covering for the back; somewhat as when we speak of the *arm* of a coat, or the *leg* of a pair of trousers. The latter odd use of the word appears in Chaucer, Group G, l. 881, Six-text edition, where five MSS. have *bak*, whilst the Ellesmere MS. alone reads *bratt*. The passage is in the Canon's Yeoman's Prologue (l. 328), and, in the Hengwrt MS., is as follows:—

'So semeth it; for, ne had thei but a shete
Which [that] thei myghte wrappe hem in a nyght,
And a *bak* to walken in[ne] by day-light,
They wolde hem selle, and spenden on the craft.'

Bratt = Welsh *brat*, a clout, a rag, etc.; and Chaucer clearly means, by *bak*, some kind of course cloak or mantle. William, however, uses it of a rich man's dress. We may hence conclude that it was a general term; and probably the nearest modern equivalent is the word *cloak;* which will suit both passages. I may observe that *bakke* has yet a third sense in Middle-English, viz. the animal commonly called a *bat;* for this, see Halliwell's Dictionary.

From the sb. *bak*, a cloak, was formed the verb *bakken*, to clothe with a mantle, which occurs in A. xi. 185, q. v.

—— (b. 10. 368, 369.) *But if*, unless. Here our author commits a very curious mistake; he actually quotes *non mecaberis* for the purpose of translating it by 'slay not.' I fear we must lay the mistake upon William himself, as it stands the same in so many MSS. of both the A-type and B-type. Mr. Wright's note really goes to prove that such odd mistakes may easily occur. He says—'A mistake in the original MS. for *necaberis*, as it is rightly printed in Crowley's edition.' But we know that it is *not* 'rightly printed;' for the reason that *necare* is not a deponent verb, and *non necaberis* = 'thou shalt not *be killed*.' A better suggestion is the *non necabis* of the Oriel MS.; but the Vulgate version has 'non occides.' Obviously, the right explanation is, that the author, at the moment of composing, thought of the *words* of what is now the 7th commandment whilst thinking of the *meaning* of the one preceding it. In these cases, the text is likely to be right.

—— (b. 10. 371.) *But mercy it lette*, unless Mercy hinder it [b]; *but mercy it make*, unless Mercy cause it to be otherwise [a].

206. *Legende of lif*, the Book of Life; see Rev. xx. 12, 15. Referring to the doctrine of predestination.

208. 'Or else they preach (that their hearers are) imperfect, and thrust out from grace.' *Ypult*, thrust; lit. put.

209. *Vnwryten*, not written down [c, b]; *vndirwriten for wykkid*, written (*or* marked) under as being wicked [a]. See John iii. 13.

215. 'And to judge well and wisely, as women bear witness' [c]; 'He judged well and wisely, as Holy Writ tells' [b]; 'Did he not well and wisely, as Holy Church tells?' [a]. Alluding to the famous judgment of Solomon; whence the expression—'as women bear witness,' because he decided the dispute between them. The text quoted in [c] is from the saying of the woman who was in the wrong—'Nec mihi, nec tibi sit; sed diuidatur;' 1 Kings iii. 26.

220. Aristotle was supposed to be in hell for lack of baptism. But Dante places him in the first circle, or place of least punishment; see Inferno, iv. 131. It seems to have been a general belief that Solomon also was condemned to hell; but Dante (Parad. x. 110) speaks of it as being a disputed point.

230. *Men of this molde* = men of this earth or world; the B-text reads *men on this molde*, men upon this earth; which comes to the same thing. The phrase is common.

232. This means that if we wish for mercy ourselves, we must shew mercy to others; then our mercifulness will win for us God's compassion.

239. See Pass. xi. 222. For preceding quotations, see Matt. vii. 2, xxiii. 2.

244. 'God grant that it may not be so with them that teach the faith.'

245. In [c], the word *churche* should be *kirke*, to suit the alliteration; see l. 249. Our author uses either form; for in Pass. xiii. 51, we must have the form *churche*. The Ilchester MS., which has *kirke* in l. 249, is deficient here, which was my sole reason for not venturing on the emendation.

247. *Herbergh*, a harbour, a safe shelter. The phrase 'the ark of Christ's church' occurs in our Baptismal Service; it was suggested by 1 Pet. iii. 20, 21. Compare note to Pass. xi. 32, p. 133.

248. 'The end of this clause (*or* argument) has reference to curators (*or* curates).' In other words, the sequel of my argument refers to men who have cure of souls, whom I liken to the carpenters or 'wrights' who assisted Noah in making the ark. See Ps. xxxv. 7 (Vulgate).

251. 'At doom's day there shall be a flood of death and fire at once.' *Dyluuye* = Lat. *diluuium*, the deluge. That is, the world was once destroyed by a deluge of water; it shall hereafter be destroyed by a deluge of deadly fire. See 2 Pet. iii. 10.

252. In [b], the sense is—'Work ye such works as ye see recommended in writing, less ye be not found therein;' where by 'therein' is meant 'in holy church,' in the ark of safety.

256. *Byknew on*, acknowledged. *Byknowe* = to confess; Pass. i. 209; Pass. vii. 206. Hence *byknew on* = confessed in, i. e. confessed belief in, acknowledged. The penitent thief is here said to have been saved before John the Baptist and others, because it was said to him—'To-day shalt thou be with Me in paradise;' and it was believed that when Christ had descended into hell, fetching thence the souls of John the Baptist, of Adam, Isaiah, and other saints, He led them to Paradise, when they found that

the penitent thief had already obtained entrance there. Such is the account given in the apocryphal gospel of Nicodemus. Cf. Pass. xxi. 369, 370.

260. *Rather*, sooner; solely with reference to *time*. Cf. *sonnere* in l. 257.

263. The Gospels merely say of Mary Magdalene—'out of whom went seven devils;' Luke viii. 2; Mark xvi. 9. There is not a word to connect her with the account in the preceding chapter of St. Luke, viz. Luke vii. 37–50. We are quite at liberty to reject the once prevalent notion, which has found its way even into our Bibles, viz. in the heading to Luke vii., where we read—'Mary Magdalene anointeth Christ's feet.' But it is very clear that our author took Mary Magdalene to have been the same with 'the woman that was a sinner;' hence it is that he says—'who could have done worse in fondness for lechery, for she refused no man.' The spelling *maudeleyn* in [a] is worthy of notice; it shews that the pronunciation of the word as *Maudlin* is of early date.

265. *Vrye*, Uriah. See 2 Sam. xi. 14, 15. The C-text means—'who devised how Uriah might be most slily slain, and sent him to war, truly, as to all appearance, but provided with a deceitful letter.' *As by hus lok* = to judge by his (David's) look.

—— (b. 10. 431.) Translated from Eccles. ix. 1—'Sunt iusti atque sapientes, et opera eorum in manu dei; et tamen nescit homo, utrum amore an odio dignus sit.' *Wel-libbynge*, living a good life; a translation of 'iusti.'

—— (b. 10. 433.) 'Whether a man shall be esteemed there for his love and his true deeds, or whether he shall be esteemed for his ill will and envy of heart, in accordance with the way in which he lived; for, by (observing) the bad, men discern the good.'

273. The quotation is from Eccles. ix. 1. Cf. b. 10. 431.

275. 'And, in faith, to tell the truth, I never found that learning was ever commended by the mouth of Christ' [c]; 'And moreover I further forget [i. e. cannot remember], as far as the teaching of my five wits goes, that learning,' etc. [a]. The B-text has but *one* line (10. 442), viz. 'Learning was then little commended by Christ's mouth.'

—— (b. 10. 438.) 'Therefore let us continue to live with wicked men (*or*, as wicked men do); I believe few are good.' This is not a very proper sentiment; but it is hardly William's own. He is following up a particular line of argument, which, in the C-text, he puts into the mouth of *Recklessness*.

—— (b. 10. 439.) 'For when the word "must" comes forward, there is nothing for it but to suffer.' A proverbial expression; we now say—'What can't be cured, must be endured.' The mixture of Latin and Old French is curious. The spelling *qant* for *quant* was common; see Burguy's Glossaire. *Ny* was written for *n'y*. *Ad* should rather be *at*, the old spelling of the 3rd pers. sing. indic. of *avoir; at* being for *habet*. It is now written *a*, except in the phrase *y at il*, which is ridiculously written *y a-t-il*, as if the *t* belonged to nothing. Indeed, many still believe that the *t* is 'inserted for euphony,' though why a *t* is more 'euphonious' than another letter, they cannot tell us. The whole line becomes, in modern

spelling—For, 'quand *oportet* vient en place, il n'y a que *pati*.' See a similar French proverb in Pass. xiv. 205, 206.

In a short poem on Grammatical Rules, printed in Reliquiae Antiquae, ii. 14, we find the proverb again in the form following:—

'And, when *oportet* cums in plas,
Thou knawys *miserere* has no gras.'

277. The quotation is from Mark xiii. 9, 11.

280. *Conclude*, refute [c, b]; *answere*, reply to [a]. In the Examination of W. Thorpe, printed in Wordsworth's Eccl. Biog. i. 266, we read—'In all those temptations Christ *concluded* the fiend, and withstood him.' Cf. Ps. cxviii. 46 (Vulgate).

287. *That euere man wiste*, that ever man knew [c]; and highest of the four [b, a]. By 'the four' is meant the four chief 'Latin Fathers;' see Pass. xxii. 269, and the note.

288. St. Augustine did not say this 'in a sermon,' but in his Confessions. The passage runs thus—'Surgunt indocti et coelum rapiunt, et nos cum doctrinis nostris sine corde, ecce ubi uolutamur in carne et sanguine;' S. Aug. Confess. Lib. viii. c. 8; ed. Migne, vol. 32, col. 757. Cf. Mat. xi. 12; xxi. 31. The spelling *idioti* occurs in several MSS., and Ducange gives *idiotus* as well as *idiota*. See *Idiot* in Trench's Select Glossary. The Greek ἰδιώτης meant a private person, one not in public life; and secondly, an uneducated person. It is used here in the latter sense. Thus—'images be the laymen's books, and pictures are the Scripture of *idiots* and simple persons;' Homilies: Against Perils of Idolatry.

294. 'And ignorant true-hearted labourers and land-tilling people' [c]; 'Cobblers and shepherds [*or* sewers, i. e. men who sew, *A-text*], such ignorant fellows' [b]. The word *soware* is given as a variation of 'sewstare or sowstare, *sutrix*' in the Prompt. Parv. We have had the verb *sewen*, to sew, in Pass. ix. 8, 10. Thus *souter* (= Lat. *sutor*) is equivalent to *sewer* (from A.S. *séowian*).

295. *Persen*, pierce, force their way into; cf. Mat. xi. 12. *A paternoster*, just one short prayer.

Dr. Rock says—'That the souls of the good are carried to heaven instantly after death, is a truth expressed repeatedly in our old literature;' Church of Our Fathers, iii. 204.

Here ends A. Pass. xi. For notes to A. Pass. xii., see p. 164.

298. *The reyue*. Comp. Chaucer, Prol. 587–622, especially l. 602—

'Ther couthe no man bringe him in arrerage.'

302. 'As clerks of holy church, who ought to keep and save unlearned people in true belief, and give them (things) in their need' [c]; 'As clerks of holy church, who keep Christ's treasure, that is to say, man's soul, in order to save it,' etc. [b]. Cf. B. xv. 491.

Here ends B. Pass. x. For notes to B. xi. 1–85, see notes to ll. 163–197 above, pp. 157, 158.

NOTES TO A. PASSUS XII; (NOT IN C, B.)

1. This twelfth Passus is very scarce. Of ll. 1–19 there are but three copies extant, of ll. 20–88 but two, and of the remainder, but one. If ll. 99–103 are not William's, I suppose they are John But's, who certainly added twelve lines after l. 105.; see footnote to p. 331 of the text.

6. 'It would please you to learn, but displease you to study;' i. e. you do not mind learning when you can be *told* a thing, but you are too lazy to find out *by yourself*. This state of mind is still common.

7. 'You would like to know all that I know, so as to be able to retail it to others.'

8. 'In order, perhaps, to question so many people in a presumptuous manner, that it might turn to harm as regards me, and as regards Theology also. If I knew for certain that you would do according to my teaching, I would explain all you ask me.'

14, 15. 'That he should not shew it me, unless I should be shriven by natural chief Wisdom, and christened in a font.' Somewhat obscure.

18. *Defendeth*, forbids; as in C. iv. 68 (B. iii. 64; A. iii. 55).

19. 'Vidi praeuaricantes, et tabescebam: quia eloquia tua non costodierunt;' Ps. cxviii. 158 (Vulgate). It is clear that William translates *tabescebam* as if it were *tacebam;* see l. 20.

22. See 2 Cor. xii. 4.

28. 'What is truth? said jesting Pilate, and would not stay for an answer;' Bacon's Essays, i. William, on the other hand, suggests that Christ did not deem Pilate deserving of an answer.

33. Alluding to A. xi. 286, where William says that Christ never commended 'Clergy;' accordingly, Clergy now retorts, saying ironically, 'I am such as he says,' i. e. I am not to be commended; and declines to say more.

34. *This skile y-sheued*, shewed (me) this reason.

35. This resembles the line—

Creptest into a caban · for colde of thi nayles; A. iii. 184.

39. 'To be her servant, if I might, for ever after.' We often find *moste* = might; thus *myghte* (C. v. 107) is written for *moste* (B. iv. 112; A. iv. 99).

40. *With that*, on the condition that. *Me wisse*, instruct me. *Were*, might be, was.

42. *Low*, laughed. *Lauȝthe* (Rawl. MS.), written for *laughte*, i. e. caught, seized; see ll. 55, 96.

49. 'She called, to shew me the way, a young chorister named *omnia-probate*.' *Clerioun* is Chaucer's *clergeon*, Cant. Tales, Group B. 1693; see my note on the line, in The Prioresses Tale, etc., ed. for the Clarendon Press. 'Omnia probate; quod bonum est tenete;' 1 Thess. v. 21.

55. *Laughte oure leue*, took our leave; cf. A. iii. 26.

58. This line has occurred before; A. Prol. 62 (B. Prol. 65; C. i. 63).

59. *A-fyngrid* = *of-hungred*, extremely hungry. Cf. l. 63.

67. *Henteth*, seizeth. Cf.—'a feyntise me hente,' A. v. 5, 6.

80. 'Whence he had come, and whither he meant to go.'

82. 'My name is Fever; on the fourth day I am always thirsty.' An allusion to the so-called quartan fever, which 'grieueth from the fourth daye to the fourth daye;' see Batman upon Bartholome, lib. vii. c. 40—'Of the feauer quartane, his signes and remedies.'

So also *quotidian* is a daily fever; and *tertian* one that recurs every third day. See ll. 84 and 85.

86. *Letteres of lyf*, i.e. a letter belonging to Life, directed to Life, or (as we should now say) a letter *for* Life. Fever is bringing a letter from his master Death, to tell Life that he must die; cf. C. xxiii. 168–179. *Letteres* = a letter; see note to B. ix. 38, p. 140.

88. 'If I might do so, God knows I should like to go your way;' i.e. to accompany you. Here the Ingilby MS. suddenly ends.

91. 'Thou wilt tumble as if caught in a pit-fall, if thou follow my track.' *Tomblest* is the present used for the future, as in Anglo-Saxon. *Trepget* is the Fr. *trebuchet*, from the O. Fr. *tresbucher*, to overthrow. Cotgrave gives—'*Trebuchet*, m. a pit-fall for birds; a pit, with a trap-door, for wild beasts; also, a pair of gold weights; also, an old fashioned engine of wood, from which great and battering stones were most violently thrown.' Halliwell gives the spelling *trepeget*. For '*Trase* (1) a trace, path; (2) a track,' see Halliwell.

92. *Wrouȝþ* (in MS.) is certainly a mistake for *worth*, which the scribe might not have understood, as it is a rather uncommon word. *Worth* = shall be; see the Glossary. The reading *wrouȝþ* is impossible, because the future tense is absolutely required. The sense is—'man's joy shall be no greater than he deserves (by his life) here.'

96. *Lauȝth* (in MS.) is for *laught*, caught, taken up. *Lyth* = light, i.e. heaven. *Loking of an eye*, glance of an eye; i.e. in the twinkling of an eye; cf. 1 Cor. xv. 52.

99. The sense is—'Will (the author) knew by intuition—thou knowest well the truth—that this speech was immediate, and made great haste, and wrought that which is here written, and other works too, concerning Piers the Plowman,' etc. If ll. 99–103 are genuine, then we must regard the mention of his death as a mere flourish; but they are probably spurious, and added by one John But, who avowedly added some lines at the end of the copy in the Rawlinson MS., in the course of which he mentions Rich. II. as being still alive. If so, then they express John But's belief that the author was dead, as to which he must have been (at the time) mistaken. Possibly the author's *real* name and position were no better known in his own time than they are now.

☞ **Here the A-text ends; the notes pass on to C. xii. 304.**

304. 'Homo proponit, sed Deus disponit;' De Imitatione Christi, lib. i. c. 19. The proverb is quoted again, Pass. xxiii. 34. The attribution of it to Plato is probably a mistake; the obvious source of it is—'Cor hominis disponit uiam suam; sed Domini est dirigere gressus eius;' Prov. xvi. 9.

310. '"Yea, farewell, Phip!" quoth Childishness.' Here *fauntelet* =

a little child [c], which is equivalent in sense to *fauntelte* = childishness [b]. Childishness is here introduced in opposition to Elde (old age), l. 188. Elde gives the poet good advice, but Recklessness (l. 195) and Childishness tell him to despise that advice, which, for a time, he does. Moreover, Childishness dismisses the good advice of Elde in the most flippant and contemptuous manner, viz. by the expression—'Well, farewell, Phip [sparrow]!' i. e. good bye to you, be off! you may go! Compare the phrase—'Go farewell, feldefare!' in the Romaunt of the Rose, 5513, which must be considered in connection with its context; see also Chaucer's Troilus and Cress. iii. 861—'The harme is done, and farewel feldefare.' So also in the Cant. Tales—

And *farewel*, al the reuel is ago; l. 11516.

The pot to-breketh, and *farewel*, al is go; l. 16376.

By consulting all these passages, it will be found that 'farewel' was used much as we should use the phrase—'it's all over, and it's of no good to talk about it.' 'Farewel, feldefare' was marked by Tyrwhitt as a phrase not understood by him, but it is clearly an ironical way of dismissing a profitless or unpleasant subject. The fieldfare visits England in the winter, from November to April; its departure is therefore observed with pleasure, as a sign of the beginning of milder weather. See Hazlitt's Eng. Prov. p. 128.

Fyppe or *phippe* is for *Phip*, the contracted form of Philip; see note to B. xv. 119.

NOTES TO C. PASSUS XIII. (B. PASS. XI. 43–277.)

The references within a parenthesis refer to the B-text.

13. 1. (11. 43.) *Eye*, an interjection denoting astonishment, answering nearly to our 'eh!' It is spelt *ey* in Tyrwhitt's Chaucer, C. T. 3766, 10165. Cf. G. *ei*.

2. (11. 44.) *For welthe*, etc.; because Wealth does all that he pleases [c]; but in [b] we have—*for wille to haue his lykynge*, in order for Will to have his pleasure. And here *Will* may either denote the mind's desire, or the poet himself, with reference to his name of 'Will.' The latter interpretation suits the context very well; see *me* in l. 41, *my* in l. 42, and *me* again in l. 45 of the B-text.

—— (11. 46.) *Wynter*, years. It is well known that our ancestors commonly calculated by *winters*, as being, to them, the most serious part of the year to provide for. See numberless instances in the Anglo-Saxon Chronicle.

And a fyfte more, and a fifth (year) besides. That is, the poet was 45 years old, as he again tells us in B. xii. 3. Taking A. D. 1377 as the date of the B-text (see Pref. B. pp. ii–v), we thus get A. D. 1332 as the year of his birth.

Observe that the next line (l. 47) of [b] corresponds to C. xii. 312.

4. (11. 52.) In the C-text, we must suppose that Lust-of-the-Eyes addresses Recklessness in l. 4, but in l. 5 turns to the poet and addresses him in a like strain. William has, at the moment, identified his opinions with those of Recklessness, whose arguments he for the time adopts. See the speeches of Recklessness in C. xii. 195–197, 200–309, and observe that he is mentioned by name in C. xii. 274 and 283. The B-text is clearer, because no mention is made of Recklessness after l. 40.

6. (11. 52.) Here, to *come to good* means to arrive at the possession of property, to acquire wealth. *Morally* speaking, it would be a 'going to the bad.' With reference to confession to *friars*, see notes to Pass. iv. 38, p. 41, and vii. 120, p. 78.

9. *Fraternite.* This alludes to the 'letters of fraternity' or 'provincial letters.' See notes to Pass. iv. 67; x. 342, 343; pp. 42, 130.

11. *Pol by pol*, head by head; i. e. severally, separately. Each sinner who had made the proper payment would have a separate mass said for his benefit.

21. 'That desireth the widow, only to be married to her wealth' [c]; 'That marry no widows, except in order to command (*lit.* wield) their goods' [b]. We frequently find similiar charges against the friars. See Polit. Poems, ed. Wright, pp. 331, 332; Jack Upland, sectt. 16, 17; Wyclif's Works, iii. 374.

—— (11. 77.) *Catekumelynges*, i. e. catechumens. In Hook's Church Dictionary we find—'*Catechumens;* a name given, in the first ages of Christianity, to the Jews or Gentiles who were being prepared and instructed to receive baptism,' etc. See the whole article.

—— (11. 81.) I do not know where to find the quotation 'sola contritio,' etc. Chaucer has the same remark. 'I say that contrition sometime delivereth man fro sinne,' etc.; Pers. Tale, Prima Pars Penitentiae. Cf. Ps. xxxii. 5; 1 John i. 9.

—— (11. 82.) See B. xv. 448-450, and note to B. x. 350. See John iii. 5.

24. Love and Loyalty are mentioned, as persons, in Pass. v. 36, 156; since which we have had no more mention of them. In this line Loyalty is suddenly brought before us again, without any introduction. 'Then laughed Loyalty, because I frowned upon the friar' [c]; *or*, 'And Loyalty looked on me, and I frowned afterwards' [b].

30. The expression *and saue onliche prestes* means that the only exception to the duty of publicly rebuking sinners is in the case of priests who have learnt the existence of sins in the course of confessions made to them. See note below, to B. xi. 92, p. 168. Cf. Ps. xlix. 21 (Vulgate).

—— (11. 87.) It would not be very easy to support the duty, of rebuking sinning brethren publicly, from St. Peter's epistles, but our author may have been thinking rather of certain passages in those of St. Paul; especially Gal. ii. 11, 1 Tim. v. 20, Titus i. 13, ii. 15. Or, indeed, the reference to St. Peter may very easily point to St. Paul's open rebuke of him; Gal. ii. 11. The text 'non oderis' is from Levit. xix. 17—'Non oderis fratrem tuum in corde tuo, sed publice argue eum, ne habeas super illo peccatum.'

It is particularly to be noted that there is a pun upon the word *fratres*. Literally, it means *brethren*, but our author tells us plainly that it also means *friars*; see note to Pass. xvi. 75, and observe l. 90 [b] below.

31. Here William uses the counter argument. 'But they (the friars) will quote a text to a different effect, viz. Mat. vii. 1.'

32. Loyalty replies—'Of what use then were the law, if no man ever reproved falsehood and deceit? Surely it was for some good reason that the apostle said *non oderis fratrem*.'

Lyf, a living person, a man. *Vndertoke*, rebuked, reproved. This sense is required by the context, and is justified by our author's use of *vndernymeth* in the same sense, that of *reproveth*, in B. v. 115; since *nyme* and *take* are words of the same power and sense.

William is verbally wrong in using the word 'apostle' here, since the text occurs in Levit. xix. 17, as above noted; but perhaps he considered that St. Paul practically quoted that text in 1 Tim. v. 20, which bears the very same sense, though worded differently.

—— (11. 92.) *Licitum*, permitted. The argument is—every law permits laymen to speak the truth openly in all cases; but parsons and priests must not utter 'tales,' i. e. matters recounted to them in confession. At first sight, this looks like an argument in favour of the supposition that the author was himself a layman; but it is clearly meant that the clergy were *likewise* permitted to speak freely, with the sole exception that they must not utter sins admitted to them in the confessional. And the reader will further observe the advice in ll. 36–39, and the argument, in l. 34, that the misdeeds of the friars were *so notorious* that it could not be wrong to speak against them. We must not lay stress upon the *three lines* in B. xi. 92–94, apart from their context, but fairly read and ponder the *whole* of that Text.

—— (11. 96.) *And*, if. 'Even though the recital were true, if it touched upon sinful conduct.'

46. The Vulgate version has—'*Multi* enim sunt uocati, *pauci* uero electi;' Mat. xxii. 1–13.

Mangerie, a feast; lit. an eating. Wyclif uses the very same word with respect to this same parable of the Great Supper; Works, i. 4. The word occurs at least thrice in the Tale of Gamelyn; ll. 345, 434, 464.

51. Holy-church, it may be remembered, was introduced as a person in Pass. ii. 72, and was made to say, in the next line—

'Ich *vnderfeng* þe formest · and fre man þe made.'

With respect to ll. 53–73, Whitaker remarks—'the best theology of modern times will scarcely furnish a better refutation of the doctrine of absolute election and reprobation, than this admirable passage.' For the quotations, see Isaiah lv. 1; Mat. xvi. 16.

61. This is one of the frequent allusions which shew that William was familiar with legal matters. The reference is to the legal condition of 'villeins,' which is illustrated by Littleton's Book of Tenures, sect. 172–208. There were two principal classes of villeins, viz. 'villeins in gross,' who

were of the lowest class, and could be sold by their lords; and a rather higher class, named 'villeins regardant,' here referred to, who were attached to the soil, and specially engaged in agriculture. 'These were in a better condition than villeins in gross, were allowed many indulgences, and even, in some cases, a limited kind of property; yet the law held that the person and property of the villein belonged entirely to his lord, the rule being the same as that in the Roman law, that whatever was acquired through the slave was acquired by the lord;' English Cyclopaedia, Arts and Sciences, s. v. Villein. See also Bruce, ed. Skeat, i. 229-274.

73. See Ps. cxliv. 9 (Vulgate).

74. *Baw*, an expression of great contempt, used again in Pass. xxii. 398. It is clearly the word which is spelt *buf* in Chaucer's Sompnours Tale, Group D, l. 1934; and it was obviously intended to express contempt. Cf. Mod. E. *bah!*

75. *Troianus* means Trajan. In B. xi. 155, we are expressly referred to the Legenda Sanctorum for the story; see Caxton's translation of the Golden Legend, fol. lxxxxvii. Bacon alludes to it in his Advancement of Learning, ed. W. Aldis Wright, pp. 54, 55, in these words:—'On the other side, how much Trajan's virtue and government was admired and renowned, surely no testimony of grave and faithful history doth more lively set forth, than that legend tale of Gregorius Magnus, bishop of Rome, who was noted for the extreme hatred he bare towards all heathen excellency; and yet he is reported, out of the love and estimation of Trajan's moral virtues, to have made unto God passionate and fervent prayers for the delivery of his soul out of hell; and to have obtained, with a caveat that he should make no more such petitions.' Mr. W. A. Wright adds a note—'This story is told of Gregory the Great in his life by Paulus Diaconus, c. 27, and in that by Joannes Diaconus, lib. ii. c. 44; and is referred to by Joannes Damascenus, De iis qui in Fide Dormierunt, c. 16.'

87. *Sarrasyn*, Saracen, i. e. unbeliever, idolater. In B. xi. 157, he is called a 'paynym of Rome.' The terms Saracen and Pagan were often used as synonymous with Mahommedan, and it was a universal belief with Christians in the middle ages that Mahommedans were idolaters. Cf. Pass. iv. 484, xviii. 123, 132, 150–186.

—— (11. 147.) *There no biddyng myghte*, where no prayer could do so. Trajan could not have been released by prayers offered in the usual manner; only by a special grace. For *there* = *where*, cf. B. xi. 160 below.

88. Let the reader observe the inverted comma at the beginning of this line. In the B-text the speech is spoken by Loyalty, and extends to 163 lines, ending with l. 310. In the C-text, it is spoken by Recklessness, and consists of no less than 288 lines, ending with C. xiv. 128.

'See, ye lords, what Loyalty effected, and true judgment as practised by him' [c]; 'See, ye lords, what Loyalty did with respect to an emperor of Rome.' On this use of *by*, see note to Pass. i. 78, p. 11.

—— (11. 164.) 'And gave it to Moses on the mount, to teach all men.' See the note on *took*; Pass. iv. 47; p. 41.

92. 'As for Law without Loyalty (i. e. Truth), stake but a bean on it!'

[c]; 'As for Law without Love, saith Trajan, stake but a bean on it' [b]. William is fond of this theme; cf. Pass. iv. 447–450, v. 144, 145, 156, etc.

93. *Seuene ars*, seven arts; see note to Pass. xii. 98, p. 152.

98. See 1 John iii. 14 (Vulgate).

—— (11. 173.) 'Should each of them love the other, and lend to them (*or* give to them) as they would to themselves.' *Lene*, lend, give; not *leue*, believe, as that would make nonsense.

—— (11. 180.) Surely a beautiful line; cf. Mat. xxv. 40. See C. xii. 121 below.

103. *Carful*, full of care, wretched; cf. Pass. xii. 42, and see Luke xiv. 12.

105. *Manshupes*, courtesies, honours, compliments. In the Ormulum, l. 19014, *mannshipe* means dignity. In Layamon, *monscipe* occurs repeatedly; and Sir F. Madden remarks (vol. iii. p. 439)—'This word does not occur in Bosworth's A. S. Dictionary, although it is difficult to suppose it did not exist. It is used very frequently in both texts of Layamon, and its usual meaning undoubtedly is *honor, worship, dignity*.' It is clear that, in the present passage, the sense is nearly that of the Lowland-Scotch *mensk* or *mense* (which see in Jamieson), from the A.S. *mennisc*, humane.

106. In [c], *for* is a conjunction, meaning *because*; in [b], it is the common preposition.

107. *That*, those who [c]; who [b].

109. *Blod-bre*rene*, brethren by blood; written *blody bretheren* in [b]. See l. 115 below, and the phrase *bretheren as of o blode* in B. xi. 193; and see note to Pass. ix. 217; p. 114.

110. *Quasi modo geniti* was a familiar phrase, and used as a name for Low Sunday, or the octave of Easter, because, in the Sarum Missal, the Office for that day begins with the text 1 Pet. ii. 2; viz. 'quasi modo geniti infantes, rationabile sine dolo lac concupiscite.' The Duke of Westminster's MS. adds *infantes*.

111. *Bote yf synne hit make*, unless sin cause it to be so [c]; *or*, unless sin caused it to be so [b]; cf. Pass. viii. 4, 28, 65. See John viii. 34.

112. *Me*, i. e. men, people; the usual indefinite pronoun, common in Middle-English. See Morris, Outlines of Eng. Accidence, p. 144, note 1. Thus *me calde vs* = we were called. The B-text has the form *men*. See note to B. x. 192, p. 154.

Considering that William had no access to a concordance, he is remarkably correct in his argument. The phrase 'children of men' occurs 19 times in the Old Testament, but, in the New, not at all; whilst 'children of God' occurs 10 times in the New Testament, but not once in the Old.

116. 'Therefore let us love (one another) as dear children, and give to them that need' [c]; 'Therefore let us love as dear brethren ought to do, and let each man smile upon another; and, out of what each man can spare, let him give help where it is necessary' [b].

117. 'For we shall all (depart) hence.' See Gal. vi. 2.

—— (11. 207.) 'For no man knows how nigh is the time for him to be taken away from both (property and skill). Therefore let no living being

blame another, though he know more Latin, nor reprove him foully, since there is none faultless.'

—— (11. 216.) 'For it is very long before logic can explain thoroughly a moral discourse.' *Lessoun* seems to mean a 'lesson' taken out of the Legenda Sanctorum. To *assoille* is to resolve, explain, answer, satisfy, etc.; lit. to absolve; see *asoilede* in C. xiii. 137 below.

137. 'And God quickly made answer with respect to the desire of each of them' [c]; 'And God quickly answered, and followed (i.e. acceded to) the wish of each' [b]. See Luke x. 40, 42.

—— (11. 245.) *Mathew.* A mistake; St. Matthew does not mention them; see Luke x. 40–42.

146. *Kynde*, natural vigour. In The Book of Quinte Essence, ed. Furnivall, p. 1, we have the expression—'how þat olde men, and feble in *kynde*, myȝte be *restorid*.' It is rather odd that so much virtue should here be attributed to walnuts, but it was no doubt a common belief. It is sufficiently verified by the words of Andrew Boorde, in his Introduction of Knowledge, ed. Furnivall, p. 283; where, speaking 'of nuttes, great and smale,' he says—'The *walnut* and the banocke be of one operacyon. They be tarde and slow of digestyon, yet they doth *comforte the brayn if the ꝑyth or skyn be ꝑylled of, and than they be nutrytyue.* Fylberdes be better than hasell nuttes; yf they be newe, and taken from the tree, *and the skyn or the ꝑyth pulled of, they be nutrytyue, & doth increase fatnes.*' A *banocke*, by the way, is the West-of-England *bannut*. Halliwell says—the growing tree is called a *bannut* tree, but the converted timber *walnut*.' An explanation given me in Shropshire affords a further light. I was told that a *bannut* was the ordinary walnut such as is commonly seen there, but a *walnut* was a similar nut of a larger size, imported from abroad, in accordance with the well-known derivation of the word.

151. *Drat*, a contracted form of *dredeth* [b].

—— (11. 262.) *Salamon.* But, strictly speaking, the text (Prov. xxx. 8) is not Solomon's; it occurs in the proverbs of Agur, son of Jakeh; Prov. xxx. 1.

—— (11. 265.) The text in St. Luke is—'Adhuc unum tibi deest: omnia quaecunque habes uende, et da pauperibus;' Lu. xviii. 22. William really quotes the parallel passage, in Mat. xix. 21. He seems to have observed the mistake, as it does not appear in the C-text.

—— (11. 270.) See Ps. xxxvi. 25 (Vulgate); Mat. xvii. 20; Ps. xxxiii. 11 (Vulgate).

—— (11. 277.) *And thei her deuoir dede*, if they did their duty. William refers us to Ps. xlii. 1 (Vulgate), i.e. to Ps. xliii. 1 (A. V.), which does not seem to be much connected with the subject. But no doubt he meant us to consider the general tenor of the whole Psalm, which has language suitable for priests in verses 3 and 4, and breathes the true spirit of reliance upon God's protecting care.

☞ **A long insertion here in the C-text; B. 11. 278 corresponds to C. xiv. 101.**

159, 166, 170. Mat. xix. 29, 21; Luke xiv. 33.

173. (*not in* b.) *Poetes.* The poets (or rather authors) here mentioned are merely named at random, just as in Pass. xv. 190. It would be useless to point out what these authors have really said in praise of poverty. Consult Burton's Anatomy of Melancholy.

Porfirie of course represents the celebrated Greek philosopher Porphyrius (died A.D. 306), many of whose works are extant.

175. *Tullius*, i.e. M. Tullius Cicero. *Tholomeus*, i.e. Ptolemaeus the astronomer (floruit A.D. 130–160), author of the Almagest, etc. Chaucer (C. T. 5906) cites a passage which may very well be the one here intended.

179, 180. Cf. John xii. 24. 'Unless the seed that is sown die in the slough (*or* mould), no blade will ever spring up, nor any ear of corn harden to grain upon the straw.' Palsgrave has—'*Spyre* of corne, *barbe du ble.*' '*Spyre* of corne or herbe, *Hastula;*' Prompt. Parv. *Spike* is the Lat. *spica*, an ear of corn; cf. Icel. *spik*, a spike, a sprig. To *curne* is to form grain, to granulate; cf. G. *körnen*; see Rob. of Gl., ed. Hearne, p. 490.

187. 'Are more seasonable and hardier (lit. tougher) for man's behoof.' William's father is said to have been a farmer; and this is one of the innumerable passages that prove him to have been qualified to sing of 'The Plowman.'

188. Observe *with* = against, as in l. 192. *Mowe nouht*, may not endure, cannot hold out.

192. 'Cannot so well hold out against the frost, in the open field, if it freeze long.'

193, 194. *That*, they that. *Worth alowed of*, will be approved by. The whole passage is good.

204–207. This passage is the only incomplete one in the C-text. Line 206 is from the Ilchester MS., and is incomplete because the rats have eaten the end of it. The missing portion must have been like what I have supplied within square brackets. The sense is—'For Christ said to His saints, that for His sake suffered poverty, penance, and persecution of body, (they) shall have the more honour for their reward, and be esteemed more worthy than angels; in their affliction, He greeted them in this wise, viz. your sorrow shall be turned into joy.' It deserves to be particularly noted that, in our author, as in Hampole, the word *anger* means *affliction* or *distress*, and just answers to the Latin *tristitia*. See John xvi. 20.

209. *Wyrdes*, weirds, fates, destinies.

211. *Foul towname*, evil 'to-name,' evil nickname; alluding to the word *stulte* below. Stratmann gives three examples of *toname*, as meaning *cognomen;* viz. Wycl. Ecclus. xlvii. 19; Manning, l. 7000; Layamon, l. 9383.

212. 'And that his spirit shall depart hence, and his wealth remain behind.' See *bilæfen* in Stratmann.

215. Here the person is changed, from the third to the second. 'Thou that art so loath to leave that which thou must needs leave.' See Luke xii. 20. The whole text in Ps. xxxviii. 7 (Vulgate) is—'Thesaurizat, et ignorat cui congregabit ea.'

216, 217. *Unredy*, void of counsel, improvident. Æthelred was named

the Unready because he was void of counsel and imprudent; from A.S. *unræd*, bad advice. The sense is—'an improvident reeve shall spend what thou leavest; (he shall spend) in a moment that (wealth) in which many a moth was master;' i.e. in which many a moth revelled. Cf. B. x. 362. *Mynte-while*, a moment; this form is clearly due to the confusion between *mite* and *minute*, on which see Way's note to 'Mynute, myte, *minutum*' in Prompt. Parv. p. 340. See also Pass. xiv. 200, where the B-text (xi. 372) has *minute-while*. It must be remembered, too, that *mites* are called *mints* in the West of England.

218. *Vpholderes*, dealers in second-hand articles, as in Pass. vii. 374; the Duke of Westminster's MS. has *Vpholsters*. *The hul*, the hill; which, beyond all doubt, means Cornhill; cf. Pass. vi. 1; Liber Albus, p. 624.

221. *Pees-coddes*, pods of peas. *Pere-ionettes*, evidently pears that were soon ripe. 'In *July* come . . . early peares, and plummes in fruit, *ginnitings*, quadlins;' Bacon, Essay 46. The *genniting* is an early apple. Cotgrave has—'Pomme de S. Jean, S. John's apple, a kind of a soon-ripe sweeting;' and again—'Hastiveau, a hasting apple or peare;' and—'Hastivel, as Hastiveau; or, a soon-ripe apple, called the St. John's apple' P. Lacroix (Manners, Customs, etc. during the Middle Ages, p. 116) tells us that, in the 13th century, one of the best esteemed pears was the *hastiveau*, which was 'an early sort, and no doubt the golden pear now called St. Jean.' I have no doubt that the term *ionette* (and probably *genniting*) is ultimately derived from *Jean*, and that the reference is to St. John's day, June 24. Cf. F. *Jeannot* (O.F. *Jeannet*) as a diminutive of *Jean*.

222. 'Soon ripe, soon rotten;' Heywood's Proverbs.

224. 'Most subject is the fattest soil to weeds;' 2 Hen. IV. iv. 4, 54.

229. *Wose*, i. e. ooze, slime, mud. It occurs in the Tale of Beryn, ed. Furnivall, l. 1742. And see Prompt. Parv., p. 532, note 3.

230. 'So out of riches, (heaped) upon riches, arise all vices.'

232. *Worth lygge*, will lie down; will be 'laid' by its own over-weight.

244. *Hus harde holdynge*, his close keeping (of his wealth), his parsimonious grasping, his 'closefistedness.'

246. 'See how money has (often) purchased both fair mansions and, at the same time, terror; money, which is the root of robbers; I mean, the riches that is kept within-doors.' The sense is clear, but the construction is very awkward. A *place* often means a manor-house or squire's mansion, as in Chaucer's Sir Thopas, first stanza. Money is called the 'root' of robbers, as being productive of robbery.

NOTES TO PASSUS XIV. (B. PASS. XI. 278—END.)

Lines 1–100 are peculiar to the C-text.

1. 'But well may it be for poverty.' *Wel worth*, well be it, is the opposite of *wo worth*, which is much more common. Cf. 'O *well* is thee;' Ps. cxxviii. 2 (Pr. Book).

4. See 2 Cor. vi. 10.

5. *Men rat*, people read, one reads. *Men*, being indefinite, takes the singular verb. *Rat* is short for *redeth*, as in Pass. iv. 410, 416.

10. Understand *was*. 'And Abraham (was) not bold enough once to hinder him.' See Gen. xx.

18. *Do we so mala*, let us also receive evil. See Job ii. 10.

23. *Thorgh grace*, by God's favour, or blessing.

45. This is interesting testimony. It shews that messengers were sometimes privileged, and might take a short cut without trespass. It also shews that the hayward, in case of trespass, used to exact a pledge (such as a hat, or a pair of gloves, see l. 48 below) from the trespasser. A similar allusion occurs in a burlesque song about the Man in the Moon, of whom it is said that—

> 'He hath hewe sumwher a burthen of brere,
> Tharefore *sum hayward hath taken ys wed;*'
> Ritson's Ancient Songs, i. 69.

In this case, the allusion is to committing trespass for the purpose of cutting some briars for fuel.

'Necessity has no law;' quoted as 'Need hath no law' in Pass. xxiii. 10. Skelton, in his Colin Clout, ll. 864, 865, says—

> 'But it is an olde sayd sawe,
> That nede hath no lawe.'

The same form occurs in Heywood; and see Ray's Proverbs.

52. Winchester fair. See note to Pass. vii. 211, p. 83.

55. *Breuet*, a letter or note. Cotgrave has—'*Brevet*, m.: a briefe, note, breviate, little writing,' etc. See Hist. Agriculture in England, by J. E. T. Rogers, i. 666, for examples of messengers being sent with a scroll. He observes—'Parchment, though not very cheap, was quite within the use of most persons of any substance. The letter was written on a slip of this material, a narrow piece being cut half way through at the bottom to which the seal was annexed, and the whole rolled round and tied with thread, or in some cases silk.' In the present passage, the letter is described as enclosed in a box.

69. 'Both to love, and to give alms (lit. lend) to the true and the false.'

71. *By hus power*, as far as lies in his power.

72. *Backes*, clothes for the back, cloaks; see B. x. 362, and the note, p. 160. *For the colde*, as a protection against the cold; see B. vi. 62.

73. 'Truly to pay tithes of their property; which tithe, as it seems, is a sort of toll (or payment) which our Lord expects from every living creature that makes money without fraud or wrong-dealing, or without keeping women in brothels (as the brothel-keepers do).'

Loketh after, looks for, expects to have. *Lyf*, creature. But our author remarks that men ought not to presume to offer tithes of gains that they have obtained by fraudulent means, neither ought brothel-keepers to offer

of the money paid them by those who lodge with them. See Pass. vii. 287–308.

77. *Spele*, to spare, hoard; see Pass. vii. 432.

78. See Galat. vi. 8.

80. *The two lawes*, i.e. the duty to God and to our neighbour. William means that the poor beggars could not carry out some parts of these duties, especially the giving of alms, the imparting of instruction, and fasting during Lent. They could not clothe the naked, they were excused from paying tithes and serving on inquests, and they were permitted to work on saints'-days and vigils to earn food.

85. *Contumax*, contumacious, a despiser of authority. '*Contumax* is he that thurgh his indignation is ayenst euery auctoritee or power of hem that ben his soueraines;' Chaucer, Pers. Tale, *De Superbia*. With l. 87, cf. Mark xvi. 16.

90. 'Confesses himself to be a Christian, and of holy-church's belief.'

91. 'There is no law, in my belief, that will hinder him in his way, where God is the porter Himself, and knows every one (who enters). The Porter, out of pure compassion, may fulfil the law (by admitting him), inasmuch as he (the poor beggar) desires (to do) and would (do) to each man as to himself.' It is clear from what follows that *he* (l. 94) refers to the beggar, not to the porter.

96. *Reyme*, grasp at, reach after, acquire. Such I take to be the sense of this difficult word. Halliwell gives '*Rame*, to reach, or stretch after.' 'To rame, *pandiculor*;' Coles' Dict.; and again, '*Rame*, to rob or plunder. Lincolnshire;' also, '*Ream*, to hold out the hand for taking or receiving; North.' So in Polit. Songs, ed. Wright, p. 150—

'Thus me pileth the pore and pyketh ful clene,
The ryche *raymeth* withouten eny ryght.'

98. See Mark xii. 43; Luke xxi. 3.

101. This is an obvious and interesting allusion to Wyclif's so-called 'Poor Priests.' See Wyclif's Works, i. 63, 176, 177; iii. 272, 293, etc. By 'Spera-in-deo' is meant part of Ps. xxxvi (Vulgate) or Ps. xxxvii (A.V.); the third verse of which is—'Spera in Domino, et fac bonitatem; et inhabita terram, et pasceris in diuitiis eius.' The whole of the rest of the psalm, verses 4–40, is full of encouragement to well-doers.

104. 'The title (of 'priest') by which you take orders proclaims that you are advanced,' i.e. are set in authority. The very word *priest* or *presbyter*, i.e. elder, entitles the man who bears the name to some respect.

106. *Tok*, gave; as elsewhere. 'He that gave you the title should give you your wages; or else the bishop should do so who ordained you, and anointed your fingers.' In l. 106, the person intended by *he* is probably the pope himself, as is suggested by his being likened to a king in l. 108.

112. *By*, with reference to; as elsewhere.

113. 'Who have neither skill nor relationship (to great men), but only the tonsure, and the title of priest, a thing of no account, to live upon, as it were.' *Corone* means the tonsure; see l. 125, and cf. Pass. i. 86, and the Note. *A tale of nouht*, a reckoning of no value, a thing of no account; because the title, though in some degree a sign of rank (see l. 104), is often slightly esteemed, and does not go for much in the way of supporting the man who bears it.

118. 'If false Latin be in that document, the law impugns it.' This clearly shews, I think, that William had often drawn up, or at least copied out, legal documents.

119. *Peynted parentrelignarie*, 'i.e. interlined; for I cannot think that mere interlineary flourishes would vitiate a charter;' Whitaker.

122. See James ii. 10.

123. The advice of David is contained in the word *sapienter*; or, in our English version, 'sing ye praises *with understanding*;' Ps. xlvii. 7. William is declaiming against 'ouerskippers,' or those who skipped over passages in reciting masses or other services. In Reliq. Antiq. i. 90, there is a distich which is remarkable for preserving the epithets bestowed on those who either *mumbled*, *skipped*, or *leaped over* the Psalms in chanting:—

> 'Ecclesiae sunt tres qui servitium male fallunt;
> *Momyllers*, *forscyppers*, *ovrelepers*, non bene psallunt.'

Compare also Rel. Ant. i. 290; Poems of Walter Mapes, ed. Wright, p. 148. Palsgrave has—'I *Ouerhyppe* a thyng in redyng or suche lyke, *Ie trespasse:* you haue *ouer-hypped* a lyne, *vous auez trespasse vne ligne*.' See *ouerhuppen* in B. xiii. 68.

125. *Coroneþ*, marks with the tonsure, shaves in a priestly manner. See note to l. 113, and compare—

> 'With *croune* and berde al fresh and newe yshaue.'
> Chaucer; C. T. 13239.

The term *knightes* is correctly used, since it meant servants. Cf. A.S. *leorning-cniht*, a disciple, lit. a learning-servant. Mr. Cutts, in his Scenes and Characters of the Middle Ages, p. 247, quotes this passage, and reminds us that priests commonly had the title of *Sir*, which is another reason for the use of the term *knight*.

128. 'For either of them is indicted, and that by reason of the statement, that ignorance does not excuse bishops, nor unlearned priests' [b]. The word *idiotes* is here used as an adjective, with the French plural ending. Cf. *cardinales*, Pass. i. 132; *prouincials*, Pass. x. 342, and the note, p. 130.

With respect to the word *idiot*, see note to Pass. xii. 288, p. 163.

With this line is concluded the long speech which, in [c], is spoken by Recklessness, and begins at xiii. 88. In [b], it ends two lines further on, and is spoken by Loyalty, who begins at B. xi. 148.

150. *Bere*, make a noise, low [c]; *belwe*, bellow [b].

156. Compare Bacon's Advancement of Learning, ed. W. Aldis Wright,

p. 151—'Quis psittaco docuit suum χαῖρε? ... Who taught the bee to sail through such a vast sea of air, and to find the way from a field in flower a great way off to her hive?' Mr. Thomas Wright aptly quotes a favourite passage from Hurdis's Poems:—

'But most of all it wins my admiration
To view the structure of this little work,
A bird's nest. Mark it well, within, without;
No tool had he that wrought, no knife to cut,
No nail to fix, no bodkin to insert,
No glue to join. His little beak was all.
And yet how neatly finished!' etc.

161. 'If any mason were to make a mould for it with all her (the pie's) wise contrivances, it seems to me a wonder!' See remarks on the magpie's nest in The Architecture of Birds, p. 325.

169. *Dompynges* (spelt *doppynges* in MS. E), is clearly only another name for the *dab-chick*, called by Drayton 'the diving *dobchick*,' Polyolbion, s. 25. We also find *didapper*, spelt *dive-dapper* by Middleton; see Nares. Halliwell gives *dopchicken* as the Lincolnshire name. In the Prompt. Parv. p. 127, we have the entry—'Doppar, or dydoppar, watyr-byrde. *Mergulus*,' immediately followed by 'Doppynge,' left unexplained, as meaning the same. Cf. A.S. *dopened*, *dopfugel*, *doppettan*.

—— (11. 349.) This curious idea was derived from Aristotle. 'The pregnancy and conception of barren eggs is quick in most birds, as in the partridge ... for if the hen stands in the way of the *breath* of the male she conceives, and immediately becomes of no use for fowling;' Arist. Hist. of Animals, bk. vi. c. ii. § 9; tr. by Creswell (Bohn's Library).

171. Cotgrave gives—'*Cauquer*, to tread a hen, as a cock doth;' and Palsgrave—'I trede, as a cocke dothe an henne, *Ie cauque*.' It is the Lat. *calcare*.

181. 'Was the fact that I saw Reason follow all animals' [c]; 'Because Reason regarded and ruled all animals' [b]. Observe *rewarded* for 'regarded.'

192. *Reason*. 'He should have said by *instinct*, which would have removed the difficulty;' Whitaker.

197. The B-text means—'Why I suffer (it to be so), or suffer it not; thou thyself hast naught to do (with it). Amend it if thou canst, for *my* time is to be waited for. Patience is a sovereign virtue, and is (really) a swift vengeance.' The apparent paradox in the last line is an evident reference to Luke xviii. 7.

198. See Ecclus. xi. 9.

199. 'Who is more long-suffering than God? quoth he; no one, as I believe.'

—— (b. 11. 374.) See 1 Pet. ii. 13.

204. 'And so the wise man witnesseth, and so the French proverb instructs us' [c]; 'French men and free men thus train their children' [b]. The conjunction of 'Frenchmen' with 'free men' is striking, and points to the French-speaking habits of the upper classes. Observe how

'freo man' is opposed to 'cherl;' Pass. xxiii. 146. *Affeyteth* means literally *tame*, and was used, in French, with respect to hawks; it here means *train*, *tutor*, or *discipline*. For the opinion of 'the wise man,' see Eccles. vii. 8.

205. 'A fair virtue is Patience; evil speaking is a petty vengeance. To speak well of others and to endure things patiently make the patient man come to a good end.' These two lines are really four short lines, in rime. The word *suffrable* is rare, and less intelligible than the form *soffrant* of the B-text, which I have adopted in the above translation. The form *ly* or *li* (better than *lui*) was used in Old French as an article; see Burguy's Grammaire, I. 46, 53.

Chaucer has some lines much resembling ll. 202–208 of the present passage; see his Frankeleyn's Tale, C. T. 11085–11092—

'Patience is an hey vertue certein,' etc.

211. 'Each man would be blameless, believe thou none otherwise!' With *lacles*, blameless, cf. *lakke*, to blame, in l. 208.

—— (11. 389.) 'And bade every created thing multiply according to its kind, and all to please man with, who must endure wo, through the temptation of the flesh and of the fiend also.'

213. *Tit*, for *tideth* [c]; *bitit*, for *bitideth* [b]; i. e. it betides or happens to him.

214. From Dionysius Cato, Distichorum liber, i. 5:—

'Si uitam inspicias, hominum si denique mores,
Cum culpant alios, nemo sine crimine uiuit.'

Cf. Horace, lib. i. Serm. Sat. iii. 23.

216. (11. 396.) *And awaked.* Here ends the Fourth Vision.

217. (11. 397.) Whitaker refers us to a similar passage in the Tempest, iii. 2. 149.

220. 'And then there appeared a wight, who he was I knew not' [c]; 'And, as I lifted up mine eyes, one looked at me, and asked me' [b]. The stranger's name is Imaginative; Pass. xv. 1. Here, in fact, begins the Fifth Vision, or the Vision of Imaginative; ending, in both texts, at the conclusion of the Passus next following.

226. *Entermetyng*, intermeddling, with reference to the text Ecclus. xi. 9, quoted at l. 198 above. See the verb *entermeted* in l. 408 of the B-text. Cotgrave has—'*S'entremettre de*, to meddle, or deal with, to thrust himself into.' In Pecock's Repressor, i. 145, we have—'Who euer schewith him lewid ... he is worthi to be forbode fro *entermeting* with the Bible in eny party ther-of.' The quotation 'philosophus esses, si tacuisses' is from Boethius, de Cons. Phil. lib. ii. prosa 7; see Chaucer's translation of Boethius, ed. Morris, p. 59. Compare Prov. xvii. 28, x. 19; Dion. Cato, lib. i. dist. 3, 12; Monumenta Franciscana, p. 600.

228. *Mamelede aboute mete*, prated about food, viz. the forbidden fruit. Cf. *mamely*, B. v. 21; and Milton, P. L. ix. 921.

234. 'Nor doth Clergy at all care to shew thee (some) of his cunning' [c]: 'That Clergy careth not to follow thy company' [b].

235. Cf. — 'Uerecundia pars est magna penitentiae;' quoted from St. Augustine in the Ancren Riwle, p. 331.

247. 'Yea, certainly, that is true; and he got ready to set off walking.' See note to Pass. i. 2. Cf. *shope her*, Gower, C.A. iii. 62.

NOTES TO C. PASSUS XV. (B. PASS. XII.)

1. By *ymaginatyf* is represented what we should call Imagination or Fancy. William means, in particular, *his own* power of Imagination; see l. 3. Line 2 describes Imagination as a lonely power, ever busy; *to which* [b] *adds*—in all states of health. And see note to B. x. 115, on p. 151, which accounts for the introduction of Imaginative in the present passage.

3. This is an important line, as fixing the poet's age. In the B-text, he is 45, in the year 1377, and so born about 1332. In the C-text, William has altered it to the purposely vague form 'more than forty years.'

7. 'Nor to waste speech, as, e. g., by speaking idly.'

9. 'Humble thyself to continue to live,' etc.

—— (12. 9.) See Luke xii. 38.

—— (12. 12.) See Prov. iii. 12; Rev. iii. 19.

—— (12. 14.) This is rather a singular interpretation of 'thy rod and thy staff, they comfort me;' Ps. xxiii. 4. William takes it to mean that God's corrections turn to consolations.

—— (12. 16.) *Makynges*, poems; so *make*, to write poetry, to compose, in l. 22 below; and in C. Pass. vi. 5. See Trench, Select Glossary, s. v. *Make*. One of the earliest instances of the use of *makyere* in the sense of 'author' occurs in the Kentish Ayenbyte of Inwyt, ed. Morris, p. 269; written A. D. 1340. The A. S. *scóp* and O. H. G. *scof* mean a 'shaper.' The German *dichter* means an 'arranger;' the Fr. *trouvère*, Provençal *troubadour*, and Ital. *trovatore* mean a 'finder.' With the expression *sey thi sauter*, compare C. Pass. vi. 45–52.

—— (12. 19.) *Peyre freres*, pair of friars. *Peyre* often means a set; but here *pair*. The friars often went about in pairs; see Ch. Somp. Ta. l. 32, and cf. C. Pass. xi. 8. For the omission of the word *of* after *peyre*, cf. 'a peyre tables' in Chaucer's Astrolabe, ed. Skeat, ii. 40. 18.

—— (12. 21.) *His sone*. The title of Cato's book is Dionysii Catonis Disticha de Moribus *ad Filium*.

—— (12. 23.) The quotation is from Distich. iii. 7:—

> 'Interpone tuis interdum gaudia curis,
> Ut possis animo quemuis sufferre laborem.'

—— (12. 30.) See 1 Cor. xiii. 13.

—— (12. 37.) *Rochemadore*. Roquemadour or Roquemadou (Rupes Amatoris) is said to be a town in Guienne, on the river Dordogne, formerly called also Rocamacorus or Rochemindour. See the Knight de la Tour-Landry, ed. Wright, p. 70, and his note at p. 213.

'The Virgin of Rocamadour was famous as early as the eighth century, for, if tradition is to be believed, Charlemagne and his brave followers came to pay it homage on their return from an expedition against the Gascons; and the sword of Roland, deposited as an offering upon the altar of the chapel of St. Michael, is still [1874] to be seen. Around this sanctuary, dedicated to the Virgin, were seventeen chapels hewn *in the rock* [note the name of the place]; they were dedicated to Jesus Christ, to the Twelve Apostles, to St. John the Baptist, to St. Anne, to St. Michael, and to *St. Amadour*, whose hermitage was here, and who had no doubt brought from the East the black Virgin who has been venerated there for twelve or fifteen centuries.'—Lacroix, Military and Religious Life in the Middle Ages, p. 388.

—— (12. 39.) This line is very difficult. It seems that *mayden to marye* must be an expression meaning 'a maiden as regards marriage,' i. e. unmarried; and the rest of the line then means—'and mightest well continue (such).' That it was so understood is rendered probable by the reading *contene* (i. e. contain) of the Oriel MS., just as two MSS. have *conteyne* for *contynue* in C. Pass. xi. 284, which see. Though the author speaks strongly in favour of marriage in Pass. xi. 281–288, he yet puts the unmarried life above it, as in Pass. xix. 89, 90. I think this is, accordingly, the right interpretation; and agree with Mr. Wright in placing no comma after *mayden*.

—— (12. 41.) William is arguing in praise of Loyalty or obedience. Lucifer fell through pride and consequent disobedience; see note to Pass. ii. 105, p. 24. Solomon and Samson were disloyal to chastity.

—— (12. 43.) 'Job the Jew bought his joy very dearly;' or, 'paid dearly for his prosperity.' William here really changes his subject. Having mentioned the examples of Lucifer, Solomon, and Samson, he proceeds to adduce further examples of such as fell from great prosperity into subsequent adversity. This was a favourite theme with the writers of the time, as exemplified by Boccaccio's De Casibus Virorum Illustrium, Chaucer's Monkes Tale, and Lydgate's Falls of Princes.

—— (12. 44.) Mr. Wright has a note here which I quote. 'These three names were the great representatives of ancient science and literature in the middle ages. Aristotle represented philosophy, in its most general sense; Virgil represented literature in general, and more particularly the ancient writers who formed the *grammar* course of scholastic learning, whether verse or prose; Ypocras, or Hippocrates, represented medicine. They are here introduced to illustrate the fact that men of science and learning, as well as warriors and rich men, experience the vicissitudes of fortune.' It remains, however, to be explained in what sense these three worthies experienced adversity. This is not to be explained from the history of their lives on earth, but by the universal belief of the time that their souls were lost, as was also that of Solomon; see this expressly declared in Pass. xii. 211–220. The spelling *ypocras*, for Hippocrates, occurs in some MSS. of Chaucer, Prol. 431. There is a legend concerning

him, which brings him to an evil end, in The Seven Sages, ed. Wright, 1046–1153 (cf. Introd. pp. lviii, lx.); see also Weber's Metrical Romances, iii. 41, 77, 368. Virgil was chiefly celebrated, in the middle ages, as having been a great magician, who, according to Vincent of Beauvais, fabricated certain magical statues at Rome.

—— (12. 45.) *Elengelich*, sadly, miserably; see note to Pass. i. 204. Alexander's sad and early death is well described by Plutarch. Most likely William adopted the current notion that Alexander died by poison, as told, e. g., in the Romance of Alexander, ed. Weber, ll. 7850–7893.

—— (12. 46.) 'Wealth and natural intelligence became a source of ruin to them all.' In all the above examples, their fall was due either to riches or to pride of knowledge. This remark shews that William adopted the legendary tales about Hippocrates and Virgil that have been indicated above. Strict grammar would require the use of *or*, not *and*, in this line. See nearly the same expression below, C. xv. 17; B. xii. 57.

—— (12. 47.) *Felyce hir fayrnesse*. For remarks on this use of *hir*, see note to Pass. xix. 236. 'Felice's fairness became altogether a disgrace to her.' It is probable that we have here a reference to some particular version of the famous romance of Guy of Warwick. See the Percy Folio MS., ed. Hales and Furnivall, ii. 509, 515. Note particularly the quotation at the latter reference, viz.—'Dame *Felys*, daughter and heire to Erle Rohand, for her beauty called *Felyse belle*, or *Felys the faire* by true enheritance, was countesse of Warwyke, and lady and wyfe to the most victoriouse Knight, Sir Guy; ... but when they wer wedded and been but a litle season togither, he departed from her to her greate hevynes, and never was conversaunt with her after, to her vnderstandinge;' etc. The conduct of dame Felice had been disdainful; and, when Sir Guy quitted her at the end of the fortieth day, she must have felt it as a great disgrace. Her fairness had but brought slander and scandal upon her. She even thought of suicide.

—— (12. 48.) 'And Rosamund, in like manner, pitiably bestowed herself,' i. e. sacrificed herself. The word *bysette* is properly active, meaning to employ, as in C. vii. 254; we must supply *her*, i. e. herself. The name of Rosamund is but too notorious. A very curious account of her is given in The French Chronicle of London, ed. G. J. Aungier, for the Camden Society, 1844.

—— (12. 52.) I do not know whence this is quoted. It is not in Cato's Distiches. For the quotation at l. 56, see Luke vi. 38.

17. Nearly repeated from above; B. xii. 46.

18. (12. 58.) See Luke xii. 47, 48; 1 Cor. viii. 1.

—— (12. 60.) *But if the rote be trewe*, unless the root (or foundation) of it be true; i. e. unless the wealth be acquired by perfectly just and fair means. Otherwise, the wealth is rather 'a root of robbers,' i. e. productive of thieves; because what has been untruly obtained deserves to be untruly taken away; see Pass. xiii. 247, and the note, p. 173.

20, 21. These two lines are parenthetical, and explanatory of the expression *vnkynde rychesse*, which means wealth unnaturally acquired,

wrongful gains. They mean—'As, for instance, when abandoned wretches come to be lords, and ignorant men set up as teachers, and holy church becomes a giver to harlots and is avaricious and covetous.' *Horen* is the genitive plural.

23. There is a pun here on the words *grace* and *grass*, which must have been pronounced very much the same at this period. The latter is used, in this passage, in the sense of *a herb of healing virtue*, as in William of Palerne, ed. Skeat, ll. 636, 644, 799, 1030. Compare the pun by which *rue*, to repent, caused the herb *rue* to be called the 'herb of grace;' Hamlet, iv. 5. 181.

24. 'Till good-will begin to rain (upon it)' [c]; 'but amongst the humble' [b].

25. *Wokie*, soften, moisten. The sense is, that grace is like a healing herb; but it grows not till good-will rains upon it, and moistens (*or* softens) men's wicked hearts by means of good works. Halliwell gives '*wokey*, moist, sappy,' as a Durham word; also '*Weaky*, moist, watery. *North.*' Cf. A. S. *wácian*, to weaken; G. *weichen*, to soak, to macerate.

27. (12. 65, 67, 71.) See John iii. 8, 11.

40. The *sygne* [c], or *carectus*, i. e. characters [b], has reference to the words written by Christ upon the ground; John viii. 7. See this illustrated in the Coventry Mysteries, ed. Halliwell, pp. 220, 221, where Christ is represented as writing upon the ground the sins of the accusers. St. Augustine says (Homil. on St. John vi. 6) that Christ, by writing on the ground, signified that he was the Lawgiver; it was to remind the Jews that The Law had at first been written on tables of stone; and this reminded the Pharisees of the Law, and how *each one ought to judge himself*. It is clear that William was thinking of this interpretation, since he refers to the Law of Moses just above. It is also easy to see how St. Augustine's remark was changed into the statement that Christ wrote each man's *sins* upon the ground.

The word *sygne* (*carectus*, b) is curious. It seems to indicate that Christ's words upon the ground were supposed to have been denoted rather by special characters or signs than by ordinary letters. See the Chapter on 'Characts' in Brand's Popular Antiquities (ed. Ellis, iii. 319), shewing that Gower uses *carect* in the sense of a charm—'With his *carect* would him enchaunt;' Conf. Amant. bk. i. See also *Caractes* in Halliwell's Dictionary.

50. It seems reasonable to suppose that this comparison of an untaught man to a 'blind man in battle' may have been suggested by the well-known yet unusual instance of such an occurrence at the battle of Creçy, A. D. 1346, in which the blind king of Bohemia was slain. See Froissart, Chron., bk. i. c. 129.

65. 'Nor think lightly of their science, whatever they do themselves.'

66. 'Let us take their words at their (true) worth, for their witnesses are true.'

68. 'Lest strife should thus enrage us, and each man should aim blows at another.' Cf. *choppe adoun*, strike down, Pass. i. 64. With l. 69, cf. Ps. civ. 15 (Vulgate).

83. See 1 Cor. iii. 19. For the texts below, cf. Luke ii. 15, Matt. ii. 1.

88. 'But of cleanness and of clerks, and keepers of beasts' [c]; 'Nor of lords that were ignorant men, but of the most learned men existing' (lit. the highest lettered men out) [b]. This use of *oute* with a superlative is very remarkable; we can still say 'the last thing *out*.' It occurs again below; xv. 191.

91. This seems a strange version of the Bible narrative in Luke ii. 7. But the notion would hardly be one which William invented; I have no doubt he merely adopted some opinion which he had met with. Thus Peter Comestor writes—'Ingressi vero magi *domum* [cf. Matt. ii. 11] quam *diuersorium* lucas nominat.' This plainly shews how the notion might arise. The Magi entered a *house*; this house was wrongly identified with the *inn*; and the *inn* was imagined to be the best house in the town. See Dict. of the Bible, s. v. *Inn*.

92. *Poetes*. This idea was possibly founded upon the words of St. Luke, that 'the shepherds returned, glorifying and praising God.' We are reminded of Cædmon, the neatherd and poet.

96. *Tho*, when. *Hit*, i. e. 'the glory of the Lord;' Luke ii. 9. *Shewere*, a 'shewer,' i.e. a revealer or discloser. *Shewere* is the usual Middle-English word for *a mirror*; see the examples in Stratmann, of which I here cite a few. '*Shewers*, *Sheweres*, mirrors, Exod. xxxviii. 8; Is. iii. 23;' Wycliffite Glossary. So also—'ase ine *scheauwere*,' as in a mirror; Ancren Riwle, p. 92; 'ane sseawere,' a mirror, Ayenbyte of Inwyt, ed. Morris, p. 84.

97. *Clerkes*, learned men, viz. the Magi. *Comete*; see note to Pass. xxi. 243.

100. *Crabbede*, harsh, cross, peevish. The reference is to Pass. xii. 275–303; B. x. 442–474. In the B-text, the poet speaks the 'crabbed words' himself; see B. x. 372. In the C-text, they are put into the mouth of Recklessness (see xii. 200), who is the poet's confidential friend and adviser for the time being.

104. The illustration here given is imitated from Boëthius, lib. 4, pr. 2. See Chaucer's translation, ed. Morris, p. 114, ll. 9–16.

Temese, the Thames. This use of the name of a river (without the definite article preceding it) is still common in many parts of England, and sounds well; it seems to add to the dignity of the river. In Shropshire they talk of 'Severn.'

105. 'And both naked as a needle, neither of them heavier than the other;' where, for 'heavier,' the B-text has *sykerer*, i. e. safer, or in a less dangerous position. This proverbial expression occurs in the form 'naked as nedel,' in MS. Laud 656, fol. 6 b, line 2.

117. See Ps. xxxi. 1 (Vulgate); xxxii. 1 (A.V.).

120. *Loketh after lente*, waits for Lent.

124. *After*, according to, according to the instructions of. Observe the

distinction here between a parson and a parish-priest. The former was properly a rector, the latter might be a vicar or perpetual curate. See *Parson* in Hook's Church Dictionary. William is here very severe upon their frequent ignorance.

125. *Luk*, Luke. See Luke vi. 39; but William's words are somewhat nearer to Matt. xv. 14.

126. 'For much woe was marked out (allotted) to him that has to wade with the ignorant.' The image refers to a man who employs a guide to conduct him over a ford, and finds that he is unacquainted with the depth of the stream.

127. 'Well may the child bless him that set him to his book,' i. e. taught him to read. *That* = him that.

128. *After letterure*, according to written precepts.

129. '*Verset*, a versicle, or short verse;' Cotgrave.

The allusion is to the 'benefit of clergy,' and to the 'neckverse.' Such allusions are very numerous. Thus, in Marlowe's Jew of Malta, A. iv. sc. 4, we have—'within forty foot of the gallows, conning his neck-verse.' A note on the passage, in Cunningham's edition, says—'The words used by a criminal to establish his right to "benefit of clergy." The fifty-first Psalm was generally selected, and the opening words *Miserere mei Deus* came to be considered the neck-verse, *par excellence*. The ceremony was not abolished till the reign of Queen Anne.' In Hudibras, part iii. c. 1, we find—

'And if they cannot read one verse
I' th' psalms, must sing it, and that 's worse.'

'In Hudibras's days,' observes Dr. Grey, 'they used to sing a psalm at the gallows; and therefore he that, by not being able to *read* a verse in the Psalms, was condemned to be hanged, must *sing*, or at least hear a verse sung, under the gallows before he was turned off. This custom arose from the practice of what was called benefit of clergy. In the times when book-learning was a rare accomplishment, a person who was tried for any capital crime, except treason or sacrilege, might obtain an acquittal by "praying his clergy;" the meaning of which was, to call for a Latin Bible, and read a passage in it, generally selected from the Psalms. If he exhibited this capacity, he was saved as a person of learning, who might be useful to the state; if he could not read, however, he was hanged. Hence the common saying among the people, that if they could not read their neck-verse at sessions, they must sing it at the gallows.' See a very graphic description of such an ordeal in Sir F. Palgrave's Merchant and Friar, at p. 175. The benefit merely saved the man's life; he could still be subjected to fine or imprisonment; see ll. 146, 147 below. It is clear from the present passage that *Dominus pars hereditatis* (Ps. xv. 5, Vulgate), was also in use as a neck-verse in the time of Richard II. as well as *Miserere mei*.

131. 'Where ignorant thieves are hung, see how they (the clerks) are saved!'

133. *Yelde hym creaunt*, yielded himself as a believer. The more

usual phrase is exemplified in *yelt him recreaunt*, yields himself as a coward, which occurs in Pass. xxi. 105. The form *yelde* is here weak, but the verb was originally a strong one.

135. The quotation is inexact. The Vulgate has — 'nolo mortem impii, sed ut conuertatur impius a uia sua et uiuat;' Ezek. xxxiii. 11.

136. That there are degrees of bliss in heaven has been at all times a prevalent belief. See Dante's Divina Commedia; Ayenbyte of Inwyt, ed. Morris, p. 267; Hampole's Pricke of Conscience, l. 7876. Cf. Matt. v. 19; xi. 11; xviii; 2 Cor. xii. 2; etc.

138. In like manner King Horn, when disguised, enters the hall, and sits upon the ground like a beggar. See King Horn, ed. Lumby, ll. 1115–1133. The 'sovereigns of the hall' were those who sat at the high table, generally raised upon a dais.

145. *A soleyn*, a solitary person. *Soleyn* is our modern *sullen;* see examples in Stratmann; to which add—'In *solein* place by my-selue;' Gower, Conf. Amant. iii. 6.

146. See note to l. 129 above. The quotation is from Ecclus. v. 5— 'De propitiato peccato noli esse sine metu, neque adicias peccatum super peccatum.'

150. See the note to Pass. xiii. 75. *Tulde*, dwelt; lit. pitched his tent. The verb is *telden*, to pitch a tent, which see in Stratmann. It is a derivative of A. S. *teld*, a tent.

153. See Ps. lxi. 13 (Vulgate); Matt. xvi. 27.

156. Cf. Ps. cxxxiv. 6 (Vulgate): 'Omnia quaecunque uoluit, Dominus fecit in caelo, in terra, in mari, et in omnibus abyssis.' See the 'Thyrde Lesson' in the Monday service used by the nuns of Sion, in the Myrour of our Lady, ed. Blunt, p. 182, and Peter Comestor's Historia Scolastica, at the end of cap. xxiv.

157. *By thee*, with respect to thee. *Weyes*, ways [c]; *the whyes*, the reasons why, lit. the why's [b].

158. See Pass. xiv. 170–193.

—— (12. 228.) 'The nest [of the magpie] is usually placed conspicuous enough, either in the middle of some hawthorn bush, or on the top of some high tree. The place, however, is always found difficult of access, for the tree pitched upon generally grows in some thick hedgerow, fenced by brambles at the root, or sometimes one of the higher bushes is fixed upon for the purpose;' Goldsmith's Animated Nature, iii. 170. 'Its nest, well fortified with blackthorn twigs, is a curiosity;' Eng. Cyclopædia, s. v. Corvidæ; Pica caudata. Cf. note to Pass. xiv. 156, p. 176.

166. See Ps. cxlviii. 5 (Vulgate).

171. 'That the fairest bird (i. e. the peacock) engenders in the foulest manner.' Cf. Pass. xiv. 171–173.

179. See the description of the peacock's long tail, ugly feet, and harsh cry in Laurence Andrewe's Noble Life, cap. xci, quoted in The Babees Boke, ed. Furnivall, p. 219. Though the flesh is here called 'foul flesh' [b], or 'loathsome' [c], peacock was, as Mr. Wright remarks, a celebrated dish at table. See also the note to l. 184 below.

184. *The poete*, the author, the writer. William would have called a poet a *maker* (see note to B. xii. 16); he uses *poet* to denote any writer, whether in prose or verse, as when he speaks of Plato as being such (Pass. xii. 304), or Cicero and Aristotle (Pass. xiii. 173–175; and see l. 190 below). In the present passage, the writer meant is Aristotle; see below, B. xii. 266. Thus in Batman vpon Bartholome, lib. xii. c. 31, we read—'And Aristotle sayth, that the Pecocke hath an vnstedfast and euill-shapen head, as it were the head of a serpent, and with a crest. And he hath a simple pace, and small necke and areared, and a blew breast, and a taile ful of bewty, distinguished on high with wonderful fairnesse; and he hath foulest feet and riueled [*wrinkled*]. And he wondereth of the fairenesse of his fethers, and areareth them vp, as it were a circle about his head; and then he looketh to the foulenesse of his feete, and lyke as he wer ashamed, he letteth his fethers fall sodeinlye: and all the taile downeward, as though he tooke no heed of the fairenesse of his fethers: and he hath an horrible voice.'

The original passage in Aristotle, Hist. of Animals, bk. vi. cap. 9, says but little about the peacock's tail or feet. Cf. note to l. 179 above. See also Holland's tr. of Pliny, bk. x. c. 20; quoted by Richardson (s. v. *Peacock*).

—— (12. 253.) *Chiteryng*, chattering, chirping. In Trevisa's translation of Higden's Polychronicon, i. 239, the word is used of the note of the starling—'With mouth than *chetereth* the stare.' And in the Ancren Riwle, p. 152—'Sparuwe is a *cheaterinde* bird; *cheatereth* euer ant chirmeth.' Chaucer has—'As eny swalwe *chiteryng* on a berne,' Milleres Tale, l. 72 (C. T. 3258; Harl. MS.). Palsgrave has—'I *chytter*, I make a charme as a flocke of small byrdes do whan they be together, *Je iargonne*.' Two more examples are in Halliwell's Dict. s. v. *Chitre*.

—— (12. 255.) *Flaumbe;* 3 p. s. subj. used with a future sense. 'I believe it will contaminate very foully all the earth around it.' *Flaumbe* is the same word as *flame*, from the O.Fr. *flamber*, to blaze, burn, throw out flames. It is here curiously used in the sense to spread a taint, to contaminate. The same verb occurs, in a neuter sense, in MS. Laud 656, fol. 4 b, where we have—

'A flauo*ur flambeþ* þer-fro · þey felleden hit alle;'

i. e. a scent is exhaled from it, they all perceived it. In the same MS., fol. 10, we have the verb in its usual sense—

'Quarels *flambande* of fure · flowen out harde;'

i. e. crossbow-bolts, blazing with fire, flew out fast. The connection in idea is easily perceived; a burning piece of wood emits blaze, smoke, heat, and smell, all at once. So the Lat. *flagrare* is to burn, to glow; but its derivative is the Fr. *flairer*, to scent; cf. *flayre*, a sweet smell, in Hampole's Pricke of Conscience, l. 9017.

—— (12. 257.) 'By the peacock's feet is meant,' etc. *Auynete*, a certain collection of fables. Mr. Wright says—'In the fourteenth and fifteenth centuries, as any grammar was called a *Donet* [see note to Pass.

vii. 215] because the treatise of Donatus was the main foundation of them all, so, from Æsop and Avianus, from whom the materials were taken, any collection of fables was called an *Avionet* or an *Esopet*. The title of one of these collections in a MS. of the Bibl. du Roi at Paris is—Compilacio Ysopi alata cum Avionetto, cum quibusdam addicionibus et moralitatibus. (Robert, *Fabl. Inéd. Essay*, p. clxv.) Perhaps the reference in the present case is to the fable of the Peacock who complained of his voice, the 39th in the collection which M. Robert calls *Ysopet*.

Avianus flourished about the fourth century, and wrote 42 Æsopic fables in Latin elegiac verse, of no great merit.

—— (12. 258.) Robert of Brunne (Handlyng Synne, ll. 6259-6264) says—

'Of alle fals þat beryn name
Fals executours are moste to blame,' etc.

190. The authors Porphyry and Plato are cited at random, as in Pass. xii. 304; xiii. 173. It is hopeless to verify such references; the names are merely introduced as a sort of flourish. The alliteration has, for once, much to do with the selection of the names; like *poet*, they begin with *p*. In the B-text, the author referred to is Aristotle; see next note.

—— (12. 266.) I doubt if the comparison of poor men to larks is to be found in Aristotle; see his Hist. of Animals, for a description of the lark.

Aristotle is here called 'the great clerk.' The real reason of the great influence of Aristotle's writings from the eleventh to the sixteenth centuries is pointed out in Milman's Hist. of Lat. Christianity, vi. 443; he was regarded as 'the teacher of logic, the master of dialectics.' Observe the occurrence of *logyk* in the next line.

191. 'The least bird existing;' a hyperbolical expression. On *oute*, see note to l. 88 above.

192. See this discussed in Pass. xii. 216–223.

193. (12. 269.) *Sortes* is a mere corruption of Socrates, as Mr. Wright supposes. His reference to Walter Map's Poems, p. 251, is much to the point. The passage is—

'Adest ei bajulus cui nomen Gnato,
Praecedebat logicum gressu fatigato,
Dorso ferens sarcinam ventre tensam lato,
Plenam vestro dogmate, *o Sortes et Plato!*'

Gower (C. A. iii. 366) says—'*Sortes* and Plato with him come.' *Sortes* means Socrates in A. Neckam, de Naturis Rerum, ed. Wright, p. 289.

Speaking of logic, Barclay (in his Ship of Fools, ed. Jamieson, i. 144) says—

'Now Sortes *currit*, now is in hand Plato.'

There is no allusion here to the mode of divination known as *sortes sanctorum* (see Ducange), which I mention only that it may not be supposed that I have overlooked that supposition. In fact the context shews that Sortes is a man's name.

204. The right quotation is—'Et si iustus uix saluabitur, impius et peccator ubi parebunt?' 1 Pet. iv. 18. William lays a stress upon *uix*, and says—'since the just man shall *scarcely* be saved, it follows that he *shall* be saved.' See Pass. xvi. 23, and the note, (p. 189), for a still clearer statement of the same opinion. For the story of Trajan, see Pass. xiii. 75, and the note, p. 169.

207. *Follyng*, baptism. See Matt. iii. 11; Acts ii. 3.

208. Compare—'Ignis enim triplicem uim habet, scilicet, illuminandi, calefaciendi, consumendi,' etc.; Old Eng. Homilies, ed. Morris, ii. 118.

209. *Treuthe* here signifies a true man, a righteous man; see *he* in l. 211. *Transuersede*, transgressed, lit. traversed. See *Traverser* in Cotgrave.

210. 'But (ever) lived as his own law taught (him), and believes there is no better (law); and if there were (a better law made known to him), he would (have kept it), and in such a desire dieth—surely the true God would never (permit) but that (such) true truth were commended. And whether it shall be so or shall not be so, the faith of the true man is great; and a hope ever depends upon that faith, that he shall have what he deserves.' In [b], l. 286, the reading is—'he would amend;' and in l. 289—'to have a reward for his truth.' The sentence is terse and elliptical, but the sense is clear; the argument is that of St. Paul, in Rom. ii. 13-15.

The first quotation in [b] probably refers to John xvii. 2—'Sicut dedisti ei potestatem omnis carnis, ut omne quod dedisti ei, det eis uitam aeternam.'

The second quotation is from Ps. xxii. 4 (Vulgate)—'Nam, et si ambulauero in medio umbrae mortis, non timebo mala: quoniam tu mecum es.' The rest of the verse has been already quoted above; B. xii. 13.

214. See Matt. xxv. 23.

216. 'And a present beyond what was agreed for, whatever clerks may say.' Cf. Pass. iv. 317.

217. 'For all shall be as God will.' Cf. l. 213 above.

—— (12. 290.) 'The gloss on that verse grants a large reward to true men.' See note to l. 209 above for the sense of *treuthe* here, and note to l. 210 for the whole verse from Psalm xxii. The Glosa Ordinaria contains the following remark on the words *mecum es*. 'I. e. in corde per fidem, vt post umbram mortis ego tecum sim.' This shews that the 'meed' spoken of is, that true men shall dwell with God hereafter.

—— (12. 292.) 'To keep (*or* maintain) a community with; no (sort of) wealth was considered better.'

Here ends the Fifth Vision, or the Vision of Imaginative. The Sixth Vision follows almost immediately.

NOTES TO C. PASSUS XVI. (B. Pass. XIII–XIV. 131.)

2. (13. 2.) *Feye*, fated to die [c]; *fre*, at liberty [b]. A remarkable variation.

3. *Mendinaunt*, mendicant friar. The spelling is peculiar, but is the same in all the MSS.; see also l. 81 below, and Pass. xiv. 79. In the Six-text edition of Chaucer, Group D, l. 1906, the first five MSS. have the readings *mendynantz*, *mendynauntis*, *mendinantz*, and *mendenauntz*. The word occurs also in Pierce the Plowman's Crede, l. 66, where it is spelt *mendynauns*.

Meny 3eres after. This expression may, after all, mean nothing. At the same time, we know that the recensions of the poem occupied many years, and it is quite possible that the expression is literally true. If so, some time must have elapsed between the first composition of Passus XV. and of Passus XVI., i. e. between Passus XII. and XIII. of the B-text. See note to l. 173 below, p. 198.

5. Here our author recapitulates a part of the Vision of Do-wel. The references are to Pass. xiii. 14–27, 233–247, xiv. 112–128, xv. 120–126, 157–168, 203–217.

7. There is an awkward change of construction here; the word *þat* should be followed by a subjunctive mood, but *leue* is the infinitive, governed by *manacede*, whilst *vanshie* appears to be used as a transitive verb. Thus the sense is—'And how Old-age threatened me, (that) it might so happen, that, if I lived long—(he threatened, I say,) to leave me behind, and to consume all my powers, and my fair locks.'

23. See the note to Pass. xv. 204. The expression here used in the C-text, viz. 'but *vix* help,' refers to a curious popular exposition which, as Wyclif informs us, was then current. His words are—'And, *as men seien*, in this word "unneþe shal þe just man be saved," is menyd þis word Iesus, whoso coude undirstonde it. For in þis word VIX ben but þree lettris, V, and I, and X. And V bitokeneþ fyue; I betokeneth Iesus; and X bitokeneþ Crist. [Cf. Gk. Χριστός.] And so þis resoun seiþ þat þe just man shal be saved by þe V woundis of Iesus Crist oure Lord.'—Works, i. 337.

26. Here begins the Sixth Vision, viz. of Conscience, Patience, and Activa-Vita (called Haukyn the Active Man in the B-text). It properly terminates at Pass. xvii. 157 (or at the end of B. xiv.).

27. In [c], William dines with Conscience, Clergy, Reason, and Patience; in [b], Reason is omitted.

—— (13. 24.) 'And because Conscience spake of Clergy, I came all the sooner.'

30. *What man he was I neste*, I knew not what sort of a man he was [b]. But the C-text is more explicit, saying—'a man like a friar.'

Mayster means a master of divinity; in l. 65 he is called a *doctor*; see note to that line. Compare—

'And also þis myster men ben *maysters* icalled;'
Pierce Pl. Crede, l. 574; cf. l. 838.

'No *maister*, sir (quod he), but seruitour,
Though I haue had in scole such honour;'
Ch. Sompnoures Tale, l. 485.

So too in the Complaint of the Ploughman, in Political Poems, ed. Wright, i. 337; and see Pass. xi. 9, and the note. Accordingly, Mr. Wright notes that the word *maister* 'was generally used in the scholastic ages in a restricted sense, to signify one who had taken his degree in the schools—a master of arts.' In Jack Upland, we find the question—'why make ye so many *maisters* among you [friars], sith it is against the teaching of Christ and his apostles?'

40. *Stihlede*, arranged every thing, set all in order. Other MSS. have stithlede (M), stihȝlede (K), stiȝtlide (T); stiȝlede (G). It is commonly spelt with *t* after the *h*, as in P. Pl. Crede, l. 315; see further examples in Stratmann.

41. *Mettes*, companions at table [c]; *macches*, mates [b]. The same variation occurs below, in l. 55 (b. 13. 47). With the former cf. A.S. '*gemettan*, comestores,' in Bosworth and Toller's A. S. Dictionary; and with the latter cf. A. S. *gemæcca*, a companion, a wife.

43. *Calde after*, called for, expressed a wish for.

45. See Luke x. 7. The dishes have very singular names; see especially l. 61, and B. xiii. 52–55. The guests have before them, for their consumption, portions of the writings of the fathers and various texts of Scripture, and even the drink was called *diu-perseuerans*. The friar turned away from these uninviting viands, and regaled himself with 'meat of more cost;' but even so, he did not quite escape. The sauce which he chose had been made from ingredients ground in a mortar named *post-mortem*, which is a way of saying that after death he would suffer for his gluttony.

The use of such names for the dishes is an important matter, as we are able to tell whence William derived the idea of describing so strange a feast. Warton (Hist. E. P. ed. Hazlitt, ii. 263) has noted William's obligations, in another passage, to Huon de Meri's Tornoiment de l'Antichrist. In this poem, now printed by P. Tarbé, in his Poètes de Champagne, xv. 13, is a description of a feast in which the dishes are named after various *sins*; and the author says—

'De divers mès, de divers vins
Fumes plenièrement servi.
Et sachiez bien qu'oncques ni vi
Fèves et pois, oes ne harenc;
Tuz les mès Raoul de Hodenc
Eumes sans faire riot.'

I. e. we had plenty of different dishes and wines; but we did not have beans and peas, nor goose, nor herring, but all the dishes described by

Raoul de Hodenc. This shews that Huon de Meri himself borrowed the idea, viz. from Le Songe d'Enfer of Raoul de Houdans (or Hodenc), also printed by M. Tarbé in the same volume, pp. 134–148. See also the description of the Abbot of Gloucester's Feast in Reliq. Antiq., i. 140.

47. (13. 41.) *Mortrewes and potages;* and in l. 66 we have *mortrews and poddynges.*

The making of *mortrewes* was one of the qualifications of Chaucer's Cook; Prol. 386: see Tyrwhitt's note on the line.

See Prompt. Parv., p. 13, note 1; p. 70, note 5; p. 344, note 2; also Babees Book, pp. 151, 170, 172; a Recipe for 'mortrewes de chare' in Liber Cure Cocorum, p. 9; 'of fysche,' p. 19; etc.

48. 'They made themselves well at ease with that which men had won amiss,' i. e. gained by cheating.

50. The whole expression, from *post-mortem* down to *teeres*, is the allegorical name of the mortar. This name signifies—'after death they shall suffer many bitter pains, unless they sing for those souls and weep salt tears for them.' The expression *tho soules* means the souls of the men who had 'mis-won' their wealth. The passage requires to be pondered before its full sense is perceived; yet a little thought will shew that it is of some satirical force. The friars (he would say) fared sumptuously, paying for their rich fare with the money which wealthy cheats had left to them when in present fear of death; but they must bear in mind that they will suffer bitterly hereafter for their gluttony, unless they actually perform that which they have solemnly engaged to do, viz. sing masses for the souls of such wealthy persons. Hence the aptness of the Latin quotation (the source of which I know not) which signifies—'Ye who feast upon the sins of men, unless ye pour out tears on their behalf, ye shall vomit up those meats amid torments which ye feast upon amid pleasures.'

57. 'And then he drew for us a drink, the name of which was *Long-enduring.*' This line was omitted in Mr. Wright's edition by mere accident; it is in the MS. which he used. The allusion is to the text, Matt. x. 22. See Matt. iii. 2 for the quotation in l. 56.

58. *Quod I* [b], changed to *quath he* [c]; an improvement. In the B-text, it looks like a poor joke, as if the author expresses his readiness to drink as long as he lives.

61, 62. See Ps. xxxi. 6; l. 19.

65. See Isaiah v. 22. *A doctor* [c]; *this doctor* [b]. Note that the word *a* is not indefinite here; it is the same idiom as we should still use if we were to say—'I was sorry to see a doctor drink wine so fast.' *For* = because; and assigns the reason of William's mourning. See *þis doctor* in l. 69, and again in l. 85. In l. 90 he is called *that master;* he is, in fact, the friar who sat at the head of the table (ll. 30, 39).

—— (13. 63.) *Wombe-cloutes*, tripes; lit. belly-rags. Halliwell notes that it is explained by *omentum* in the Nominale MS.

70. The friar preached 'at St. Paul's' [c]; or 'before the dean of St.

Paul's' [b]. Latimer preached his famous Sermon on the Ploughers, 18 Jan. 1549, in the 'shrowds' of St. Paul's, having previously preached at St. Paul's Cross, Jan. 1, 1548. See note to Pass. xii. 56, p. 149.

73. (13. 67.) See 2 Cor. xi. 24, 25, 27.

—— (13. 68.) *Ouerhuppen*, hop over, skip over, omit; see note to Pass. xiv. 123, p. 176.

75. 'Peril among false brethren,' 2 Cor. xi. 26. I have already noted the pun upon 'brethren' and 'friars;' see note to B. xi. 87; pp. 167, 168. The jest is a venerable one.

81. *Fyue mendynauns*, five mendicant orders; see notes to l. 3 above, p. 189, and to Pass. ix. 191, p. 114.

85. *Decretistre of canon*, student of the decretals and canon law. Ducange gives—'*Decretista*, qui studet in decretis. *Magistri decretistae*, professores juris canonici.' See B. v. 428, and the note (p. 96). The odd termination *-istre* occurs again in Chaucer's *diuinistre*, C. T. 2813; but it is a mere corruption of Lat. *-ista*, by confusion with *-is-ter*.

86. *Gnedy*, niggardly [c]; *goddes*, God's (ironically) [b]. *Gnedy* is connected with A. S. *gnéðen*, moderate (Bosworth), and A. S. *gnéað*, sparing (Grein); see *gnede* in Glossary to Havelok, and in Halliwell.

91. *Dobeleres*, platters. William wishes the doctor, who had so greedily swallowed all the eatables, had swallowed dishes and platters too! '*Dobeler*, vesselle; *Parapses*,' Prompt. Parv.; see Way's note.

—— (13. 82.) In the B-text, William wishes that the plates and dishes had turned to molten lead within the glutton's stomach. Cf. Ancren Riwle, p. 216; Hampoles Pricke of Conscience, l. 9433. The expression 'and Mahoun amyddes' is equivalent to 'and the devil in the midst of them.' *Mahoun* is Mahomet, often used as a name for an idol, and idols were supposed to be tenanted by devils. See note to Pass. i. 119, p. 13; and cf. Joseph of Arimathie, ed. Skeat, ll. 373–402.

92. (13. 83.) 'I shall argue with this chamber-pot, with his bottle-like belly.'

Jordan is used both by Chaucer and Shakespeare, and is fully explained in the Prompt. Parv., p. 267, note 1. Considering the connection, I think there can be no doubt that the word *Iuste* is not to be explained as *just* (which would make poor sense), and still less as a tournament (which is Mr. Wright's solution, making no sense at all); but is the word *juste*, in its signification of flagon, bottle, or wine-jar. The Prompt. Parv. has—'*Iuste*, potte, *Oenoforum*, *justa*,' see Way's note. Ducange has—'*Iusta demesuralis*, seu *tertiera*, mensura uini aliquantulum maior consueta quae monachis *in festis solemnioribus* dabatur.' Halliwell explains *Juste* as 'a kind of vessel with a wide body and long straight neck.' The word is happily employed. The Trinity MS. (C-text) has the adjectival form *iusty*, i. e. like a *juste*.

—— (13. 85.) The alliteration suggests that the word *wynked* (so in all the MSS.) is miswritten for the unusual word *preynte*, which occurs just below, in C. xvi. 121, B. xiii. 112. See note to l. 121 below.

95. *May na more*, can do no more, can eat and drink no longer; cf. *til we myghte no more*, C. vii. 185; B. xiii. 352.

97. *Godelen*, rumble; see note to Pass. vii. 398, p. 92.

99. *Here apocalips*, their Apocalypse. The use of the word *their* is most significant; the reference is not to St. John, but to the Apocalypse of the gluttons, i.e. to the Apocalipsis Goliæ by Walter Mapes, a sort of parody upon St. John, the argument of which may be read in Morley's Eng. Writers, i. 587–590. The following extract from that argument will fully explain the allusion. 'Then I read of the Morals and the Deeds of Abbots, who declare by their base shaving, vile habit, and watery eyes, that they scorn delights and carry contrite hearts; but whose throats when they dine are open sepulchres, whose stomachs are whirlpools, and their fingers rakes ... As pye with pye, parrot with parrot, the brothers chatter and feed, eat till their jaws swell, drink till there is a deluge in their stomachs.' See the Latin Poems of Walter Mapes, ed. Wright, Camden Society, 1841.

The next reference is bitterly satirical, if, as I suppose, it relates to an instance of extreme and rigid abstinence. There is no saint named *Averey* or *Averay;* the word is possibly a corruption of *Aurea*. The day of St. Aurea is Oct. 4; and, according to Vincent of Beauvais, Spec. Hist. lib. 23, cap. lxx, St. Aurea drank only such drink as she could distil from cinders, but there was one rash sister who doubted the fact, and was consequently punished by palsy.

But seeing that the context asserts that delicate meats are proper food for a penitent, it is better to take the name to refer to St. *Avoya* (Lat. *Advisa*), who was fed with delicately white and sweet bread from heaven; see Dr. Brewer's Dict. of Miracles, p. 14.

100. *Blammanger* is Chaucer's *blancmanger*, Prol. 389. Tyrwhitt, in his Glossary, remarks that it 'seems to have been a very different dish in the time of Chaucer, from that which is now called by the same name. There is a receipt for making it in MS. Harl. 4016. One of the ingredients is "the brawne of a capon, tesed small."' Mr. Furnivall says—'*Blanchmanger*, a made dish of Cream, Eggs, and Sugar, put into an open puff paste bottom, with a loose cover.' He also quotes—'*Blamanger* is a Capon roast, or boile, minced small, planched (*sic*) Almonds beaten to paste, Cream, Eggs, Grated Bread, Sugar and Spices boiled to a pap.—R. Holme.' See Babees Book, p. 217; and the Glossary to that volume.

103. (13. 94.) 'What he (i.e. his fellow) really found in a case, belonging to a friar's living,' i.e. provisions [c]; *or*, 'What he really found in a basket, according to a friar's living' [b]. The meaning is that the doctor was ready to bring forward his companion as a witness; and the said companion was ready to state what very poor fare he had often found in a poor friar's provision-box.

Forel has been explained above; see note to B. x. 211, p. 154; it means a case, sheath, box, scabbard, and sometimes a book-cover; see Prompt. Parv.

Freyel is the Low-Latin *fraelum*, a rush-basket or mat-basket, especially used for containing figs and raisins. See 'Frayle of frute, *Palata, carica*' in Prompt. Parv., and Mr. Way's note. In Kennett's Parochial Antiquities, the glossary has—'*Frayle*, a basket in which figs are brought from Spain and other parts.' Palsgrave has—'Frayle for fygges, *cabas, cabache*.' See *cabas, cabasser* in Cotgrave.

Of means 'belonging to' [c]; *after* means 'in accordance with' [b].

112. 'This portrait of gluttony and hypocrisy combined, is in Langland's best manner, strong and indignant. There is genuine humour in this line; the doctor, beginning to discourse on good works, only utters a single word before he interrupts the sentence to drink;' Whitaker's note. Cowper has hit off the very same trait, in his poem on Hope :—

'The Christian hope is—Waiter, draw the cork—
If I mistake not—Blockhead, with a fork!' etc.

113. 'Do no evil to thy fellow-Christian, that is, not as far as your power goes' [b]. *By þi powere*, to the extent of your power; a common phrase.

—— (13. 107.) *Morsel* is the better spelling; the reading *mussel* points a provincial pronunciation, which may still be heard, though *mossel* (*in glossic*—mos'l) is more common.

118. See Luke i. 68. 'If ye so treat your sick friars, it seems to me a wonder unless Do-well accuses you in the day of judgment' [c]; 'And if ye act thus in your infirmary, it seems to me a wonder unless strife exists where love ought rather to exist, if only young children dared complain' [b]. This speech was obviously a very bold one, because Conscience immediately advises him to be silent. I cannot help thinking that strange rumours were afloat as to the treatment of sick friars by their companions, as shewn by the very curious passage in P. Pl. Crede, l. 614; see my note on the line. It was clearly a sore subject with the doctor.

Compare also Wycliff's charge against the friars, that they imprisoned, and even tortured, members of their own order; Works, iii. 383.

121. *Preynte*, winked. Just as Chaucer has *spreynd*, from *springen*, to sprinkle, so *preynte* is from the verb *prinken*. The traces of this word are slight. Halliwell gives '*Prink*, to look at, to gaze upon. *West.*' It is not to be confused with *prink* or *prick*, used in the same sense as *prank*, to trim. Cf. note to B. xiii. 85, just above, p. 192.

125. Crowley inserts *is* before *do* in [b]. It is required for the sense, but is omitted in all the MSS. With l. 127 cf. Matt. v. 19.

129. Clergy, having heard the doctor's very correct explanation, declines to explain the matter himself in a scholastic manner, on the ground that he is not now in the schools, and chiefly because of his love for Piers the Plowman (Christ). The doctor's explanation was just; for, though acting as a sinner, he could talk as a saint. Accordingly, Clergy declines to explain the matter scholastically, but at the same time hints that there is a higher law—the law of Love, the law taught by Christ—which excels all the teaching of the schools.

—— (13. 119.) *Seuene sones.* Clergy's seven sons are the seven sciences, as Crowley rightly observes here in a sidenote. Still, William is hardly consistent with himself, since in B. x. 150 (q. v.) he says that the Seven Sciences are *relations* merely of Scripture, who is Clergy's wife. He now calls them *sons*.

131. 'For love of Piers the Plowman, who once impugned sciences and crafts of every kind except love, loyalty, and humility' [c]; 'For a certain Piers the Plowman hath impugned us all, and counted all sciences as worth a mere sop, except Love only' [b].

Note the construction in 'peers loue þe plouhman,' repeated in xxiii. 77. We have it again in 'peers prentys þe plouhman,' i. e. the apprentice of Piers the Plowman, xvi. 195; in 'peers pardon þe plouhman,' i. e. the pardon of Piers the Plowman, xxii. 187, 392; and in 'peers bern þe plouhman,' i. e. the barn of Piers the Plowman, xxii. 360. So Chaucer, Sq. Ta. 209, has 'the Grekes hors Sinon,' i. e. the horse of Sinon the Greek; and in a note to that line I have given other instances of this common idiom.

135, 136. See Matt. xxii. 37, 39; Ps. xiv. 1 (Vulgate); Mark x. 18.

138. The saying *patientes vincunt* is attributed to Piers the Plowman in [c], and to Christ in [b], shewing that the immediate reference is to the Gospels. Yet they contain no such words, though fairly expressing the sense of Matt. x. 22—'qui autem perseuerauerit usque in finem, hic saluus erit.' A more usual form of the proverb is—'uincit qui patitur;' see Hazlitt's Eng. Proverbs, pp. 175, 450.

I suspect that William was thinking of the words of Dionysius Cato, who, in his Breves Sententiæ, gives the advice—'Parentes patientia uince;' Sent. xl. And again, in his Distiches, lib. i. 38, he says—

> 'Quem superare potes, interdum uince ferendo,
> Maxima enim morum semper patientia uirtus.'

Cf. Virgil, Æn. v. 710; Ovid, Art. Am. ii. 197, Am. iii. 11. 7, Am. i. 2. 10. Compare also Chaucer's Frank. Ta., 45–47—

> 'Patience is a hy vertue certein,
> For it venquisheth, as thise clerkes seyn,
> Thinges that rigour neuer sholde atteine.'

And again, in Old Eng. Homilies, ed. Morris, 2nd Ser., p. 80, we have what looks very like a new version of Cato, viz.—'Quem superare nequis, patienter uince ferendo.'

By comparing the two texts, we see that Piers the Plowman is already, at this point, identified with Christ; and the reader should bear in mind that this identification is adhered to, for the most part, throughout nearly all the remainder of the poem. In the C-text, Christ himself here appears upon the scene, unannounced, at this line; and after speaking but one sentence, again vanishes; see l. 150. In the B-text, the sentence is attributed to Love, who was beloved by Patience.

143. 'Cast upon his head the hot coals of all kind speech.' See Rom. xii. 20; Prov. xxv. 22; a passage which is usually explained as having

reference to the melting of metals by fire, and to the melting of an enemy's heart by kindness. See Ancren Riwle, p. 407.

148. 'Unless he become obedient through this sort of beating, may he become blind!' *Bowe* has reference to the common word *buxom* (lit. *bow-some*), which means obedient.

150. *Where he by-cam*, where he had gone to; see note to B. v. 651, p. 105.

155. 'I would (i. e. I could) easily, if I had the will, conquer all France without destruction of men or any bloodshed; I take to my witness a portion of holy writ—"the patient conquer."' See note to l. 138 above, p. 195.

—— (13. 150.) 'Natural affection covets nothing (from thee) but speech,' i. e. asks only for kind words from thee.

—— (13. 151.) This line is a complete riddle. I merely offer a wild guess at the sense of it. Suppose 'a lamp-line in Latin' to be a Latin inscription on such a lamp as was often kept burning in old churches; as when, e. g. J. Cowper, A. D. 1503, provided for finding 'a lampe before the roode in the cherche of Hawsted;' see Sir J. Cullum, Hist. of Hawsted, p. 17. Suppose such an inscription to have been a verse from the Bible expressive of good-will, as, e. g. 'Gloria in altissimis Deo, et in terra pax hominibus bonae uoluntatis,' Lu. ii. 14; a verse which is still not seldom seen inscribed within a church. Then the sentence might mean—'Natural affection expects from you no wealthy gift, but only kindly words; it expects merely some kindly expression, such as *pax hominibus*.' This still leaves *ex vi transicionis* unexplained; nor can I explain it.

—— (13. 152.) Here are riddles upon riddles; the passage is purposely obscure, though no doubt contemporary readers understood it. In the first place, the word *there-inne* refers to nothing that has preceded; but we can explain it. It is clear, from l. 157 [b], that Patience is here supposed to hold up a bundle before the company, and to say—'See! herein I have Do-well, fast tied up.' Moreover, the bundle is clearly supposed to contain *Caritas*, or Charity; see ll. 163, 164. This explains why Patience says, in l. 156—'and herewith I am welcome, wherever I have it with me.' The general solution of the riddle (it is called *redeles* in l. 167), is Charity, exercised with Patience. Hence, in ll. 153–155, we are told that Charity 'is betokened by the Saturday that first set the calendar, and by the signification (wit) of the Wednesday of the week next after it; the full moon being that which causes the might of both.' Now the full moon is the Paschal full moon, as in a former enigmatic passage; see note to Pass. iv. 481, p. 53. Mr. A. P. Cooke has sent me the following suggestion. 'The sign of the Saturday seems to me to mean Holy Baptism, the font having anciently been hallowed on Easter Eve. The epistle of Easter Wednesday was Acts iii. 12–19, and so the wit of this day may be Repentance; the force of both Baptism and Repentance depending upon the Cross, which was set up in the middle of the Paschal month.' I certainly think that the Saturday can

be no other than Holy Saturday, or Easter Eve. And it may well have been said to have set first the Calendar; for, Adam having been created on Friday (cf. Salomon and Saturn, ed. Kemble, p. 198) the Saturday was to him the first complete day, and the first Sabbath. Besides, there was an idea that the particular Saturday which was the first Sabbath was nearly at the Paschal season; since it was supposed that the world was created at the time of the vernal equinox. Compare—

'Swylce eác rímcræftige
On þá ylcan tíd emniht healdaþ,
Forþan wealdend god worhte æt frymþe,
On þá sylfan dæge sunnan and mónan.'

Menologium, ed. Grein, l. 44.

I.e. 'as also the clever calculators consider the equinox to be at that same season, because God the Ruler created, at the beginning, on that very day both sun and moon.' The chief things in connection with Saturday are Holy Baptism, wherein the font 'denoteth the holy sepulchre' (Old Eng. Homilies, ed. Morris, 2nd Ser., p. 94), and the Assumption of the Virgin; see Myrour of Our Lady, ed. Blunt, p. 257. The Wednesday service was sometimes connected with the birth of the Virgin and with her Conception; 'thus in the feastes of the Concepcyon and of the Natyuyte of oure lady, ye saye the story of the wednesday;' Myr. of Our Lady, p. 277. Again, we learn from the same volume, pp. 212, 213, that the Incarnation was particularly celebrated in the Wednesday service, with special reference to 'charyte' or divine Love. The fact that the word 'charyte' occurs so repeatedly in the 'thyrde lesson' of this Wednesday service surely points to the right solution. I therefore agree with Mr. Cooke in explaining the 'sign of the Saturday' as Holy Baptism, but prefer to interpret the 'wit of the Wednesday' as meaning the Incarnation; and I would refer to the Myrour of Our Lady (q. v.) in support of this view.

That the passage has, at any rate, a general reference to the great events of Christianity, cannot admit of any doubt. From Christ it is that we learn the lessons of Love and Patience.

162. This odd line is probably genuine, as it is preserved in five MSS. out of seven. It probably alludes to some saying which has not been preserved. A friend suggests that a cart-wheel has *no* corner, so that the expression is a jesting one, implying that to carry charity always with one is not so very easy. Perhaps this is meant.

164. *Helle pouke*, goblin of hell; *helle* being the genitive case. In other passages, e.g. in Pass. xix. 282 (which compare with l. 284), the word *pouke* means the devil. It is the same word as Puck, but used here in a bad sense. Cf. Icel. *púki*, the devil, commonly with the notion of a wee devil, an imp; Dan. *pokker*, the devil; Welsh *pwca*, or *pwci*, hobgoblin, fiend; Gaelic *bocan*, a hobgoblin, a spectre; cf. the name Pug in Ben Jonson's 'The Devil is an Ass.'

Puck is often identified with Robin Goodfellow; see Hazlitt, Fairy Tales, etc., p. 33. Cf. Spenser, *Epithalamion*, l. 341. The Herefordshire

form of the word is *Pout;* see Sir G. C. Lewis's Herefordshire Glossary. Professor Morley, in his Library of English Lit., p. 234, has a note on the word. Some of the etymological remarks of various writers upon this word seem to me of extremely doubtful value.

For further examples of the use of the word, see *Puck* and *Pouke* in Nares. The form *pouke* first appears, perhaps, in l. 566 of Richard Coer de Lion, in Weber's Met. Rom., ii. 25.

—— (13. 170.) 'To give all that they can give to thee, as being the best guardian.' This makes good sense, and is no doubt right, though the MS. transposes *the* and *for*.

165. See 1 John iv. 18.

171. *Dido*, a tale of Dido; an old tale known to every *disour* or story-teller; nothing new.

173. This line stands nearly the same in both texts. The expression here used is hardly strong enough for us to be sure that the reference is to the famous Schism of the Popes, Sept. 20, 1378. If, on the contrary, the reference be to that event, it only proves that the B-text was in hand for some time, having been commenced in 1377. See note to l. 3 above, p. 189.

—— (13. 175.) This line, be it noted, was omitted in the C-text, no doubt because the allusion was to an event that was then too far in the past. A truce had been concluded with France in 1389, to last till 1392; it was renewed in 1392, to last till 1393, and a four years' truce was again concluded on May 27, 1394. This truce was firmly established by Richard's marriage with Isabella of France, Oct. 31, 1396. The conclusion is that the C-text was written *after* 1389, as was certainly the case.

Gower, writing in 1393, says in his Prologue to the Confessio Amantis—

> 'But whyle the lawe is reuled so
> That clerkes to the werre intende,
> I not how that they sholde amende
> The woful worlde in other thinges
> To make pees betwen the kinges
> After the lawe of charitee,
> Whiche is the propre duetee
> Belongend unto the presthode.'

In the B-text, commenced in 1377, the allusion is clearly to such events as are recorded in the following quotations.

'1372. This same yere... too cardinalx wete sent fro the pope to entrete for the pees betwen the two reaumes;' A Chronicle of London, p. 69.

'1374. In this yere, at the town of Bruges in Flaundres, was tretyd upon diverses articles hangyng betwen the pope and kyng Edward. Also the same yere was treted at Bruges for the pees betwen the too reaumes;' id. p. 70.

'Edward [in 1374] obtained a truce... The pope continually exhorted the kings to convert the truce into a peace; but their resentments were too

violent, their pretensions too high, to allow of any adjustment;' Lingard, Hist. Eng., iv. 140.

174. *Put the bord fram him;* 'that is, pushed away the table in a passion, which accounts for the following reflection, on the want of patience in learned men.'—Whitaker. For *bord*, [b] has *table*.

—— (13. 178.) Cf. Pass. i. 50, and the note, p. 8.

—— (13. 184.) *Yeresyyues*, new year's gifts. They were given both *by* the sovereign, and *to* him; see Brand, Pop. Antiq., ed. Ellis, i. 14. They were also given to secure favours; see note to B. iii. 99, p. 44.

—— (13. 204.) *Forwalked*, tired out with walking; cf. *forwandred*, B. prol. 7. *Wilne me to consaille*, to desire to have me to counsel you, i. e. when you will be glad to ask my counsel. *Wilne* seems to be in the infinitive mood, governed by the sentence 'thou shalt see the time.'

—— (13. 209.) *Surre*, Syria; cf. the form *Surrye* in the first line of Chaucer's Man of Lawes Tale. *Forth*, by way of continuance; it is the positive degree of *further*. Willlam looked forward to a time when Saracens and Jews should all be converted to Christianity; see Pass. iv. 458, 484; xviii. 317.

191. The description here given of a minstrel should be noted. See note to Pass. i. 35, and cf. Pass. viii. 82–119. Mr. Wright refers us, for a sketch of such a character, to Shaw's Dresses and Decorations of the Middle Ages, the Introduction to Percy's Reliques, and Chappell's History of National Airs. I have already referred to Ritson's Ancient Romances, and Warton's Hist. of Eng. Poetry. See also Ritson's Ancient Songs, p. xvi, where he reminds us that they were commonly classed with vagabonds.

194. *Actiua uita*, Active life. See note to B. vi. 251, p. 115. 'This is clepid actif liif, whanne men travailen for worldli goodis, and kepen hem in rightwisnesse;' Wyclif, Works, i. 384. It will be seen, however, that the minstrel here described was very far from being an honest man, and was hardly justified in giving himself so honest a name.

195. *Peers prentys the plouhman*, an apprentice of Piers the Plowman; i. e. a true servant of Christ; see note to l. 131, p. 195. But the minstrel's claim to this character was of the slightest; it turns out that his sole point of connection with a religious life was that he made or sold wafers for holy use!

199. *Godes gistes*, God's guests; i. e. guests at the Table of the Lord, communicants. A *waferer* answers very nearly to what we now call a *confectioner;* see Our English Home, pp. 70–72. They sold ornamented cakes and eucharistic wafers. See Bardsley's English Surnames, p. 324; cf. Chaucer, C. T. 3379, 12413.

The fem. form *wafrestre* has already occurred; see Pass. viii. 285.

202. Robes and furred gowns were common gifts to minstrels, from the great men before whom they exhibited; see B. xiv. 24; and cf. C. Pass. viii. 82–109. Some minstrels were not itinerant, but were retained by rich men as jesters; these are the 'lords' minstrels' mentioned in l. 204.

205. *Tabre*, play upon the tabor; *trompe*, play upon the trumpet. 'In a poem against the growing taste for the tabor, printed in M. Jubinal's volume entitled Jougleurs et Trouvères, the low state into which the minstrel's art had fallen is ascribed to a growing love for instruments of an undignified character, such as the *tabor*, which is said to have been brought to us from the Arabs, and the *pipe*;' Homes of Other Days, by T. Wright, p. 200. See the whole passage; also p. 209. 'Dost thou live by thy *tabor?*' Twelfth Night, Act iii. sc. 1. See also Spenser, Shep. Kal. May, l. 22; Rob. of Brunne, Handlyng Synne, l. 8993. Small drums were known to the Egyptians; Chappell, Hist. of Music, i. 292.

Gestes, tales, romances. See Warton, Hist. Eng. Poetry, ed. Hazlitt, ii. 85, note.

206. This passage is sufficiently exemplified by comparison with a note which Warton prefers 'to give in Latin;' see his Hist. Eng. Poetry, ed. 1840, ii. 393, note *w*; or ed. 1871, iii. 162, note 3; cf. Ritson, Met. Rom., vol. i. p. clxxxi. I have little doubt that William had himself witnessed the Coventry Mysteries, and is here alluding to them; see Halliwell's edition of the Cov. Myst., pp. 21, 29.

Fithelen, play the fiddle. See the picture of the Anglo-Saxon *fithele* in Wright's Homes of Other Days, p. 46; also Wackerbath's Account of Anglo-Saxon Music; Strutt's Sports and Pastimes; Hart's History of the Violin.

207. *Iapen*, play tricks, act as buffoon. 'Summe iuglers beoð þet ne kunnen seruen of none oþer gleo buten makien cheres, and wrenchen mis hore muð, and schulen mid hore eien;' i. e. there be some jugglers that know no other way of causing fun except to make faces, and distort their mouth, and scowl with their eyes; Ancren Riwle, p. 210.

208. *Sailen*, dance; *sautrien*, play on the psaltery [c]; *saute*, leap, bound [b]. Cf. Rom. of the Rose, l. 769:—

> 'There was many a timbestere,
> And *sailours*, that I dar wel swere
> Couthe hir craft ful parfitly;'

where *sailours* means *dancers*, whatever may be the sense of the disputed word *timbestere*, which I should suppose to mean a female player upon the timbrel or tambourine; see *Timbre* in Burguy's Glossaire, and observe the use of *tymbres* for 'timbrels' in Kyng Alisaunder, ed. Weber, l. 191. Cotgrave gives—'*Saillir*, to go out, issue forth; appear above, stand out beyond others; also, to leap, jump, bound, skip, hop.' *Giterne*, a kind of guitar, used (as says the text) to accompany the voice in singing. Cf. Chaucer, C. T. 3333, 3363, 4394; and see *Gittern* in Halliwell and Prompt. Parv.; also *Gittern* and *Citterne* in Nares. The Duke of Westminster's MS. has—Ne citalon ne gitaron ne synge wiþ þe crowþe.

209. Concerning gifts to minstrels, cf. notes to Pass. viii. 97; x. 129; xvi. 202; and to B. xiv. 24; pp. 97, 123, 199, 205.

210. In the B-text, at least, there is surely an allusion here to the *holy-bread*, i. e. 'ordinary leavened bread cut into small pieces, blessed, and

given to the people;' as explained in the note to Peacock's edition of Myrc's Instructions to Parish Priests, p. 89; q. v. Cf. Pass. vii. 146.

213. *Peers ploukman* seems to be used here in the sense of the Church of Christ upon earth, as in Pass. xxii. We still use a Prayer for the Church Militant.

And that hym profite wayten, and them that look after profit for him [b].

216. From Michaelmas to Michaelmas, i. e. from year to year, year by year. We may suppose that the waferer in our text found it convenient, accordingly, to keep his accounts from one Michaelmas to another. The Chamberlain of London, for example, who is the treasurer of the corporation, seems to have made up his accounts from Michaelmas to Michaelmas, since we learn that he was expected to 'give in his account each year, between the Feasts of Saint Michael and of Saint Simon and St. Jude, 28 October;' Liber Albus, ed. Riley, p. 42. The accounts of farm-bailiffs were kept from Michaelmas to Michaelmas; see Cullum's Hist. of Hawsted. And see Chambers, Book of Days, ii. 389.

—— (13. 242.) *With brode crounes*, i. e. wearing the tonsure, as in other passages.

217. The expression 'provender for his palfrey' [b] alludes to the custom of giving bread to horses; see Pass. ix. 225. The statement that the waferer provided 'bread for the pope' is to be taken in a satirical sense. It clearly alludes, I think, to the money contributed to the Pope under the name of Peter's-pence; see note to Pass. v. 125, p. 59. Thus the waferer complains that, though he has contributed to the support of the pope, the pope has done nothing for *him;* and, in the B-text, by a play upon the word *prouendre*, he says that, whilst he has provided provender (horse-bread) for the pope's palfrey, the pope has found no provender (or *prebend*) for himself in return.

—— (13. 246.) All that he had ever received was a pardon with a leaden weight on it, bearing two heads in the middle of it. Mr. Wright remarks that 'the papal bulls, etc., had seals of lead, instead of wax.' The very name *bull* (from *bulla*, a leaden seal) reminds us of this. See *Bulls* in Hook's Church Dictionary.

The two 'polls' or heads are those of St. Peter and St. Paul. The *bulla* was round and flat, like a coin, and bore impressions on both sides. An example of one (used by Pope Boniface VIII) is figured at p. 273 of Lacroix' Military and Religious Life of the Middle Ages. On the one side is the inscription 'BONIFATIVS PP: VIII;' on the other are the heads of St. Peter and St. Paul, marked 'S. PE.' and 'S. PA.' respectively. Three similar *bullæ*, of Urban III., Gregory XII., and Leo II. respectively, are engraved in the Engl. Cyclop. Arts and Sciences, Supplement, p. 387; s. v. *Bulla*.

—— (13. 247.) 'Had I a clerk that could write, I would send him in a petition.' The waferer could not write himself, and seems to have had a difficulty in finding a professional scribe. A *bylle* is a petition; see note to Pass. v. 45; p. 55.

220, 221. *Founde ich*, if I could find, if I found. *Letten this luther eir*, put a stop to this pestilential air. This must refer to some pestilence that was prevailing at the time, and I have supposed that the date of the C-text is about A.D. 1393. A glance at Haydn's Dictionary of Dates, s.v. *Plague*, will shew that the so-called four great pestilences of 1349, 1362, 1369, and 1376 were not the only ones; such plagues were of constant recurrence. Some, for instance, give the name of *fourth* pestilence to that of 1383; and 30,000 people died in London of a pestilence in 1407. In the B-text, the allusion is clearly to the pestilence of 1376, as shewn by comparison with the note to b. 13, 270, pp. 203, 204.

Whitaker remarks that—'the irony of these lines is exquisite. If, saith the poet, the promise of miraculous gifts of healing bestowed on the Apostles is not extended to their successor the pope, the reason is, because mankind are unworthy of such a blessing, for in another essential circumstance, the pope exactly resembles his first predecessor, St. Peter—"Silver and gold hath he none." The whole account of Active Life, and of the indisposition of the great to reward useful services, while they pay liberally for mere entertainment, is excellent.'

I suppose Whitaker means that the resemblance of the Pope to St. Peter in the matter of poverty is an ironical expression, the actual fact being that he was notoriously wealthy. In the life of Thomas Aquinas in the Encyclopædia Britannica, there is an anecdote which is exactly to the point. 'Aquinas found the Holy Father [Innocent IV.] seated by a table covered with piles of indulgence-money. "You see," said the Pontiff, "the church is no longer in the days when she could say—Silver and gold have I none." "True, holy Father," said Aquinas, "and she is as little able to say to the sick of the palsy—Rise up and walk."'

I would add that the notion of trying to buy a 'salve for the pestilence' from the pope was a fine idea for an unscrupulous quack. If Haukyn the waferer could have obtained it, beyond all doubt he would have made a good thing of it. But even this idea was surpassed by that of the quack, who, according to Horace Walpole, sold pills 'as good against an earthquake;' see Chambers, Book of Days, i. 233.

222, 226. See Mark xvi. 18; Acts iii. 6.

231. 'Till pride be entirely destroyed, and that (will be) through lack of bread.' The pestilences produced famines, which were considered as God's judgments against pride; see Pass. vi. 115–118.

—— (13. 267.) *Stretforth*, Stratford; Chaucer's 'Stratford-atte-Bowe.' Here lived numerous bakers, who supplied some part of London with bread. In Riley's Memorials of London, p. 291, we read that, in 1356, carts bringing wheat and flour from Stratford to the City, had to pay 3*d*. per week; also that, in 1310, and again in 1316, some of the Stratford bread was seized, as being short of weight; id. pp. 71, 121.

But the most explicit note is that in Stowe's Survey of London, p. 159, who refers to the very passage in our text. Stowe's remarks are as follows:—'And because I have here before spoken of the bread-carts

comming from Stratford at the Bow, ye shall understand that of olde time the bakers of breade at Stratford were allowed to bring dayly (except the Sabbaoth and principall feasts) diverse long cartes laden with bread, the same being two ounces in the pennie wheate-loafe heavier than the penny wheate-loafe baked in the citie, the same to be solde in Cheape, three or foure carts standing there, betweene Gutherans lane and Fausters lane ende, one cart on Cornehill, by the conduit, and one other in Grasse streete.... Moreover in the 44. of Edward the third, John Chichester being maior of London, I read in the visions of Pierce Plowman, a booke so called, as followeth. "There was a careful commune when no cart came to towne with baked bread from Stratford: tho gan beggers weepe, and workemen were agast a little, this will be thought long, in the date of our Drite, in a drie Averell, a thousand and three hundred, twise thirtie and ten," etc.... These bakers of Stratford left serving of this citie, I know not uppon what occasion, about 30 yeares since' [i. e. about 1570].

—— (13. 268.) 'And workmen were somewhat terrified; this will be long remembered.' Here *thoughte* is used in the sense of *thought on;* which is, indeed, the reading of the Bodley MS.

—— (13. 269.) Mr. Wright, misled by the reading of the Trinity MS., identifies this mention of 'a dry April' with Fabyan's mention of 'the drie sommer' in the 27th year of Edward the third; but the year really meant here is 1370, as in the text, and that there was 'a dry April' in that year is rendered exceedingly probable by the mention by Fabyan of 'excessyvenes of rayne' in the previous autumn of 1369. That there was an extraordinary dearth in 1370, Fabyan expressly testifies; wheat, he tells us, sold at xl*d.* a bushel. No wonder that 'the commons were filled with anxiety, and the workmen were a little aghast,' as described in ll. 266, 267. See the next note.

—— (13. 270.) 'My cakes were scarce there, when Chichester was mayor.'

Gesen, scarce, rare. *Geason* occurs in this sense in Jewel's Works, iv. 723; and (spelt *geson*) in the same, iii. 622 (Parker Society). See five more examples in Halliwell, s. vv. *Geason*, *Geson*. For early examples of it, see *gēsne* in Grein's A. S. Dictionary.

An apparent difficulty about this date is due to Fabyan's curious error of omitting all mention of the sixth year of Edward III, and by his confusion of the regnal year (beginning Jan. 25) with the year of the mayor of London (beginning Oct. 28). Our author, as might be expected, is perfectly correct. Chichester was elected in 1369 (probably in October) and was still mayor in 1370. In Riley's Memorials of London, p. 344, we find 'Afterwards, on the 25th day of April in the year above-mentioned [1370], it was agreed by John de Chichestre, Mayor,' etc. It is important to insist upon this, because the MS. followed by Mr. Wright, in company with many inferior ones, has the corrupt reading 'twice *twenty* and ten.' But MSS. L. and R. set us right, and it is easily ascertained that Chichester was mayor in 1369–70, and was never re-

elected. Stowe and other old writers have the right date. See the quotation from Stowe in note to l. 267.

Another result is, that Stowe did not follow *any of the printed copies*, but some MS.; and if he obtained his information from any of the sources now extant, it was from MS. R.

There are several notices of John de Chichestre in Riley's Memorials of London. It appears that he was a goldsmith, and a wealthy man. His year lasted from Oct. 28, 1369, to Oct. 27, 1370; and he was still alive in 1376 (p. 404). He is noticed also in A Chronicle of London, p. 68, in the words:—'John Chichestre, *mayor*, goldsmyth. In this yere was so gret derthe of corne in Engelond that a busshell of whete was worth xl*d*.'

☞ **Here is a break. Some portions of the B-text have already appeared at an earlier place in the C-text, and have been already commented on; see pp. 73, 76, 81, 87, 93, 97, 98. The notes here following refer to B. xiv. 1–131, and to C. xvi. 232–310.**

—— (14. 1.) *Hatere*, garment. This word is miswritten as *batere* in the Assumpcioun de notre Dame, l. 149, printed in King Horn, ed. Lumby, p. 48; see Mr. Lumby's note at p. 121. See several examples in Stratmann, s. v. *hatre*, to which add Rob. of Brunne, Chron., ed. Hearne, i. 204. See *haterynge* below, B. xv. 76. 'The cloak, robe, or gown of the day was often the coverlet at night;' and again—'Shirts were, in fact, such valuable articles, that ... we find them not unfrequently ... devised by will;' Hist. of Agriculture and Prices in England, by J. E. Thorold Rogers, i. 120, and 66.

—— (14. 2.) 'I sleep in it at night.' This may mean that Haukyn used his garment at night as a coverlet. If it is to be taken literally, it is somewhat at variance with the usual custom, which was, as Mr. Wright remarks, for all classes of society to go to bed quite naked; as said in Pass. xxiii. 196. The reader may look at Plates XIV, XV, and XVI in the Babees Book. See also *Naked-bed* in Nares; Our English Home, p. 92; Chambers, Book of Days, ii. 232. With l. 3, cf. Luke xiv. 20.

—— (14. 5.) 'It has been washed both during Lent, and out of Lent.' The whole passage is a kind of parable. Haukyn's one garment symbolises the carnal nature of man, which requires shrift in the same way that a garment needs to be washed. He has been shriven, he tells us, both in Lent and out of it; he has been washed with the soap of sickness, and purified by the loss of worldly wealth. See this idea worked out in an old sermon on Shrift in Old English Homilies, ed. Morris, 2nd Ser. p. 56. Cf. Isaiah i. 16, 18. 'Omnia confessione lavantur;' Ancren Riwle, p. 300. A 'washing-day' in olden times was a great event.

—— (14. 15.) *Flober*, sully, dirty; see *beflobered* above, B. xiii. 401. Cf.—'*Flop*, a mass of thin mud;' Barnes, Dorsetsh. Glossary.

—— (14. 16.) *Contrition* was divided into three parts or acts, viz. contrition of heart, confession of mouth, and satisfaction of deed; see

Pass. xvii. 25–32. The penitent is to be sorry in thought, word, and deed; to feel sorrow, to express it, and to prove it by doing penance, or by making restitution. The whole of the Persones Tale is really upon this subject of Shrift. So likewise in Old Eng. Homilies, ed. Morris, 1st Ser. pp. 49, 51—'Cordis contritione moritur peccatum, oris confessione defertur ad tumulum, operis satisfactione tumulatur in perpetuum;' which resembles the quotation below, B. xiv. 91. Such is the usual formula; thus we find in Peter Cantor, ed. Migne, Cursus Patrologicus, vol. 205, col. 342—'Post confessionem cordis sequitur de confessione oris. Est enim triplex confessio; cordis, . . . oris, et operis.' See Polit. Rel. and Love Poems, ed. Furnivall, p. 218; Ancren Riwle, pp. 299–348; Barclay, Ship of Fools, ed. Jamieson, i. 196, and the article *Penance* in the Index to the Parker Society's publications.

—— (14. 19.) 'Do-bet shall beat and buck it.' 'I Bucke lynen clothes to scoure of their fylthe, & make them whyte, *Ie bue;*' Palsgrave. '*Buée*, lie wherewith clothes are scowred; also, a buck of clothes;'—'*Buer*, to wash a buck; to scowre with lie;' Cotgrave. To *buck* is to cleanse clothes by steeping them in lye; see *Buck* in Webster, Nares, Halliwell, Wedgwood, and Richardson. See *bouketh* in Pass. xvii. 331. The various processes are accurately described. First of all, some of the dirt is to be 'clawed' or scraped off; next, Do-well is to wash the garment and wring it, so as to remove such part of the dirt as could be easily removed by water; next, Do-bet is to beat it thoroughly with a washing-beetle and then to soak it in lye, so as to restore its original colour; it was then to be re-dyed in grain, for which purpose (if not before) it would be taken to pieces; after which, Do-best was to sew it all together again, and it would be as good as new.

—— (14. 20.) *Engreynen it*, dye it in grain, i. e. of a fast colour. See note to C. iii. 14, and cf. note to Chaucer, C. T. Group B, l. 1917, in my edition of The Prioresses Tale, etc. (Clar. Press).

—— (14. 24.) Heralds and harpers often had *new* garments given them; see notes above, C. xvi. 202, 209; pp. 199, 200.

—— (14. 27.) 'Than the wife of Haukyn the waferer;' see note to C. xvi. 131, p. 195.

232–236. Lines 232, 233 (on p. 403) have some resemblance to B. xiv. 75, 76 (p. 418); and l. 236 has the same ending as B. xiv. 28. See note below, to B. xiv. 76, p. 207. Cf. Ezek. xvi. 49.

—— (14. 33.) This line closely resembles B. vii. 125, 126.

240. The sense is much the same as that of the proverb—'God never sendeth mouth but he sendeth meat' (Heywood); on which Ray well remarks—'This proverb is much in the mouth of poor people, who get children, but take no care to maintain them. Rather it intimates, that God never sends children, but he gives the parents the means of providing for them.'

243. The cricket is here said to live in the fire. Usually, this fabulous story is spoken of the salamander, called *Grylio* in the Bestiary of Philip de Thaun; see Wright's Popular Treatises on Science, p. 97, and Ayen-

bite of Inwyt, ed. Morris, p. 167 (near the bottom). The cricket's Latin name was *gryllus;* hence, possibly, a confusion between the animals. Indeed, we find in the Prompt. Parv. the entry—'*Crykette*, salamandra, crillus, grillus.' Still, the notion of a cricket living in the fire is the more reasonable, on account of its partiality for the domestic hearth.

Our author seems to assert here that the curlew lived upon air, a fable generally told of the chameleon. 'The food of this well-known and wary bird (*Numenius arquatus*), which is called in Scotland the Whaup, consists of earth-worms, slugs, small testaceans, and insects;' Eng. Cycl. Nat. Hist. art. Scolopacidæ, p. 718. However, Gower (Conf. Amant. bk. vi.) has the lines—

'And, as the plover doth of the eire,
I liue, and am in good espeire,' etc.

And P. Lacroix, in his Manners, Customs, etc. during the Middle Ages, p. 132, quotes from an old author the statement that 'plovers feed on air.'

246. See John xiv. 13; Matt. iv. 4.

251. *Fynde vs alle*, provide for us all. Cf. Matt. vi. 10.

253. *Clomsest for colde*, art benumbed with cold. Cf. Du. *kleumen*, to be benumbed with cold; *kleumer*, a chilly person; *kleumsch*, chilly. Ray has—'*Clumps, Clumpst*, idle, lazy, unhandy; *Lincolnshire* . . . *Clumpst* with cold, i. e. benummed;' also—'*Clussumed;* as, "a *clussum'd* hand," a clumsie hand. *Cheshire.*' The sense of Mid. Eng. *clomsen* is, I suppose, *to become torpid*, or *useless*, especially from the effect of cold, with ultimate reference to the verb *clemmen*, to pinch. Hence, I should translate—'He is outher *clomsed*, or wode' in the Pricke of Conscience, l. 1651, by 'he is either stupefied or mad.' And I should suppose the quotation given in Dr. Morris's Glos. to Pr. of Cons., p. 287, from the Gospel of Nichodemus, fol. 213, viz. 'we er *clomsed* gret and smalle,' to mean 'we are stupefied, great and small;' for it is an expression used by the fiends to express their state of amazement and confusion at Christ's approach. A person is *clumsy* who has no more use of his fingers than if they were benumbed. Surely, too, '*clumsid* hondis' in Wyclif, Isaiah xxxv. 3, means 'clumsy or weak hands,' rather than 'unloosed,' as in the Wycl. Glos.; and answers equally well to the Lat. *dissolutas*. See *Acomelyd* in Prompt. Parv., and Way's note; and especially *Comelyd* in the same, with Way's note; pp. 6, note 3, and 88, note 6.

Clyngest for drouthe, art pined with thirst; see *clingen* and *clengen* in Stratmann. Shakespeare has—'Till famine *cling* thee,' i. e. pine thee, shrivel thee up; Macb. v. 5. 40.

257. *Ondyng*, smelling [c]; *etynge*, eating [b]. *Fyue wittes*, five senses; the B-text, by the repetition of idea in *tonge* and *etynge*, mentions but three of them; the revised C-text mentions all but the sense of hearing. See note to Pass. ii. 15, p. 21. The true sense of *onding* is 'breathing;' see '*Ondyn* or brethyn, *aspiro, anelo*,' in Prompt. Parv.,

p. 364, and Way's excellent note. Here it is used of sniffing, or drawing in the breath in the act of smelling.

263. This line is found in one MS. only. I cannot trace the origin of these Leonine verses; William may have composed them himself.

266. (14. 62.) Whoever will turn to the Babees Book, ed. Furnivall, pp. 382, 386, will see at once that the text 'Aperis tu manum tuam' was repeated daily in saying grace, and was therefore very familiar to every one. It is well worth noting that William has quoted several texts which were used in graces, viz. 'Qui in caritate,' etc., Pass. iv. 406; 'Frange esurienti,' etc., Pass. xii. 67; 'Dispersit, dedit pauperibus,' etc., B. xv. 320; 'Iustitia eius manet,' etc., Pass. xviii. 65. See also Pass. iv. 342.

267. This of course refers to the forty years' wandering of the Israelites in the wilderness, and to the issue of water from the smitten rock; Numb. xx. 11; Deut. viii. 15.

269. *Elyes*, Elias's, Elijah's. See James v. 17: 1 Kings xvii. 1.

270. *Reynede*, rained [c]; *rone*, rained [b]. The use of the strong preterite of this verb is very rare; cf. *roon*, Trevisa, ii. 239.

271. *Wynter*, years; according to the usual A. S. idiom. *Of no mete telden*, made account of no food, i.e. made no special provision [c]; *no mete ne tulyeden*, earned no food by tilling the ground [b]. *Telden* is from *tellen;* various readings include *tolden*, *toolden*.

272. *The book* is the Legenda Aurea of Jacobus de Voragine. The allusion is to the common legend of the Seven Sleepers of Ephesus, told at length in the Legenda Aurea, in Gregory of Tours, De Gloria Martyrum, i. 9; and in Baring Gould's Curious Myths of the Middle Ages, Ser. i. p. 88. The day on which they are commemorated is July 27, and the supposed date of their 'sleep' is A.D. 250.

In the B-text, they are said to have slept for 700 years; in [c], for more than 60 years; Jacobus de Voragine says 360 years, though he also says it was from the time of the Decian persecution (A.D. 250) to the 30th year of Theodosius II (A.D. 432), less than 200 years. The common account says their sleep was from A.D. 250 to A.D. 479, a period of 229 years. Theodosius died A.D. 450. In no way can the chronology be brought right.

275. Cf. Ps. xxxvi. 4.

—— (14. 72.) 'But dearth causes unkindness.' *Caristia* is here the nominative case, and the reading *caristiam* is wrong. The word was in common use in the 14th century. We find the entry 'magna caristia ferri' four times, under the dates, 1353, 1354, 1355, and 1371, in Prof. J. E. Thorold Rogers, Hist. of Agric. and Prices in England, ii. 607. William refers to *mesure* (moderation) as being the priceless mean between dearth and plenty.

—— (14. 76.) The Latin quotation here is differently worded from that at C. xvi. 231. It resembles a sentence in Peter Cantor, ed. Migne, col. 331—'Et abundantia panis causa fuit peccati Sodomorum;' see also col. 333. So also in the Ancren Riwle, p. 422—'Of idelnesse awakeneð muchel flesshes fondunge. Iniquitas Sodome saturitas panis et ocium.' And

again—'haec [Sodoma] propter abundantiam panis, et per luxuriae magnitudinem excessit modum libidinis;' S. Hieronymi Dialogus adv. Pelagianos, lib. i. sect. 17; ed. Migne, t. ii. col. 511. The ultimate reference is clearly to Ezek. xvi. 49.

—— (14. 80.) 'They sunk into hell, those cities, each one of them.' This was the accepted account; see Mandeville, ed. Halliwell, p. 101; Allit. Poems, ed. Morris, B. 968.

—— (14. 81.) 'Therefore let us act with great moderation, and make our faith our defence.' William uses the word in the old sense; cf. A.S. *scyld-truma*, a strong shield, lit. a troop-shield. Note that William's use of the word exactly accounts for our word *shelter*, which I take to be a mere corruption of *sheltrom* or *sheltron*.

—— (14. 91.) Here William again recognises the three acts of Shrift, mentioned in note above, B. xiv. 16. He here says,—*Contrition of heart* merely turns a deadly sin into a venial one; but *confession of mouth* slays the sin; and thirdly, *satisfaction of deed* removes and puts away the slain sin, as if it had never been.

283. *Ye*, yea, is used in expressing mere assent, like the modern *aye*. See note on *ȝis* in Glos. to Will. of Palerne. The question (in ll. 281, 282) is put in such a form as to suggest that the patient endurance of poverty is not more meritorious than a rightful expenditure of wealth. To which the reply is—'Aye, but *who* is that righteous rich man? Only point him out, and we will soon praise him!'

299. *Bote*, unless. *Sende*, may send [c]; *sent*, sendeth [b].

301. 'For he was wrought to evil fortune, who was never created for joy;' *or perhaps*, 'for whom joy was never prepared.' The curious expression *to wrotherhele* is composed of the preposition *to*, followed by *wrother*, the dat. fem. of *wroth*, and the dat. of the fem. sb. *hele* (A. S. *hǽlu*). *Hele* means *health*, *condition*, as usual; *wroth* means angry, and hence *bad*, *evil*. The suffix *-er* corresponds to the A. S. dat. fem. adjectival suffix *-re*. Instances occur in Layamon, l. 29556; Rob. of Glouc., ed. Hearne, pp. 143, 164; Rob. of Brunne, pp. 104, 201, 221; Squire of Lowe Degree, ap. Ritson, iii. 157; Old Eng. Misc., ed. Morris, p. 148. The opposite expression, *to goder hele*, with the sense of 'fortunately,' is also common, and exhibits the same dat. fem. suffix.

303. *Douce uye*, luxurious life; Fr. *douce vie*. Luke xvi. 19.

304. *Buyeth hit ful bitere*, pays very dearly for it.

306. *Leodes*, tenements, possessions. The phrase 'londes and leedes' occurs in Will. of Palerne, l. 4001; frag. of Alisaunder (in the same volume), l. 12.

307. Here the life of the rich is likened to a pleasant slumber, with dreams of perpetual summer, from which death is the harsh awakening.

309. *Than aren hit*, lit. then are it, i.e. then are they. The usual idiom; see note to Pass. vi. 59, p. 63.

310. See Ps. lxxv. 6, lxxii. 20 (Vulgate); Ps. lxxvi. 5, lxxiii. 20 (A. V.).

NOTES TO C. PASSUS XVII. (B. XIV. 132—XV. 252.)

2. (14. 133.) *At hus laste ende*, at his death; referring to *mannes* in l. 1.

5. *Deuer*, duty; F. *devoir*. This word seems only to occur in the phrase 'to do one's dever,' i. e. to do one's duty. Examples are—

'Doth now your deuoir, yonge knyghtes proude;' Kn. Tale, 1740.

'And doth nought but his deuer;' Will. of Palerne, l. 474; cf. ll. 520, 2546. So also in the allit. Morte Arthure, l. 1940; Troy-Book, l. 797.

At a later period, this word was confused with its derivative *endeavour*, and to 'do one's dever' came to signify to do one's endeavour, to do one's best at anything. In this sense it is used in Shropshire to this day, and in the West of Scotland, as noted in Jamieson and by Mr. Donaldson in his note to the Troy-Book, at p. 475. I am of opinion, however, that this latter sense is *not the right one* in the Troy-Book, nor elsewhere in Middle English.

Daies iourne, i. e. day's work, day's task. Hence our word *journeyman*. William little thought that *day* and *journey* are from the same root, and that he was repeating the same idea!

This passage should be compared with Pass. iv. 294–305.

8. *By*, with reference to. *Hit semeth nat*, it befits not, it is not seemly.

—— (14. 148.) 'And reward with double riches all that have pitying hearts.' So *rewarde wel* = pay good wages, in B. xiv. 145, just above; and see ll. 153, 154 below.

—— (14. 152.) *Rewfullich lybbeth*, live a life of compassion, live mercifully. Cf. the expression 'reuful hertes' just above, l. 148.

13. The best time for the poor was, no doubt, harvest-time; see Pass. ix. 323. Compare Chaucer's Prologue to the Man of Law's Tale.

14. *Wet-shood*, wet-shoe'd, with wet shoes, wet-footed. See note to Pass. xxi. 1, p. 247.

15. *Afurst and afyngred*, oppressed by thirst and hunger; see note to Pass. xii. 43 (p. 148), and to B. vi. 269 (p. 116).

20. 'And all equally intelligent and wise, and (have made them to) live without penury' [c]; *or*, 'if it had well pleased Thee' [b].

21. 'But it is all for the best, as I hope, that some are poor and some rich.'

25. See note to B. xiv. 91, p. 208. *To clanse with oure soules*, to cleanse our souls with; the usual idiom.

27. *The fadres will of heuene*, the will of the Father in heaven; see note above to Pass. xvi. 131; p. 195.

29. See note to B. xiv. 91, p. 208.

—— (14. 171.) 'For no dearth, nor drought, nor (excessive) wet can be any injury to them;' viz. to the wealthy. *Dere* is here a substantive; see several instances in Stratmann.

—— (14. 172.) *Haue thei here hele*, if they have their health.

—— (14. 179.) *Thi careful*, Thy people who are full of care and misery.

See *care* = misery in l. 175 above; and see *careful* in Wright's Bible Word-book and Trench's Select Glossary. See Isaiah xxx. 15.

—— (14. 181.) *In genere of his gentrice*, in the nature of [i. e. by reason of] His gentle birth, *or* humanity. *Gentrise* is gentleness or nobility of birth or disposition; it occurs in l. 52 of the later life of St. Juliana.

Cf. *genterie* and *gentillesse*, as explained in the Wyf of Bathes Tale.

—— (14. 188.) 'But if the devil would plead against this,' etc. *The pouke* has been explained before; see note to Pass. xvi. 164, p. 197. It is very remarkable that nearly all the scribes have strangely inserted the word *pope* instead of *pouke*. However, MS. R. has the right reading, and in l. 190 the word has not been thus altered.

—— (14. 189.) *He*, i. e. Christ; cf. ll. 179, 181. *As quik*, as quickly as possible, immediately. We have the very same idiom in the phrase *as tyte* B. xiii. 319; xvi. 61. In Cambridgeshire, the ordinary phrase 'very hot' is expressed by '*as hot as hot*,' or sometimes (but more rarely) by '*as hot*' alone; and the same with other adjectives and adverbs.

The qued, the Evil One.

—— (14. 190.) 'And so put off (repel) the devil, and prove us to be under a security.' The passion of Christ is the pledge of Redemption.

—— (14. 191.) *Be moste*, ought to be, lit. must be. *Moste* is dissyllabic, and thus the rhythm of the line is preserved. *Be* is the infinitive mood.

—— (14. 193.) *Decorreth*, departs; *of*, from. Mätzner refers *decorreth* to the O. F. *decorre*; Cotgrave gives *decourir* only in the senses 'to run down, to haste, or hye apace.' The line seems to signify 'the record departs from pomp and pride (i. e. has nothing to do with them), and especially from all but the lowly.'

37. *Bote*, unless, except. Cf. Pass. x. 338–345.

41, 42. 'Lo! how men write upon the windows in the friars' chapels! if the foundation be false (it is all in vain).' Mr. Wright remarks—'Both in the Vision of Piers Ploughman and in the Creed, there are frequent expressions of indignation at the extravagant expenditure in painting the windows of the abbeys and churches. It must not be forgotten that, a little later, the same feeling as that exhibited in these satires led to the destruction of many of the noblest monuments of medieval art.' See P. Pl. Crede, ll. 120–129, 162, 175, 206, and cf. Pass. iv. 64–74 above.

44. *Seuene synnes*, the Seven Deadly Sins, so fully described above; see note to Pass. vii. 3, p. 71.

46. *With richesse*, by means of riches. It is not meant that Riches is a sin, but that it is the allurement to it; indeed, to all the Seven Sins, as is more particularly explained below. *Tho ribaudes*, those evil ones, i. e. the Seven Sins, [c]; *that ribaude*, that Evil One [b]. The sense is—'and those evil ones [*or*, that Evil One] soonest beguile men by means of riches.'

50. *Can more*, knows more.

54. *Heye wey*, high road. The quotation in [b] is intended to refer to Matt. xix. 23—'quia diues difficile intrabit in regnum caelorum.' The next quotation is from Rev. xiv. 13.

56. *Batauntlycke*, hastily; or rather, with noisy and eager haste. This is rather a clumsy compound, and does not appear to occur elsewhere. *Bataunt* is the O. Fr. *batant*, properly the pres. part. of *batre* or *battre*, to beat. Burguy has—'Batre, Battre, de *batuere; venir batant*, ii. 376 [i. e. vol. ii. p. 376 of Burguy's Grammaire de la Langue d'oïl]; *tot batant*, battant, tout courant, en toute hâte.' Cotgrave has—'*Batant*, beating, battering, thrashing. *Il arriua tout batant*, he came very hastily... *Il les chassa tout batant*, he pursued them very hard.' Thus *batant* clearly refers to the noisy and eager way in which beggars beset and clamour round an almsgiver, thronging and pushing against one another.

58. William now discusses the enticements of Riches to the Seven Sins. *Pride* is discussed in ll. 58–66; *Wrath*, ll. 67–71; *Gluttony*, ll. 72–79; *Avarice*, ll. 80–90; *Lechery*, ll. 91–94; *Sloth*, ll. 95–105. There does not seem to be any mention of *Envy*, unless it be in ll. 69–71; but perhaps it would not have been easy to shew that the poor are more free from this vice than the rich.

59. This line is slightly, but remarkably, varied in the two texts. In [b], William says of Pride, that 'he hath some dwelling rather in the master than in the man.' Afterwards, calling to mind the arrogant manners of the retainers in a great household, who were themselves well-fed and well clothed, he altered it to—'Either in the master or in the man he shews some abiding.'

70–79. (14. 227–237.) Only found in one MS. of the B-text.

76. This line is an allusion to an old proverb, quoted by Mr. Riley (Memorials of London, p. 8, note 4) from the Book of Husbandry, attributed to Robert Grosteste, bp. of Lincoln:—'Whoso streket his fot forthere than the whitel will reche, he schal streken in the straw,' i. e. he that stretches his foot further than the blanket, will stretch into the straw. In fact, as Mr. Riley remarks, 'the bed of those days, among the humbler people, was nothing but a whitel, or blanket, thrown upon a heap of straw.' Hence William says that the poor man, stretching himself, finds that part of his blanket [*or* of his sheets, b] is nothing but straw. The words *whitel* (A. S. *hwitel*) and *blanket* are equivalent, and refer to the *white* colour of the material.

77. Compare—'The king of gluttony hath no jollity, There [i. e. where] poverty is pight;' The World and the Child, in Hazlitt's Old Plays, i. 249.

81. *Nameliche*, especially. *Her neither*, neither of them [c]; *her none*, neither (lit. none) of them [b].

84. *Apereth nat*, etc., and hardly comes up to (reaches to) his navel.

85. *A loueliche laik*, a good struggle, a satisfactory bout, good sport.

89. 'And which of the two is easier to break open? which is it that makes less noise?' *or* 'it makes less noise' [b]. '*Boost*, a noise; a provincial word still familiar [1813] in the Midland counties;' Whitaker.

93. *A strow for*, i. e. small indeed would be the value of. *Hy stod nat*, they would not stand, would not exist. *Stod* is here in the subjunctive mood.

94. 'If they had no other use but by poor people' [c]; *or*, 'If they received nothing except from poor men, their houses would be roofless' [b]. In the latter case, for *untyled*, i. e. without a tiled roof, the Oriel MS. has the good reading *vnhiled*, uncovered.

96. *Meschief*, adversity. *Mene*, mean, instrument [c]; *his maister*, his teacher [b].

98. *Secte*, retinue, train, company of followers. The form *sute* [b] has the same sense; see note to Pass. viii. 130, p. 98, which closely resembles l. 100 in the present passage. Note that *secte*, in l. 100, has rather the sense of *suit* or apparel.

106. As a maiden who quits her home to be honourably married to the man of her choice, so (says our author) are those who forsake wealth for the love of Christ. This is little else than an inversion of St. Paul's simile in Eph. v. 25, as if he had said—'wives, love your husbands, even as the church also loveth Christ.' There is also, of course, a reference to Matt. xix. 29; and any weakness in our author's argument really rests upon the question as to whether those who, in his time, embraced voluntary poverty, did so in such a manner as truly to fulfil the intention of that text.

108. The sense is—'greatly ought such a maiden to be loved by him that marries one of her character.'

109. *Brocage*, treaty by an agent. 'He woeth hire by menes and *brocage*;' Ch. C. T. 3375. Cf. Rom. of the Rose, 6971.

112. For *persone*, Crowley's text has *parson*. Such is the meaning intended here; see note to B. v. 144, p. 79.

114. *Semblable bothe*, like Him also [c]; *so to his seyntes*, and likewise to His saints [b].

117. Very near the end of the Wyf of Bathes Tale is this passage—

> 'Pourete is hateful good; and, as I gesse,
> A ful gret bringer out of bisynesse;
> A gret amender eek of sapience
> To him that taketh it in patience;
> Pouerte is this, although it seme elenge,
> Possessioun that no wight wol chalenge.'

In the margin of the Ellesmere MS. is the note:—'Secundus Philosophus. Paupertas est odibile bonum, sanitatis mater, curarum remocio, sapientie reparatrix, possessio sine calumpnia.' It will be seen that Chaucer's lines are a mere paraphrase of this, with the omission of 'sanitatis mater.' Tyrwhitt's note is—'In this commendation of Poverty, our author seems plainly to have had in view the following passage of a fabulous conference between the emperor Adrian and Secundus the philosopher, reported by Vincent of Beauvais, *Speculum Historiale*, lib. x. cap. 71. "Quid est Paupertas? Obidile bonum; sanitatis mater; remotio curarum; sapientiae repertrix; negotium sine damno; possessio absque calumnia; sine sollicitudine felicitas." What Vincent has there published appears to have been extracted from a larger collection of *Gnomae* under the name of Secundus, which are still extant in Greek

and in Latin. See Fabric. Bib. Gr., l. vi. c. x. and MS. Harl. 399. The author of *Pierce Ploughman* has quoted and paraphrased the same passage.' In an edition of Vincent, printed in 1624, the reading 'temperatrix' occurs instead of 'repertrix,' exactly as in our text. None of the versions include the clause 'donum dei,' for which see the note to l. 136 below.

120. (14. 277.) *By so*, provided that [b].

128. The 'commandment' is in Matt. vii. 1—'Nolite iudicare, ut non iudicemini.'

130. *Vnseled*, unsealed. Gallons, pottles, and quarts, used by brewsters and taverners, were to be 'sealed with the seal of the Aldermen;' Liber Albus, p. 233. Cf. note to Pass. iv. 87, p. 43.

136. *Sonde*, sending, gift [c]; *yifte*, gift [b]. The clause 'Donum dei' is not contained in the sentence from Secundus, as given by Vincent of Beauvais. In speaking of poverty, Burton observes—'Though it be *donum dei*, a blessed estate, the way to heaven, as Chrysostome calls it (Comment. ad Hebraeos), *God's gift*, the mother of modesty, and much to be preferred before riches,' etc.; Anatomy of Melancholy, pt. 1, sec. 2, mem. 4, subsec. 6. The passage in Chrysostom occurs in his Commentary on the Epistle to the Hebrews, cap. x. homil. 18, sec. 3 (ed. Migne); where we find—'Tantum bonum est paupertas; est enim quaedam deductio ad caelum, unctio athletica, magna quaedam et admirabilis exercitatio, portus tranquillus.' I do not find the actual words 'donum Dei,' but just above, sec. 2, St. Chrysostom says—'diuitiae et paupertas sunt a Domino.'

139. *Altoun*, Alton in Hampshire; not Halton, in Cheshire, as suggested by Whitaker. All the MSS., except P., have the reading *altoun* or *alton*, without initial *h*. This point was completely cleared up by a discussion in Notes and Queries; see N. and Q., 3rd Ser., xii. 373, 468, 4th Ser., i. 277, 464. In the course of this correspondence, W. H. R. M. cited the following extract from p. 107 of the late T. Hudson Turner's Account of Domestic Architecture of the Thirteenth Century. 'The wooded pass of Alton, on the borders of Surrey and Hampshire, which was not disafforested until the end of Henry's reign, was a favourite ambush for outlaws, who there awaited the merchants and their trains of sumpterhorses travelling to or from Winchester: even in the fourteenth century the wardens of the great fair of St. Giles, held in that city, paid five mounted sergeant-at-arms to keep the *pass of Alton* during the continuance of the fair, "according to custom."' W. Chapman says—'The district (of Alton) is known to have been for a very long period the resort of robbers. There is a spot in the parish of Bentley, and close to the forest of Alice Holt, to which the word 'pass' would not be inapplicable; but it is more than probable that the word is used in the sense of road or passage, as ordinarily applied at the present day,' etc.

The above explanation, I may add, is made quite certain by William's allusions to Winchester fair; see Pass. vii. 211, xiv. 52, and especially the parallel passage to the present one in Pass. v. 51–54, where Peace is described as being robbed on his way to St. Giles's down, whereon Winchester Fair was held.

143. I do not see why reference is here made to Seneca, as the quotation given is a part of the longer one at l. 117. Perhaps the name of Seneca was added by the scribes, because his name occurs in the parallel passage in Chaucer (note to l. 117 above)—

'Glad pouerte is an honest thing certeyn;
This wol Senek and othere clerkes seyn.'

Here the allusion is to a passage in Seneca's second Epistle, where he professes to quote Epicurus—'Honesta (inquit) res est laeta paupertas. Illa vero non est paupertas, si laeta est. Non qui parum habet sed qui plus cupit, pauper est.'

Similar sentiments may be found frequently in Seneca. See his Letters (Epist. iv, xvii, lxxx.)

—— (14. 305.) The quotation is from Juvenal, Sat. x. 22. The second word in the line should, of course, be *uacuus*, but most MSS. have *paupertas*. I have adopted the reading *pauper* of the Oriel MS. because it scans, and comes nearer to the true reading.

Chaucer, in his Wyf of Bathes Tale (Group D, l. 1191), alludes to the same passage.

151. *Paneter*, keeper of the pantry. From the Lat. *panis*, Fr. *pain*, are derived from the F. *panetier* and *paneterie*, respectively explained by Cotgrave to mean 'a pantler' and 'a pantry.' The keeper of the pantry was, at a later period, generally called a *pantler*; sometimes a *panterer* (see Halliwell), with an unnecessary reduplication of the last syllable. The B-text has *payn*, i. e. bread.

153. The B-text is rather obscure. It is easily made out, however, by comparing it with the C-text, which shows that *Seynt austin* is a nominative case, in apposition with *a lettred man*. The reference to Saint Augustine probably means no more than that similar praise of poverty is to be found in his writings; as e. g. in his De Civitate Dei, lib. iv. c. 3 (Opera, ed. Migne, vii. 114).

—— (14. 322.) *Harde* here means wretched, miserable, perilous. The general sense is—'So miserable (*or* perilous) is it to continue in sin, and yet sin pursueth us ever.'

—— (14. 325.) *Dede dede*, did deed; three MSS. read *dide* for the first *dede*.

—— (14. 328.) 'Or mastery over any man more than over himself.' Cf. Prov. xvi. 32.

—— (14. 332.) Here ends the Sixth Vision, as clearly marked in [b].

—— (15. 1.) Here, in [b], begins the poem of Do-bet; but, in [c], it does not begin till farther on, at Pass. xviii. 1.

158. (*see* 15. 12.) Here begins the Seventh Vision, which may be called the Vision of *Anima* and of the Tree of Charity [b], or that of *Liberum Arbitrium* (Free Will) and of the Tree of Charity [c]. The various names of *Anima* (as given in the quotation at l. 201) are considered in the C-text as various names of *Liberum Arbitrium*. See note to l. 201.

169. St. Peter is generally represented with a key or keys, in allusion to Matt. xvi. 19; St. Paul is generally represented with a sword.

179. No doubt this refers to the favourite poem, perhaps by Walter Map, called Dialogus inter Corpus et Animam; see Mr. Wright's edition of Mapes (Camden Soc.), pp. 95, 321, 334; Mätzner's Altenglische Sprachproben, i. 92. In the course of this Dialogue the question is debated, whether the Body or the Soul has the higher authority, and each accuses the other of causing their common misery. Our poet likens them to a piece of wood on fire. The Body is the wood, the Soul the flame; and the two together contribute to the burning.

183. For an account of these various names, see the Latin quotation at l. 201, and the note to that line.

186. 'And when I make my moan (i.e. complain) to God, I am called Memory.' The expression *maden mone* has occurred before, Pass. ix. 130. The author seems to have misunderstood the Latin original—'dum recolit, memoria est.' I suppose that *recolit* here means remembers, recollects; but William has either taken it in another sense, or adopted another reading, or else has varied the phrase to suit the requirements of alliteration.

191. 'And when I claim or claim not, buy or refuse to buy.' The reader will miss the sense unless he remembers the old sense of *challenge*.

193, 194. These two lines do not appear in the B-text; neither do we find there the corresponding Latin clause (dum declinat a malo ad bonum, liberum arbitrium est). Still it is evident that William attached much importance to this inserted clause, as he now makes *Liberum Arbitrium* to be the principal name of the Soul.

201. In l. 199 we are referred to St. Augustine and Isidore as authorities for the Latin quotation here given. It is to be found in Isidore, Etymologiarum Liber xi [not xl. as in Mr. Wright's note], cap. 1; also in his Differentiarum Liber ii. cap. 29. Mr. Wright adds—'They are repeated by Alcuin, De Anim. Rat. N. x. p. 149—'*Animus* est, dum vivificat; dum contemplatur, *spiritus* est; dum sentit, *sensus* est; dum sapit, *animus* est; dum intelligit, *mens* est; dum discernit, *ratio* est; dum consentit, *voluntas* est; dum recordatur, *memoria* est.' See Political, Religious, and Love Poems, ed. Furnivall, p. 37.

Between the quotations as given in [b] and [c] there are two variations. The first is that [c] omits the clause 'dum scit, mens est.' This omission must have been a mere accident, as the translation of the clause is retained in l. 185. The other is that [c] inserts the clause 'dum declinat a malo ad bonum, liberum arbitrium est,' which is translated in ll. 193, 194, whilst at the same time the name of the allegorical personage seen in the vision is changed from *Anima* to *Liberum Arbitrium*. There seems to be small reason for this change, which is no improvement. It is hard to see how all these various names can be applied to Free Will.

It is clear from Drayton's Works that he had read William's Vision, and it is very likely that it was from this very passage that he derived his Sonnet to the Soul.

In Hickscorner (Hazlitt's Old Plays, i. 154) Free Will is introduced as one of the personages, and is made to describe himself.

213. Isaiah xiv. 14; see note to Pass. ii. 111, p. 25.

216. This saying (from Prov. xxv. 27) is attributed to Solomon in Prov. xxv. 1. The B-text has the reading *opprimitur*, the C-text *opprimatur*; but the ordinary reading of the Vulgate is *opprimetur*. Chaucer quotes this saying in his tale of Melibeus. Cf. Hampole's English prose Treatises, ed. Perry, 1866 (E. E. T. S.), p. 42: 'For the wyse man saise thus; *Scrutator maiestatis opprimetur a gloria*; that es to say, Raunsaker of the myghte of Godd and of His maieste withowttene gret clennes and meknes sall be ouerlayed and oppresside of hymselfe.'

220. 'The more dearly he shall pay for it, unless he act rightly.' On the phrase *abygge bitere*, see note to Pass. xxi. 448.

221. The following passage from St. Bernard has nearly the same force as the expression in the text, though differently worded. 'Ut opera tua uerbis concinant, immo uerba operibus, ut cures uidelicet plus facere quam docere;' S. Bernardi Epistolæ; Epist. cci. vol. i. p. 370 (ed. Migne).

224. See Pass. xiv. 227–229.

225. *Vuel to defie*, difficult to digest. See Pass. i. 230.

227. *Deynous*, disdainful, contemptuous. *Deme that*, judge them that. *That* is often used for *he that* or *they that*. Cf. Rom. xii. 3.

231. *Meuen*, discuss; lit. move. Both in [b] and [c] we have examples of French plural adjectives terminating in *s*; cf. Pass. xviii. 290. Thus *materes inmesurables* [b] means immeasurable or infinite subjects; and *motifs insolibles* [c] means insoluble questions or problems. *Fallaces* may be construed either as an adjective or a substantive. If the former, the sense is 'insoluble and fallacious problems.' If the latter, it is 'insoluble problems and falsehoods.' The former is better. For *fallas*, when used as a substantive, see note to Pass. xii. 22, p. 147.

—— (15. 71.) 'It were better for many doctors to abandon such teaching.' *Byleue* sometimes means to leave off, abandon, quit, forsake; as in the first line of a poem on the Birth of Jesus, printed in Altenglische Legenden, ed. Horstmann:—'Of joie and blisse is al my song, kare to *bileue*;' p. 64.

—— (15. 73.) The Seven Deadly Sins were supposed to have several off-shoots or branches. See Chaucer, Persones Tale, De Septem Peccatis mortalibus. See note above, to Pass. viii. 70, p. 97.

234. *Fif wittes*, five senses; see note to Pass. ii. 15, p. 21.

—— (15. 80.) *Glose*, the comment. Perhaps the allusion is to St. Augustine, in Psalm iv. 3 (Opera, v. iv. col. 79, ed. Migne):—'Utquid ergo temporalium rerum amore detinemini? utquid tanquam prima, extrema sectamini? . . . Cupitis enim permanere uobiscum quae omnia transeunt tanquam umbra.' For the quotations, see Ps. xcvi. 7, iv. 3 (Vulg.).

—— (15. 81.) 'If I lie against you, as far as my ignorant wit is concerned, lead me to the burning.' This interesting passage has a clear allusion to the burning of heretics. The common opinion, that no man

was burnt for his religion in England before 1401, can be proved to be wrong: see Wyclif's Works, ed. Arnold, Introd. p. x); so that the present allusion does not in any way contradict the date 1377, which I have assigned for the composition of the B-text.

240. It is difficult to find in the gospels the words here quoted. William was probably thinking of the first verse of the second chapter of St. James; see also Deut. i. 17; xvi. 19; Levit. xix. 15; Prov. xxiv. 23; Ecclus. xlii. 1. Or perhaps the text in Luke xiv. 12 may be meant, owing to the mention of 'the rich' in l. 239.

—— (15. 89.) This line might be considered as the poet's own motto. It exactly expresses the spirit in which he wrote.

250. 'There is a disease in the root of such kind of stems;' *or* 'of boughs' [b]. *More*, a root, is still in use, especially in Hampshire, and was used by one of the witnesses in the Tichborne Trial, to the perplexity of judge and jury. See Pass. xviii. 21, and the note, p. 224.

Hence the 'myschif in the more' comes to the same thing as 'the rote is roten' in l. 253.

264. In the Ayenbite of Inwyt, ed. Morris, p. 25, Hypocrisy is called the Sixth Bough of Pride. Chaucer (Persones Tale, De Superbia) enumerates 'inobedience, avaunting, *ipocrisie*, despit, arrogance,' etc., among the 'twigges and harmes that comen of pride.'

265. *In latyn.* Mr. Wright remarks—'The monks had collections of comparisons, similitudes, proverbs, etc., to be introduced in their sermons, and even when preaching in English they generally quoted them in Latin. This I suppose to be the meaning of the expression here.'

Chaucer has a passage closely resembling this, Sq. Tale, Group F, 512–520, where he compares a 'ypocrite' to a serpent hidden under flowers, or to a fair tomb above a corpse. See Matt. xxiii. 27; Acts xxiii. 3.

271. The passage here attributed to St. John Chrysostom is not to be found in his genuine works. It occurs in the 38th of a set of Homilies on the Gospel of St. Matthew, a work of an uncertain author, sometimes called 'Opus Imperfectum' from its incomplete state, and printed in some editions of St. Chrysostom's works as an Appendix to his Homilies on St. Matthew. The text commented on is contained in Matt. xxi. 12–20, and the comment is as follows. 'Nam sicut de templo omne bonum egreditur, sic et de templo omne malum procedit . . . Sic si aliquis Christianorum peccauerit, non omnino peccant et sacerdotes; si autem et sacerdotes fuerint in peccatis, totus populus conuertitur in peccandum. Uidit arborem pallentibus foliis marcidam, et intellexit studiosus agricola, quia laesuram in radicibus haberet. Nam uere quemadmodum cum uideris arborem pallentibus foliis, marcidam intelligis, quia aliquam culpam habet circa radicem: ita cum uideris populum indisciplinatum et irreligiosum, sine dubio cognosce, quia sacerdotium eius non est sanum;' Incerti authoris Hom. 38 in Matt. ex cap. xxi; in S. Chrysost. Op., Parisiis, 1570, tom. ii. col. 877. It is obvious that William's quotation was made from memory.

It is clear, too, that the author of the Opus Imperfectum was thinking of Isaiah xxiv. 2—'Ut populus, sic sacerdos.'

—— (15. 118.) *But if*, except, unless. *Bere*, were to bear; past tense, subjunctive mood. The sense is—'I should be very much surprised unless many priests were to carry a set of beads in their hand and a book under their arm, instead of their baselards and their brooches.' See note to l. 121.

—— (15. 119.) *A peyre bedes*, a set of beads; see Chaucer, Prol. 159. A *pair* (from Lat. *par*) is often used of a set of things of *equal* size. Thus 'a pair of stairs' is a flight of stairs; and 'a pair of cards' is a pack of cards; see Nares and Halliwell.

Observe the curious variation here in the Oriel MS., which also has *heer* for *bere* in the line above, giving the sense—'unless many priests here, instead of (having) their baselards and their brooches, should go and sing, where there is no service, along with Sir Philip the sparrow.' That is, they would be turned out of their employment as priests, and be obliged to sing out of doors with the sparrows.

The epithet 'sir' is playfully applied to the sparrow as if he too were a priest, and could sing mass. Skelton's poem on 'Phyllyp Sparowe' shews clearly that Philip or Phip was a name for a pet sparrow, probably because it somewhat resembles the bird's chirp. Cf. Lat. *pipire*, to chirp. Thus Legonidec, in his Dictionary of Breton words, has—*Filip*, s. m. passereau ou moineau, oiseau. Ce nom est une onomatopée, étant formé de l'imitation du cri de l'oiseau qu'il désigne. On le nomme aussi *chilip* et *golven*.' So in Shakespeare's King John, i. 1. 231, we find—'Good leave, good Philip;' with the answer—'Philip! sparrow.' See Pass. xii. 310, and the note, p. 166.

—— (15. 120.) 'Sir John and Sir Geoffrey.' The title 'sir' was the common title of respect, chiefly used in the three instances of 'sir king,' 'sir knight,' and 'sir priest,' as noted by Bradford, vol. i. p. 589 (Parker Society). Priests especially were so called; Bradford, vol. ii. p. 7, note. See further under 'Sir' in the Parker Society's Index. From the same Index, we learn that 'Sir John' was a familiar title for a priest; Bradford, i. 71, 589, ii. 120, 313; Cranmer, ii. 306; Latimer, i. 317; Ridley, 104; Tyndale, i. 146, 277, ii. 239, etc. See also Chaucer, Group B. 4000, and my note in The Prioresses Tale, etc. (Clarendon Press.) Of course, John is a very common name. We may also infer from the present passage that *Geoffrey* was also formerly a common name, which is the fact. Cf. note to Pass. xiv. 125, p. 176.

—— (15. 121.) *Basellarde*, a kind of sword, which priests were particularly forbidden to wear, an injunction which they commonly disregarded. Compare Ploughman's Tale; in Polit. Poems, ed. Wright, i. 331; Polit. Songs, ed. Wright, p. 328. See note to Pass. iv. 461, p. 52.

Ballokknyf, probably a large knife, such as were worn suspended from the girdle; cf. note to Pass. xxiii. 219. *With botones ouergylte*, with gilt studs on the handle or sheath. Cf. Chaucer, Prol. 366. The two following items are taken from an inventory of Sir John Fastolf, A.D.

1459; Paston Letters, ed. Gairdner, i. 478, 488. 'Item, j. bollok-hafted dager, harnesyd wyth sylver, and j. chape thertoo.' 'Item, iij. kneyves in a scheythe, the haftys of every withe naylys gilt.'

—— (15. 122.) *Portous*, a breviary. Also spelt *portasse*, *portesse*, *poortos*, *portous*, etc., all from O. F. *porte-hors* = Lat. *portiforium*, which see in Ducange. 'Poortos, booke, *portiforium*, *breviarium*;' Prompt. Parv. 'The *Portous*, or Breviary, contained whatever was to be said by all beneficed clerks, and those in holy orders, either in choir, or privately by themselves, as they recited their daily canonical hours; no musical notation was put into these books.'—Rock, Church of Our Fathers, v. iii. pt. 2, p. 212; see also v. iii. pt. 1, p. 55. The expression 'a breviary that should be his plough for saying *placebo*' means that he should be diligent in using the breviary. There is a parallel passage in Pass. iv. 467; see the note to that line, p. 52, and cf. Wyclif's Works, iii. 374, note.

The passage means—'but, as for a breviary that should be his plough to say *placebo* with, unless he had some service (to say) in order to save some silver in addition, he says it with an ill will.' The priests used to continue to say *Placebo*, and *Dirige* and masses all through the month following a funeral; Rock, Church of Our Fathers, ii. 516. They said these with a better will when well paid, or when money was left for additional masses.

Dirige came to mean the morning-service for the dead, *Placebo* the evening-service, and *Requiem* the mass for the same; see Rock, Church of our Fathers, ii. 502, 503.

272. *Leese ye*, ye lose [c]; *lese ye on*, ye lose by, spend on [b]. *Fynden*, provide for.

277. *Sodenes*, sub-deans; see note to Pass. iii. 187, p. 38.

278. See a similar description of the evil ways of some priests in Old Eng. Homilies, ed. Morris, 2nd Ser., p. 162.

280. 'That which they leave, profligates readily devour it' [c]; *or*, 'get it' [b].

—— (15. 141.) 'Thus depart their goods, when the spirit has fled.'

284. (15. 145.) The B-text says—'What is charity? said I. A child-like thing, said he; a free liberal will, free from puerility and folly.' The corresponding line in [c] is really l. 296.

286. 'I have lived in London many long years' [c]; 'I have lived in the country, quoth I, my name is Long Will' [b]. This is an important line, in both versions. We hence learn that the author lived at first in the country, and then a long while in London, and that he was commonly known by the name of Long Will, obviously with reference to his tallness of stature; cf. note to Pass. xi. 68, p. 134. The poet Gascoigne, a tall man, was commonly called 'Long George.'

—— (15. 151.) 'And will lend (*or* give) where they expect to be faithfully repaid.'

289, 292, 296. See 1 Cor. xiii. 4, 5, 12; Matt. xviii. 3.

291. *Hus* [c] = *his* [b]. *Askede after hus*, asked for his dues.

295. *By that*, with reference to what people say about charity.

298. *Russet* was the name of a coarse and common cloth; see l. 342 below, and note to Pass. xi. l, p. 131.

299. *Cammoka.* Halliwell has—'*Camaca*, a kind of silk or rich cloth. Curtains were often made of this material. See the Squyr of Lowe Degre, 835; Test. Vetust. p. 14; Coventry Mysteries, p. 163.' Migne's edition of Ducange has—'*Camoca*, panni serici vel pretiosioris species; étoffe fine de poil de chameau ou de chèvre sauvage; olim *camocas*' [i. e. O. Fr. *camocas*]. And see Roquefort.

Tarse [b] was the name of a kind of silken stuff formerly much esteemed, and said to have come from a country called *Tharsia* adjoining Cathay (China). See Chaucer, Kn. Ta., 1302. Ducange explains *Tarsicus* as 'panni preciosioris species,' and quotes (says Mr. Wright) a visitation of the treasury of St. Paul's, London, in 1295, where there is mention of 'Tunica et dalmatica de panno Indico Tarsico besantato de auro,' and of a 'casula de panno Tarsico.' Roquefort gives '*Tartaire*, sorte d'étoffe de Tartarie;' and if *Tars* be the same as *Tartarie* (as stated in Migne's edition of Ducange), then *Tharsia* is merely another name for *Tartary*, which is very probable. Further, as the people of Tartary were called, in Old French, *Tartarins* (see Roquefort), it is clear that the O. Fr. *Tartaire* is the same as *Tartarin*, defined by Halliwell to be 'a kind of silk.' The only difficulty caused by this identification is that it is not at first clear why the word *tarse* should be used here, whilst in B. xv. 224 (just below) we have *tartaryne*. The most probable explanation of the difference is to suppose that the latter line (omitted in the three best MSS. and in Crowley's edition) is spurious, in which case it is easy to see that *tartaryne* was suggested by the mention of *tarse*, and is, in fact a gloss upon it. See also British Costume, p. 105, note.

In his edition of Marco Polo (i. 259), Col. Yule, speaking of the cloths called *nakh* and *nasij*, says—'these stuffs, or such as these were, I believe, what the medieval writers called *Tartary cloth*, not because they were made in Tartary, but because they were brought from China and its borders through the Tartar dominions. Dante alludes to the supposed skill of the Turks and Tartars in weaving gorgeous stuffs (*Inf.* xvii. 17); and see Mandeville's Travels, pp. 175, 247.'

Trye [b] means *choice;* and the allusion is, of course, to robes of expensive material and splendid colour.

——(15. 165.) *Leueth*, believes; answering to *let it soth*, considers it true, in l. 168 [b].

306. See Matt. vii. 12.

317. 'One named "Thou-openest-thine-hand" provides all things for him.' Compare Pass. xvi. 266, and see note to that line; p. 207.

318. Compare Pass. xvi. 251 (b. 14. 48).

321. The reader must not for a moment suppose that William here commends pilgrimages. The next line tells us that he only means such pilgrimages as conduct the charitable man to the cottages of the poor and to prisons. See the parallel passage, Pass. v. 122, 123; and see l. 327 below.

328. 'Then he enters (lit. runs) into thoughtfulness (*or* anxiety), and eagerly seeks out Pride, with all its appurtenances, and packs them up together, and (afterwards) washes them in the laundry called *Laborauí* (Ps. vi. 7, Vulgate), and soaks them in his breast, and often beats it, and with warm tears he moistens it till it becomes white' [c]. The passage is, of course, highly figurative. Charity is represented as first visiting the poor people and wretched prisoners, with the hope of alleviating their sufferings. This done, the charitable man turns his thoughts inward. Having helped others, he has more leisure for self-examination. He becomes anxious for himself; he collects all his proud feelings, and cleanses them by the groanings of prayer. He 'buck-washes' them, or cleanses yet more thoroughly, within his own breast, which he beats in self-condemnation. With tears of contrition he washes his breast white, and becomes whiter than snow. Cf. Ps. l. 9, 19 (Vulgate).

The B-text runs differently, viz.—'He will labour in a laundry nearly the length of a mile [i.e. for a third of an hour], and enter into the thoughts of his youth (lit. run into youth), and eagerly address Pride, with all its appurtenances, and pack them together, and soak them in his breast, and beat them clean, and lay upon them (i. e. labour upon them) long with *Laborauí* (i. e. penitential groans), and afterwards wash them with tears.' Here the word *them* represents proud thoughts and feelings.

The word *ȝerne*, meaning here to run, hasten, must not be confounded with *ȝerne*, to desire. William uses the latter in B. i. 35, as equivalent to *wylne* in C. ii. 33. But the sense is settled here by the expression 'ȝorn into elde,' Pass. xiii. 13; and we certainly have *ȝernynge* for running in Pass. xxii. 380. Several examples of *ȝerne*, to run (A.S. *yrnan*) may be found in the Glossary to the Ayenbite of Inwyt. William also uses the form *rennen*, Pass. xvii. 348; he simply adopts that form which best suits the alliteration at the moment.

The word *ȝouthe* (B. 15. 183) was ill-chosen; accordingly, in [c], the poet gave up the alliteration for the sake of the better word *þouht*, meaning inward care, anxiety. He also changed the inexpressive *speke* into the more intelligible *secheth*. See note to B. 14. 19, p. 205.

336. *Wher*, whether; the usual contraction. It is equivalent to—'is it the case that?'

337. Here *Piers the Plowman* is completely identified with *Jesus Christ*; cf. B. 15. 206. See Matt. ix. 4, Luke xi. 17; also John x. 38, Matt. vi. 16.

—— (15. 197.) *Han peper in the nose*, conduct themselves superciliously. To 'have pepper in the nose' is to take offence, to be angry; see the examples in Halliwell; Cotgrave, s. v. *Chevre*; 1 Henry IV, i. 3. 41.

—— (15. 198.) *As a lyoun*, i.e. proudly; see B. 13. 302, and note to Pass. vii. 3, p. 71. *There*, where, when.

—— (15. 206.) See note to l. 337, just above. The text is misquoted; it is—'petra autem erat Christus;' 1 Cor. x. 4. It has evidently been taken in connection with Matt. xvi. 18—'tu es Petrus, et super hanc petram,' etc. Whence *Piers = Petrus = petra = Christus*.

—— (15. 207.) *Landeleperes hermytes*, vagabond hermits; observe the nominatives in apposition.

—— (15. 208.) *At ancres*, among anchorites. *Box*, an alms-box; see note to Pass. i. 96, p. 12.

—— (15. 209.) 'Fie upon hypocrites, and upon them that favour them!'

343. 'Both in (sober) grey and in (costly) fur, and in gilt armour.' Charity is found among all classes.

345. *Seyntes*, saints [c]; *kynges*, kings [b]. They were both. The reference is, of course, to St. Edmund, the martyr, king of East Anglia, died Nov. 20, 870, and to St. Edward the Confessor, died Jan. 5, 1066, whose shrine is in Westminster Abbey. See Chambers, Book of Days, i. 54.

347. 'Sing and read;' i. e. discharge the duties of a priest.

350. *Rathest*, soonest.

351. 'Wearing a cap and with anointed hair, and having his crown shaven.' The 'kelle' or caul was chiefly used with reference to the ornamental network worn over the hair by women; but it sometimes meant, as here, a man's cap. Another instance of this is in Chaucer, Troil. and Cress. iii. 775 (ed. Tyrwhitt), or iii. 727 (ed. Morris). The right reading in that line is—'And maken hym a howue aboue a calle,' i. e. *a hood over a cap*. The person here spoken of as an embodiment of Charity seems to be meant for a rich ecclesiastic, of a kindly and liberal nature.

—— (15. 224.) This line, being found in only a few MSS. of the B-class, is probably spurious; still it is in keeping with the context. See the note to l. 299 above, p. 220.

353. St. Francis, the founder of the Franciscan or Grey Friars, or Minorites, was *himself* held in great reverence, though his followers were, in course of time, so much disliked. See P. Pl. Crede, 511. And see below, B. 15. 413.

355. 'He commends rich men and receives robes (i. e. presents) from them, of such as live truly, and love and believe' [c]; *or*, 'of such as lead guileless lives' [b]. See Ecclus. xxxi. 8.

—— (15. 237.) *That*, that which, viz. marriage.

—— (15. 244.) 'But I blame nobody.' *Lyf*, a living being.

—— (15. 249.) See Ps. iv. 9.

NOTES TO C. PASSUS XVIII. (B. XV. 253–601.)

5. (*not in* b.) See 1 Cor. xiii. 7.

—— (15. 254.) *Angres*, afflictions, trials; see C. xiii. 207, and the note.

—— (15. 258.) 'For every one may well know, that, if God Himself had so willed, neither Judas nor any Jew could have placed Jesus on the cross.'

—— (15. 264.) The reference is probably to the Aurea Legenda of Jacobus de Voragine, but there are numerous other collections. Ælfric's

Homilies, ed. Thorpe, i. 545, mentions a book called Uitae Patrum. See the note on Lives of Saints in Warton, Hist. Eng. Poetry, ed. 1871, ii. 58.

—— (15. 267; *cf.* c. 18. 12.) St. Anthony, reputed as one of the first of anchorites, and the founder of Monachism, was born in Egypt, about A.D. 251, or later, and died Jan. 17, 356. His day is Jan. 17, and an excellent account of him may be found in Chambers, Book of Days, i. 124, 126. He was the first to live a solitary life in a desert, but his mode of life was soon imitated by multitudes. St. Ægidius, better known as St. Giles, died about 700; his day is Sept. 1. 'Giles, or Ægidius, a very eminent saint of the seventh century, is believed to have been a Greek who migrated to France, ... [and settled] in a hermitage, first in one of the deserts near the mouth of the Rhone, finally in a forest in the diocese of Nismes.... There is a romantic story of his being partly indebted for his subsistence to a Heaven-directed hind, which came daily to give him its milk;' Chambers, Book of Days, ii. 296; cf Brewer, Dict. of Miracles, p. 360.

St. Arsenius [c] was, says Mr. Wright, 'a noble Roman who, at the end of the fourth century, retired to Egypt to live the life of an anchorite in the desert.' He died July 19, 449; his day is July 19. See further in the note to l. 17 below, p. 224.

—— (15. 268.) This line corresponds to C. xviii. 28.

—— (15. 270.) *Spekes an spelonkes*, caves and caverns. The word *speke* probably occurs nowhere else as an English word, and does not appear in any Glossary, to my knowledge. If it were not for the context, it were hard to guess the sense. However, it is clear that *spelonke* is the Lat. *spelunca*, from which it follows that *speke* is the Lat. *specus*. William, though probably the only author who uses *speke*, is not the only author to use *spelonke*. The phrase 'double *spelunke*, or double cave' occurs in Mandeville's Travels, ed. Halliwell, p. 66. 'Who knoweth not that our recluses have grates of yron in their *spelunckes* and dennes?' Reliques of Rome, by T. Becon, 1563. fol. 53; quoted in Rock, Ch. of Our Fathers, iii. 118. Cf. also—'*Spelonque*; f. A hole in a rock; a wild beast's den;' Cotgrave.

8. Nearly repeated from C. xvii. 371.

—— (15. 273.) *Foules that fleeth*, birds that fly. So in Ælfric's Homilies, ed. Thorpe, i. 547, we are told that some saints were served by angels, some by *birds*. See note to B. 15. 279 below.

9. (15. 274.) For this story of the hind, see note to B. 15. 267 above.

—— (15. 279.) Mr. Wright observes that this story does not occur in the usual accounts of St. Anthony. The fact is that our poet has made a slight mistake. In the next line he says—'and though the man had a guest, God provided for them both.' He is right as to St. Anthony and St. Paul being fed by a bird, but it was St. Anthony who was the *guest*, and St. Paul the hermit who was the *host*. The story is, in fact, to be found in the life of St. Paul. See Vita S. Pauli, cap. 10; in S. Hieronymi Opera, ed. Migne, vol. ii.; and see the next note.

13. St. Paul (of Thebes) is here called the first hermit. He and St. Anthony were the first to lead a heremitic life; and St. Jerome calls the

former the *author* of that mode of life, the latter its *illustrator*—'huius uitae auctor Paulus, illustrator etiam Antonius;' Epist. 22, ad Eustochium, cap. 16. During the persecution under Decius, Paul fled to a desert on the East of the Nile, and there became the founder of the anchorites or solitary hermits. 'Paulus *primus eremita* semper ieiunauit, quousque de caelis sibi panis mitteretur, qui duplicatus est cum ad eum ueniret Antoninus' (*sic*); Peter Cantor, ed. Migne, col. 328. See Mrs. Jameson's Sacred and Legendary Art, ii. 368; Kingsley's The Hermits; Vita S. Pauli, by St. Jerome (Opera, ed. Migne ii.) He died A.D. 342; and his day is Jan. 15.

Parroked, enclosed; lit. imparked; see Pass. vii. 144.

15. *Frere austyn*, Augustine the friar. A general term for the Augustine or Austin Friars; see B-text. The four orders of friars fiercely disputed as to the priority of their respective foundations, and each sought to shew that their order was older than the rest. The Austin friars took their name from the celebrated St. Augustine of Hippo; but, to prove their antiquity, maintained that their order was really due to St. Paul, the *first* hermit; see this claim asserted by an Austin friar in P. Pl. Crede, ll. 306–317. But even this was outdone; for the Carmelites said their order dated from the time *of the prophet Elijah!* See P. Pl. Crede, note to ll. 29, and 48.

17. *Panyeres*, baskets. The word is curiously chosen, as St. Paul was a tent-maker; Acts xviii. 3. Yet Chaucer seems to have the same idea—

> 'I wol nat do no labour with my hondes,
> Ne make *baskettes*, and lyue thereby . . .
> I wol non of the *apostles* counterfete.'
>
> Prol. to Pardoneres Tale.

However, it was St. Paul who set the example of labouring with his hands; and, in imitation of him, we find an early example of *basket-making* by St. Arsenius. See Mrs. Jameson's Sacred and Legendary Art, 3rd ed. p. 757.

19. St. Peter and St. Andrew were fishers; Matt. iv. 18.

21. 'Mary Magdalen lived by roots (to eat) and dews (to drink).' See the note to Pass. xvii. 250, p. 217.

The notion that St. Mary Magdalen and Mary, the sister of Lazarus, were one and the same person is almost wholly unfounded, and indeed repulsive; but, in olden times, it was almost universal. See *Mary Magdalene* in The Concise Dictionary of the Bible, ed. W. Smith, p. 521. Tradition relates that St. Mary Magdalen found her way to the South of Gaul, and retired to a solitary life in a desert not far from Marseilles. See Mrs. Jameson's Sacred and Legendary Art, i. 337; Chambers, Book of Days, ii. 101. Her day is July 22.

23. 'Sancta Maria Aegyptiaca quadraginta annis uixit de duobus panibus et radicibus;' Peter Cantor, ed. Migne, col. 328. The usual day assigned to St. Mary of Egypt (S. Maria Egyptiaca) is April 9. She is said to have lived in the fifth century. Chaucer alludes to her in the Man of Lawes Tale (Group B. 500).

24. 'Love was her relish.' See note to B. xvi. 11, p. 235.

28. This line corresponds to B. 15. 268.

31. Wild beasts are not uncommonly represented in early art as associating with the saints on friendly terms. Compare the story of Daniel in the lion's den, from which many other similar accounts may have been imitated; St. Jerome is often represented with a lion beside him.

33. (15. 301.) *Trewe man*, a truthful man [c]; *meke þinge*, a meek creature [b]. Birds, being supposed to be milder by nature than beasts, are here taken to represent the better class of men. The idea of the excellence of birds seems to have been due to the expression 'uolucres coeli,' the birds of *heaven*, in Matt. viii. 20. Cf. B. 15. 308.

34. *Fynde*, provide for, support. The B-text means—'as if one should say that just men ought to provide for men of religious orders.'

40. The story in the book of Tobit is that Tobit's wife Anna, in receiving wages for some work done, received also a present of a kid from her employers. Tobit was blind; but, hearing the kid's cry, thought that it must have been stolen, and compelled his wife to restore it, not believing her account of it. His words were—'*Uidete, ne forte furtiuus sit;* reddite eum dominis suis, quia non licet nobis aut edere ex furto aliquid, aut contingere;' Tob. ii. 21 (Vulgate); ii. 13 (A. V.). Upon this, his wife taunts him; whereupon, being grieved, he laments his fate in being reproached, concluding with the words—'*expedit enim mihi mori magis quam uiuere;*' Tob. iii. 6.

William gives both quotations inexactly; the latter is an improvement on the original. He has quoted it twice before; see Pass. ii. 144, and the note, p. 27; also Pass. vii. 290.

In the edition of Batman vpon Bartholome, printed at London by Thomas East in 1582, the colophon contains the motto—'Mieulx vault movrir en vertu que vivre en honte;' shewing that the phrase was a proverbial one.

41. The meaning is clear enough. Just as Tobit, being blind, thought himself in danger of having stolen goods brought into his house, so the clergy and other religious, being blind sometimes to the faults of the rich, were in danger of receiving from them things which had been stolen from the poor. In the B-text the advice is particularly given to the friars (15. 306). See the parallel passage in Pass. vii. 300–302.

49. *Child*, i.e. chilled; MSS. M. and F. have *cold*. *Chaufen*, grow warm.

—— (15. 306.) *Fonde thei*, if they found.

—— (15. 310.) *Peny ale*, common ale. See note to Pass. vii. 226, p. 84.

52. *Mesure*, moderation. The first part of the quotation is from Job vi. 5; the last part is probably from some comment on that text. There is something like it in the following: 'Uel ipsa uos bruta animalia doceant, quae quando necessariis abundant, neque rugiunt, neque mugiunt;' S. Brunonis Episcopi Signiensis Exp. in Job vi. 5.

54. *Amorteisede*, granted in mortmain. Cotgrave gives, as one of the

meanings of F. *amortir*, 'to grant, alien, or pass away, in mortmain.' See Blount's Nomolexicon.

56. The B-text means—'and are (regularly) founded and endowed in order to pray for others.' In the C-text the construction is inverted, the last half of the line coming first in the sense. The sense is—'to endow and feed such as are already fully founded, (to endow them, I say,) with the money that your children and kindred may lawfully claim.'

64. *Largenesse*, liberality. The story of St. Lawrence is that, by command of Bishop Xystus, he distributed to the poor all the wealth which was at that time in the treasury of the church of Rome. The emperor, attempting to seize these treasures, was told by St. Lawrence that he should see the wealth of the church; and the saint then pointed to the poor of Rome, as being the true treasures of the Christian community. On this the emperor revenged himself by commanding that St. Lawrence should be roasted to death. See the note to Pass. iii. 130, p. 36.

65. See Ps. cx. 3 (Vulgate); cxi. 3 (A.V.).

66. 'He (Lawrence) gave God's goods (i. e. the treasures of the church) to God's men (i. e. to the poor).'

71. *Purnele*, a common female name; hence, a concubine.

—— (15. 329.) *Robeth*, robe, clothe, give rich clothes to; and so in l. 333.

—— (15. 332.) *To woke with themese*, to moisten the Thames with. It is common to find *with* in this close conjunction with the verb. The word *woke* presents more difficulty; it is discussed above, in the note to Pass. xv. 25, p. 182. Hazlitt's collection of Proverbs has—'To cast water into the sea, *or*, into the Thames.' Ray's comment is—'that is, to give to them who had plenty before; which, notwithstanding, is the dole general of the world. Lumen soli mutuari, etc.'

—— (15. 336.) 'Sacrilegium est res pauperum dare non pauperibus;' Peter Cantor, ed. Migne, cap. 47. 'Maximum periculum est de patrimonio Christi pauperibus non dare;' id. 'Pars sacrilegii est rem pauperum dare non pauperibus;' S. Hieron. Epist. 66. § 8. 'Res pauperum non pauperibus dare, par sacrilegio crimen esse dignoscitur;' Gaufrid. Abb. Declam. ex Bernard. (inter S. Bernardi Opera, tom. ii. p. 612. 'Paria sunt et dare peccatoribus, et immolare demonibus;' Pet. Cantor, cap. 47. 'Paria sunt histrionibus dare, et daemonibus immolare;' id.; quoted, but inexactly, from St. Jerome.

Peter Cantor, cap. 48, also quotes from St. Jerome the words—'O monache, si indiges et accipis, potius das quam accipis; si non indiges et accipis, rapis, quia distribuenda pauperibus tibi usurpas.'

See also Wyclif's Works, iii. 473, note. Cf. 1 Tim. vi. 8.

—— (15. 339.) *Prisone*, prisoner, see Pass. x. 34; xxi. 59, etc.

72. *Lussheborgh*, a light coin. They were spurious coins imported into England from Luxembourg, whence the name. See Liber Albus, ed. Riley, p. 495; Blount's Nomolexicon. The spelling *Lusscheburghe*

is used to denote the town of Luxemburg in the Allit. Morte Arthure, ed. Brock, l. 2388.

77. 'The mark of the king of heaven.' That is, the cross made in baptism. *Croune*, the tonsure [b].

78. It is well to note that *of* [c] means *by;* i.e. the metal, man's soul, is by many of these teachers alloyed, etc.

98. *Shephurdes.* See a curious passage in the Complaynt of Scotlande, ed. Murray, pp. 46, 47, on the indebtedness of the science of astronomy to Shepherds. The Calendrier des Bergers deals with astronomy. So in the English translation—'Thus endeth the Astrology of Shepheards, with the knowledge that they have of the stars, planets, and movings of the skies;' Sheph. Kal., ed. 1656, sig. A 4, back. And again, at chap. xxxi—'Here followeth the Shepheards Astrology.' William again mentions the 'seven stars' in Rich. Redeles, iii. 352; he means the *seven planets*, not Charles's Wain or the Pleiades, as in later English.

99. On weather omens, see the chapter so headed in Brand, Pop. Antiq., ed. Ellis, iii. 241.

103. By comparing the texts, we see that 'the folk of the flood' are sailors, and 'the folk of the land' are sowers or husbandmen. Wyclif has a similar lament; Works, iii. 416.

106. *Clymat*, latitude [c]; *element*, air [b]. A *climate* was, at this time, a region of the earth between certain parallels of latitude. See *Climate* and *Element* in Trench's Select Glossary; and my note on *climates* in Chaucer's Treatise on the Astrolabe, Part ii., sect. 39, l. 19; ed. Skeat, p. 85.

107. Grammar was considered as the first of the 'seven arts,' and as the foundation of the rest; see Pass. xii. 98, 122. *Bygyleth*, deceives, perplexes, leads astray.

—— (15. 369.) This is an important line. It shews how common was some knowledge of Latin, and in what high esteem French was held. It is also remarkable as being omitted in the C-text; possibly because French was going out of fashion.

111. *Gowe*, let us go; see note to Pass. i. 227, p. 20.

114. *Seuene ars*, the 'seven arts;' see note to Pass. xii. 94, p. 152. *Asoile ad quodlibet*, answer to any question, generally.

115, 116. 'Unless they should fail in philosophy—that is to say, if there were any philosophers in existence who would carefully examine them—I should be much surprised' [c]. *Apposed*, questioned [b].

118. *Ouerhuppe*, skip over parts of the service; see note to Pass. xiv. 123, p. 176.

120. The feast of Corpus Christi was held on the Thursday after Trinity Sunday, in memory, as was supposed, of the miraculous confirmation of the doctrine of transubstantiation under Pope Urban IV.; it was instituted between 1262 and 1264, and confirmed by the council of Vienne in 1311. It was the favourite day for acting miracle-plays and mysteries, as is well known. See *Corpus Christi* in Nares.

121. William is quite right in referring us to the service for Corpus

Christi day. In the Breviary, 'in festo Corporis Christi,' will be found the hymn beginning—'Pange, lingua, gloriosi;' and the fourth stanza has—'Ad firmandum cor sincerum *Sola fides sufficit.*'

To saue with lewede peuple, to save ignorant people with.

130. 'The law of love without loyalty (or sincerity) was never praiseworthy.' Here 'loue lawe,' lit. law of love, means law founded upon love. The expression is an awkward one, and would be obscure but for the expression in l. 136, where mention is made of 'love that has law for a cause,' i.e. an orderly love, a love founded on law, one that is in accord with God's will. Thus the general sense is—'God does not approve of law, even if founded on love, if loyalty (or truth) be excluded from it. He teaches none to love without a true cause. Jews, Gentiles, and Saracens, suppose that they believe truly, and honour, love, and believe in one God alike; but their law is different,' etc. (Here William probably uses 'Gentiles' as meaning other than Christians.) 'But our Lord approves of no love but what is founded on law,' etc. The whole passage is one of those uninteresting specimens of subtlety into which our author sometimes sinks. The Latin quotation at l. 140 is the best guide to the sense of this passage.

In the phrase 'loue lawe,' *loue* must be a genitive case; the infinitive mood takes (generally) the form *louye*.

148. This line is a repetition of l. 143, and has the same sense. William says that true Charity is to be *cher*, i.e. fond, concerning one's own soul; i.e. so to love one's own eternal welfare as to avoid sin and be kind to all. I have no doubt that he has here used the wrong word; he meant to have said *chary*, i.e. to be chary (anxious, careful) over one's soul. He evidently took *chary* to be a corruption of the F. *cher*, and thought it would be more correct to use the F. form. Unluckily, *chary* has nothing to do with *cher*, being the A.S. *cearig*, careful, from *cearu* or *caru*, care, anxiety.

150. *Wher*, whether, whether is it the case that.

153. 'It is a natural thing for a creature to honour his Creator.'

157. *As by*, according to. They love not God with that love of which we read in the Legend of the Saints; i.e. in the Golden Legend.

158. 'They live not in a true belief, for they believe in a (merely human) mediator.'

167. *Porsuede*, endeavoured. *Moste noughte be*, might not be, could not attain to being [b. 15. 391]. The true account of the career of Mohammed was very imperfectly known at this time in England. The phrase 'souhte in-to surrye' (l. 169), lit. made his way to Syria, probably refers to the famous Hegira, or flight from Mecca to Medina, July 15, 622.

The use of the words 'pope' and 'cardinal' seems strange here, but is justified by the current opinion of the time. This will best appear from Mr. Wright's excellent note, which I here transcribe.

'This account of Mohammed was the one most popularly current in the middle ages. According to Hildebert, who wro a life of the pseudo-prophet in Latin verse in the 12th century, Mohammed was a

Christian, skilled in magical arts, who, on the death of the patriarch of Jerusalem, aspired to succeed him :—

'Tunc exaltari magus hic et *pontificari*
Affectans auide.'

His intrigues being discovered, the emperor drives him away, and in revenge he goes and founds a new sect. The story of the pigeon, which is not in Hildebert, is found in Vincent of Beauvais, Spec. Hist. lib. xxiii. c. 40.'

168. *A lussheborgh;* see note to l. 72 above.

171. *Endauntede a douue*, tamed a dove. This story is from Vincent of Beauvais, as stated in the note to l. 167. See Andrew Boorde, Introduction of Knowledge, c. 37 ; 1st Pt. of Hen. VI, i. 2. 140.

—— (15. 413.) *Antony*, the hermit ; see note on p. 223. *Dominik*, of Castile, the founder of the Dominican or Black Friars, also known as the Friars Preachers or Jacobins ; born April 5, 1170, died Aug. 6, 1221. His day is Aug. 4. See Mrs. Jameson's Legends of the Monastic Orders, p. 227 ; Chambers, Book of Days, ii. 169. *Francis*, of Assisi, founder of the Franciscan friars, or Minorites ; see Mrs. Jameson's Legends of the Monastic Orders ; Chambers, Book of Days, ii. 413. His day is Oct. 4. Cf. note to Pass. v. 117, p. 58.

—— (15. 414.) *Benet and Bernarde ;* see note to Pass. v. 117, p. 58.

—— (15. 420.) *And*, if. And so in l. 422 [b]. See Matt. vii. 7 ; v. 13.

—— (15. 430.) Alluding to the eleven apostles. William forgets St. Matthias.

—— (15. 436.) *Gregory*, the Great, born 544, died Mar. 12, 604. See Chambers, Book of Days, i. 361, 679 ; and note to Pass. vi. 147, p. 67. His day is March 12.

—— (15. 437.) St. Augustine, the famous missionary to England, died about 607. His day is May 26. See Chambers, Book of Days, i. 681.

—— (15. 445.) *Fulled.* The note, by Dr. White, to the Ormulum, ii. 626, is wrong. *Fulled* is from A. S. *fullian*, to baptize, cleanse ; not a Teutonic word, but due to Lat. *fullo.*

The operation which is now generally understood by *fulling* is a very different one. It is a process of beating the wool so as to felt it together ; and it happens that the name of this process (formerly more often called *tucking*) is also connected with the Lat. *fullo.*

William mentions two ways in which the *cleansing* process was formerly effected. Sometimes it was 'fulled under foot,' by being trodden upon, much as when Scotch washerwomen wash clothes by stamping upon them with naked feet ; or, at other times, thoroughly cleansed in some sort of frame which he appears to denote by 'fulling-stock ;' and which, moreover, must have materially differed from what is now called a fulling-stock, as employed in the modern process of felting. Perhaps the comma at the end of l. 445 may be left out. Then ll. 445 and 446 mean—'till it is cleansed under foot, or well washed with water in fulling-stocks, and afterwards scratched over with teazles.'

—— (15. 446.) *Taseles*, teasles. A reference to the Engl. Cyclopædia

will best explain this. 'In the fulled state the cloth presents a woolly and rough appearance, to improve which it goes through the processes of *teazling* or *raising*, and *shearing* or *cutting*. The object of the first is to raise the ends of the fibres above the surface, and of the second to cut them off to a uniform level. The raising of the fibres is effected by thistle-heads, teazling-cards, or wire brushes. Teazles are the seed-pods of the *dipsacus fullonum*, having small hooked points on their surfaces. They were formerly used in the cloth manufacture thus. A number of them were put into a small frame with handles, so as to form a kind of curry-comb; and this was worked by two men over the surface of the cloth, which was suspended horizontally. . . . . In some machines the teazling-points are made of wire, to obviate the waste of 3000 natural teazles, which takes place in the dressing of one piece of cloth.' It will be observed that William alludes to this process a little too early. The cloth was not teazled till it had been 'tucked' (i. e. fulled) and 'tented;' see the next note.

'*Dipsacus Fullonum* is the Clothier's Teazel, a plant with large heads of flowers, which are imbedded in stiff, hooked bracts. These heads are set in frames and used in the dressing of broad-cloth, the hooks catching up and removing all loose particles of wool, but giving way when held fast by the substance of the cloth;' Rev. C. A. Johns, Flowers of the Field, p. 314.

—— (15. 447.) *Ytouked*, tucked or thickened; this is the process which is *now* called *fulling*; see note to l. 445 above, p. 229. Hence the name of *Tucker*.

Ytented, stretched on tenter-hooks. This process, strictly speaking, precedes that of tucking. After the second scouring, it is carried 'to the drying-room, or the tenter-ground, where it is stretched out by means of hooks on rails, and allowed to dry in a smooth and extended state;' Engl. Cycl., as above. After the tenting, it is picked over, fulled or tucked, teazled, sheared, brushed, and then finally smoothed; till it comes at last 'under the tailor's hand.'

—— (15. 451.) *Hethene*, heathen. This derivation of *heathen* from *heath* is correct; cf. Lat. *paganus*, from *pagus*, a village.

—— (15. 455.) *Fesauntes*, pheasants. Mr. Wright remarks—'The pheasant was formerly held in the same honour as the peacock, and was served at table in the same manner. It was considered one of the most precious dishes. See Le Grand d'Aussy, Hist. de la Vie privée des François, ii. 19.' See Babees Book, ed. Furnivall, p. 278.

—— (15. 456.) *Fram hym nolde*, would not go away from him; i. e. were tame. See note to l. 467 [b] below. See Matt. xxii. 4.

—— (15. 458.) The calf was a clean animal; Lev. xi. 3. See a somewhat similar passage in the Ormulum, ll. 1220–1249.

—— (15. 467.) This refers to the art of calling birds by the use of a pipe. Cf. the anonymous Testament of Love, book ii, fol. 297, col. 2; appended to Chaucer's Works, ed. 1561.

At p. 212 of Lacroix (Manners, Customs, and Dress during the Middle

Ages), there is an excellent illustration of 'Bird-piping, or the manner of catching birds by piping.'

Observe that ll. 464–477 are preserved *only* in the Rawlinson MS.

——(15. 472.) The word *whistlynge* at the end of this line may have been wrongly repeated; we should rather read *techynge*.

The general sense is—just as fowls are allured by whistling, so ignorant men are attracted heavenwards by wise teachers.

—— (15. 473.) The nominative to *bymeneth* is *matheu* in l. 454. 'And, by the man who made a feast [Matt. xxii] he signifies the majesty (of God).'

—— (15. 475.) 'By His tempests and His wonders He warns us, as by means of a whistler, wherever it is His will to honour us all, and to feed and feast us at the same time, for evermore.'

—— (15. 476.) *Worschipen*, to honour, shew regard to. We could hardly have a clearer instance of the difference between the old and modern senses of this word; for God is here said to 'worship' men. So in Wyclif's translation of John xii. 26—'If ony man serve me, my fadir schal *worschip* him.' See *Worship* in Trench's Select Glossary.

—— (15. 478.) The argument goes back to l. 433, and the first part of this line is best taken interrogatively. 'And who are they that excuse themselves (from attempting the work of conversion)? They are the parsons and priests.'

—— (15. 479.) *Han her wille*, obtain their wish, get what they want, viz. their tithes.

—— (15. 482.) William's argument still refers to the conversion of the heathen, as in ll. 430–443. He therefore appeals to *Mathew*, i. e. Matt. xxviii. 19, and to *Marke*, i. e. Mark xvi. 15 (quoted below). He also refers to the psalm beginning with 'Memento, domine, Dauid,' i. e. Ps. cxxxi. in the Vulgate version; the 6th verse being—'Ecce audiuimus eam in Ephrata; inuenimus eam in campis siluae,' which has already been quoted before; see note to Pass. xii. 51, p. 149. In that former place, *eam* is interpreted to mean *caritatem*, i. e. Christian love. So here, William clearly interprets the verse as meaning that Christian love is to be met with in unexpected places, from which he infers the duty of preaching to the heathen.

189. See l. 538 [b] below for the mention of bishops of Bethlehem and Babylon. The pope used to appoint titular bishops *in partibus infidelium*, who were never intended to reside in their dioceses. The famous Bedlam hospital for the insane owes its name to a similar circumstance. It was originally known as St. Mary's of Bethlehem, and was 'founded by Stephen Fitzmary, in 1247, for the pious purpose of sheltering and entertaining the *bishop of Bethlehem* whenever he should be in London;' De Vere, Studies in English, p. 211. It was afterwards granted by Henry VIII., in 1545, to the city of London, and became a hospital for the reception of lunatics. Mention is made of a 'Bishop of Bedlem' in 1298; Riley's Memorials of London, p. 39. Whitaker well remarks, that 'these bishops in partibus, most of whom were abbots and priors, living at ease in the lazy plenty of

their own well-endowed houses, were of all men least qualified for missionaries, and would be least inclined to hearken to this call of residence.'

191, 193, 198. See Mark xvi. 15; John x. 11; Gal. vi. 14.

—— (15. 489, 490, 494.) See John x. 11; Matt. xx. 4; vii. 7.

200. *Red noble*, the gold coin so called. On the noble, see note to Pass. iv. 47, p. 41. There is an allusion here to the cross on the reverse of the coin; whence 'rode' in ll. 201, 206, and 'croys' in ll. 203, 205, 208. The same pun has occurred before, B. 5. 244, and is very common in old authors. Many examples are cited in Warton, Hist. Eng. Poetry, ed. Hazlitt, iii. 278, note 7.

205. (15. 505.) 'The answer is—because of greediness after the cross, the crown stands (i.e. is shewn) in the gold.' Men, covetous only of that *cross* which appears on money, are best satisfied with that *crown* which is seen on gold. Cf. note to Pass. xviii. 77, p. 227. Perhaps we may go so far as to see a reference here to the proverb—'no cross, no crown.' If so, we may suppose William to say that, in order to accommodate the seekers after the cross on a piece of money, the crown (on the king's head) is placed upon the coin also; so that they who have the cross, have the crown too.

I do not think *crown* is here to be taken in the sense of a piece of money. The English crowns only began with Henry VIII.; and the foreign *écus* were called 'sheeldes' in English, as in Chaucer's Prologue, l. 278.

209. *Ouerturne*, perish, be suppressed [c]; *tourne*, change their lives, be converted; see l. 254 below [c]. The allusion is to the suppression of the order of the Templars, which was still fresh in men's memories at that time. See Haydn, Dict. of Dates. There is an excellent article (with a list of books) on the Templars in the Engl. Cyclopædia, Div. Arts and Sciences, viii. 125.

215. *Demen*, judge, condemn [b]. *Dos ecclesie*, the endowment of the church; see l. 223 below. See Luke i. 52.

219. *Leuitici*, the Levites; cf. Deut. xii. 6:—'Et offeretis in loco illo holocausta et uictimas uestras, *decimas et primitias* manuum uestrarum,' etc.

220. This story is thus alluded to in Pecock's Repressor, p. 323. 'It is fablid to be trewe, that whanne greet Constantine the Emperour was baptisid of Siluester Pope, and hadde endewid [*endowed*] Siluester Pope with greet plente of londis of the empire, a voice of an aungel was herd in the eir, seiyng thus: "In this dai venom is hildid [*poured*] into the chirche of God." Wherfore the seid endewing bi immovable godis to the clergie is vnvertuose and yuel.' Pecock gives this as a favourite story of the Lollards, and argues against the conclusion drawn from it by them; see Prof. Babington's note.

See also Wyclif's Works, ed. Arnold, iii. 341, 477; in the former of which the voice is that of a 'fend' or fiend, in the latter that of an 'aungel.' Further remarks on the story occur in Prof. Babington's edition of Pecock's Repressor, in the Addenda, vol. ii. p. 699.

It is to be suspected that not only is the story of the angel's voice a fabrication, but also that upon which it was founded, viz. the pretended

gift of the Lateran by Constantine to Sylvester. Massingberd (Eng. Ref., p. 53) remarks—'It was believed in the middle ages that the emperor Constantine had given the Bishop of Rome his territory in Italy; though there was no truth in it, and no proof that there was any lordship belonging to the see before the age of Charlemagne.' There is actually a representation, in one of the grand frescoes in the Vatican, of Constantine bestowing the city of Rome upon pope Sylvester, A.D. 385; the date being as imaginary as the circumstance. See Mrs. Jameson's Sacred and Legendary Art, 3rd ed. pp. 687, 692.

The death of Wyclif upon St. Sylvester's day (Dec. 31, 1384) was interpreted as a judgment upon him for having defamed that pope.

227. *Dymes*, tithes. Palsgrave has—'Dyme, tythe, *disme*.' The term *dyme* was applied not only to the tithes due to the clergy, but to the tenths paid to a king by his subjects, or to a feudal lord by his vassals.

Wyclif appealed in strong terms to the temporal lords to take away from the clergy all superfluous wealth; Works, iii. 478, 479. He constantly maintained that tithes and offerings were amply sufficient for the maintenance of priests; Works, i. 199; see also i. 147, 282; iii. 513.

234. (*not in* b.) This allusion has some bearing on the date of the C-text. The chronology is as follows:

Death of Gregory XI., and schism of the Popes, 1378.

The popes elected were Urban VI., recognised in England; and Clement VII., anti-pope, recognised in France. Urban VI. died in 1389.

Boniface XI. was elected in 1389. Benedict, called the XIII., succeeded Clement as anti-pope in 1394.

In 1379, Urban proclaimed a crusade against the anti-pope, and 'took into his pay the mercenary troop called the company of St. George;' Engl. Cyclopædia.

In any case, the present passage should be compared with Wyclif's Tract De Pontificum Romanorum Schismate, whose remarks on the bull of pope Urban, granting indulgences for the crusade against the anti-pope, seem to be here, to some extent, followed. See Wyclif's Works, iii. 244, 246. The date of Wyclif's tract appears to be 1382.

235. Not in Luke; see Rom. xii. 19; Deut. xxxii. 35.

241. (*not in* b.) This assertion, that Mohammed's success was not achieved by the sword, is remarkable for its wide deviation from the truth.

252–254. These lines correspond to B. 15. 492–494 (p. 470).

258. *In a false mene*, in a false mediator; see *mene* in Pass. x. 347, as compared with B. 7. 196. Dr. Stratmann oddly assigns to this word (in this passage) the sense of moan or complaint.

261. See note above, to l. 189, on p. 231.

267. (15. 544.) *Metropolitanus* was formerly commonly used as synonymous with *archiepiscopus*; see Ducange. It here seems to mean 'chief bishop' of all the world; Jerusalem being the original Christian metropolis.

274. St. Thomas of Canterbury, i. e. Thomas Becket, the most famous of English saints. He was canonized in 1221, but at the Reformation his shrine was dismantled, and the very name of the saint erased from the calendar. So stringent were the orders to demolish the records of his name, that not even the MSS. of Piers the Plowman have escaped. This line is much defaced in MSS. M and I (C-text) and in MS. R (B-text).

276. 'And all holy church (was) honoured on account of that death;' [c]; 'Holy church is highly honoured through his death' [b].

277. *Forbusne*, example, pattern; in Pass. xi. 32, it means an example or parable.

278. *Surrye*, Syria. This looks like a pointed personal allusion.

279. *Huppe abowte*, dance about, skip from place to place. *Hoppen* commonly means to dance in Middle English; indeed, a dance is still called a *hop* in jocular speech. *Halewen menne auters*, to consecrate men's altars. The allusion is to the very lucrative way in which titular bishops could employ themselves, by consecrating churches, etc., and by ordaining priests. See A Supplicacyon for the Beggers, by Simon Fish; ed. Furnivall (E. E. T. S.), p. 2; Wyclif, Works, i. 282; and P. Plowm. Crede, l. 356.

280. *Ayen þe lawe*, against the law; i. e. contrary to the precept in the Mosaic law—'thou shalt not move a sickle into thy neighbour's standing corn;' Deut. xxiii. 25. Cf. note to Pass. vii. 120, p. 78.

281. *Among romaynes*, among the Romans [c]; *in Romanye*, in Romania [b]. Romania, according to Ducange, was sometimes used merely to signify Roman territory; and such, according to our author's own interpretation, is the meaning here. St. Paul and St. Peter both suffered at Rome, before Christianity was triumphant there. The argument is, that missionaries must expect persecution, but ought not therefore to flinch from their duties.

286. It would be difficult to trace whence these Leonine verses are derived; indeed, William may himself have composed them. The sense is—'In the shape of the crosier be this rule (evident) to thee, O bishop; bear, lead, goad on the flock, preserving the law in all cases.' *Presul* is the vocative case; it often means a bishop (Ducange). The allusion is to the bishop's staff or crosier; see note to Pass. xi. 92, p. 136.

—— (15. 565.) *Ysaie*, Isaiah iii. 7. *Osyas*, Hosea; the second quotation, however, is from Malachi, iii. 10.

—— (15. 574.) 'Love God and thy neighbour.' See Luke x. 27.

—— (15. 575.) *Toke it moyses*, delivered it to Moses; see note to Pass. iv. 47, p. 41; and cf. C. xx. 2, 74.

305. *Quatriduanus*, four days dead. 'Domine, iam fetet, *quatriduanus* est enim;' Jo. xi. 39.

—— (15. 589.) See Daniel ix. 24, 26.

313. *Hopen*, expect. 'It signifies the mere expectation of a future event, whether good or evil;'—Tyrwhitt's note to Chaucer, C. T. 4027.

See Hope in Nares, who cites the story of the Tanner of Tamworth

(from Puttenham's Arte of Poesie, bk. iii. c. 22, ed. Arber, p. 263), who said—'I *hope* I shall be hanged to-morrow.'

To comynge, to come; a corruption of the old gerundial form *to comenne*, A. S. *tó cumenne*. 'Eart þu þe to *cumenne* eart,' art thou he that is to come? Luke vii. 20.

315. 'And have the expectation that they will be saved.'

319. 'Prelates and priests (*or*, prelates of Christian provinces, b) should endeavour, if they could, gradually to teach them the other clauses.'

320. *Lytulum and lytulum*, by littles and littles, gradually. Cf. *litlum and litlum*, gradually, Gen. xl. 10 (A. S. version).

NOTES TO C. PASSUS XIX. (B. Pass. XVI.)

19. 3. *Ladde—tales*, conducted me on my way, instructing me with tales as we went.

4. *Cor-hominis*, the heart of man; called 'herte' in B. 16. 15. Man's heart is here likened to a garden in which the tree of Charity grows.

5. *Herber*, garden; Lat. *herbarium*, O. Fr. *herbier;* spelt *erber* in some MSS. of B-text.

6. *Ympe*, a graft, shoot, scion; but here used of a sapling or young tree. This tree, growing in Man's Heart, is called *Imago-Dei* (God's Image), otherwise 'Trewe-loue,' otherwise Patience [b]; its fruit is Charity, and it is supported on three props representing the three Persons of the Trinity. The blossoms of this tree are Kind Speech. In the B-text, its root is Mercy, its stem is Ruth or Pity, and its leaves are the words that compose the Law of Holy Church.

The introduction of the three props betokening the Trinity (see ll. 20–26) shews that William had in his mind the old Legend of the Holy Rood, which tells us how the tree of which Christ's cross was made grew up from three stems, one of cedar, one of cypress, and one of pine. See Cursor Mundi, ll. 1417–1432, 6341–6343, 8005–8050, 8905–8976, 16547–16576, etc.; Legends of the Holy Rood, pp. 62–86, especially pp. 29, 77.

—— (16. 11.) *Saulee* (also spelt *saule, soule, saulees*) is rightly glossed by *edulium* in MS. Laud 581. See *Sool* in Halliwell. *Souel* occurs in Wyclif's Works, i. 63, where it is misprinted *sonel;* also in Pass. ix. 286 above.

—— (16. 25.) *For wyndes*, against winds. *To witen it*, to keep it. See Ps. xxxvi. 24 (Vulgate); xxxvii. 24 (A.V.).

—— (16. 26.) *Abite*, they bite (i. e. nip) the blossoms. The word *they* must be understood before *abite;* with reference to the winds.

The 'three wicked winds' (c. 19. 29) are explained to mean the World, the Flesh, and the Devil. See The Myrour of Our Lady, p. 189.

32. 'Avarice comes from (is produced by) that wind (viz. the World), and it nips Charity' [c]; *or* 'and creeps among the leaves' [b].

34. 'And with the first plank (*or* pile, b), which is the power of God the Father, I beat him down.' The verb *palle* is very rare, but occurs in Joseph of Arimathea, ed. Skeat, 499, where it is said of a warrior that he 'proude doun *pallede*,' i. e. beat down the proud ones. The derivation may have been from the Latin *palus*, a stake, whence O. Fr. *pal*, a great stick, Eng. *pale;* in which case *palle* would mean to beat with such a stick.

44. 'And lays a ladder against it, the rungs of which consist of lies.'

45. *Waggeth the roote*, violently shakes the lower part of the trunk; as men do who try to shake fruit off a tree.

46. *Thorw*, by means of [c]. But in [b], the image is bolder. The devil is represented as throwing things up into the top of the tree of Charity, to knock the fruit down. (For *croppe* = top, see note to b. 16. 69.) The things which he thus throws up are very remarkable; they are not ordinary sticks or brick-bats, but unkind neighbours, backbiters, brawlers, and chiders. The word *breke-cheste* (written *breke* þe *cheste* in the Trinity MS.) is evidently used as an epithet of *backbiters*. I am satisfied that it does not refer, as might appear at first sight, to any breaking open of chests or boxes. *Cheste* means here, as in several other passages (see Glossary), strife, dispute, quarrelling; compare Chaucer's Persones Tale, *De Ira*, where 'the sinne of contumelie or strife and *cheste*' is spoken of not long before we are told that 'homicide is also by *backbiting*.' Whatever difficulty there may be in this epithet resides in the word *breke* rather than in *cheste*. We commonly speak of *breaking* the law, i. e. of offending against what is right; but *break* is also used in the sense of to vent, as in 'to *break* one's mind,' i. e. to declare it; 'to *break* a jest,' i. e. to utter a jest. See Todd's Johnson, ed. 1827; s. v. *Break*, in senses 13, 14, 23, 41. So here *breke-cheste* means, literally, an utterer of strife or debate, a venter of quarrelsome humour; or, since it is used as an adjective, we may equate it with 'strife-venting,' or, in more familiar language, 'mischief-making.' Thus *bakbiters breke-cheste* (or *breke the cheste*) simply means 'mischief-making backbiters.' Such men are the very ones to destroy neighbourly charity; cf. Prov. xvii. 14. That this is really the sense is, in my opinion, proved by comparing the parallel passage in B. xiii. 108, 109—

'And if ȝe fare so in ȝowre fermorie · ferly me þinketh
But *chest* be þere *charite shulde be* · & ȝonge childern dorste pleyne!'

I. e. 'and if ye go on like this in your infirmary, it seems to me a very strange thing if strife does not arise where charity ought rather to be found, if indeed young children might dare to utter complaints.'

—— (16. 46.) *Letteth hym some tyme*, resists him for a while. So also *lette* = resist, hinder, in l. 288 [c] below.

—— (16. 47.) *Loken*, look to, guard; cf. B. i. 207. The second Latin sentence signifies—'This means the same as—he that sins by his own free will does not resist sin.' Perhaps the reference is to Heb. xii. 4.

—— (16. 55.) 'But I have a multitude of thoughts concerning these three supports.'

60. Compare Pass. xiii. 220–223.

63. 'Nor gradually small, nor with one sweetness sweet.' *Of sewynge*, in regular order, in perfect gradation or succession; from the verb *sewe*, or *sue*, to follow; see l. 72 below. The word *suant*, regular, is still used in Devonshire; see *souant*, in Glos. B. 6, published by the Eng. Dialect Society.

78. 'And more pleasing to our Lord than to live as nature suggests.'

82. The Active Life and Contemplative Life are frequently contrasted in old authors. See notes to Pass. xvi. 194, and to B. vi. 251; pp. 199, 115.

84. *For a good skyle*, for a good reason. The three degrees or qualities of the fruit are explained to mean married life, widowhood, and virginity. This classification is clearly founded on Rev. xiv. 4, 5, and 1 Tim. v. 3–14. Cf. Wyclif, Works, iii. 190; Ælfric's Homilies, ed. Thorpe, ii. 94.

—— (16. 69.) 'Then continence is nearer the top, like a bastard sweet pear.' *Crop*=top; Chaucer's Kn. Tale, 674, and the 7th line of the Prologue. Cf. mod. E. *crop* as a verb.

Caleweis (plural) occurs in the Romaunt of the Rose, 7093, where the original has—'La poire du *caillouel*,' l. 12189 (Roquefort), or l. 12468 (Tyrwhitt). Roquefort and Burguy give wrong etymologies. Cotgrave has—'*Caillouet*, the name of a very sweet pear.' It is clear that William meant a pear of this description, sweet and good to eat, and presumably soft, and not, as Roquefort absurdly suggests, one so stony as not to be fit for anything till cooked. The etymology is really very simple, but to be found in a very different direction. Lacroix, in his Manners, Customs, and Dress during the Middle Ages, p. 116, says—'Of pears, the most esteemed in the 13th century were the *hastiveau*, . . . the *caillou* or *chaillou*, a hard [?] pear, which came from Cailloux in Burgundy.' Yet even here the epithet 'hard' lingers, in accordance with Roquefort's suggestion. To me, it is clear that the hardness resided, not in the *pear*, but in the *soil* of Cailloux, which may very easily and reasonably have taken its name from the Fr. *caillou*, a flint.

Mr. Furnivall sends me the following note, which seems conclusive. '*Chaillous*, poires de Cailloux en Bourgogne;' indeed, 'Poires de Chaillou' occurs as a street-cry: see *Les Crieries de Paris*, par Guillaume de la Villeneuve (end of 13th century); in Fabliaux et Contes, publiées par Barbazan, ed. Méon, 1808, ii. 279, l. 48.

The identity of *calewey* with the Fr. *caillouet* was pointed out by Herbert Coleridge, Phil. Soc. Trans. 1859, p. 72.

Why the epithet *bastard* was applied to this pear, I cannot say. Perhaps it may mean grafted, or cultivated. See *Bastardiere* in Cotgrave.

93. *Faireste þyng*, fairest work of creation, man; answering to *clennest creature* in the next line. So also *the furste þyng* must mean the Great First Cause, answering to *creatour* in the next line. See ll. 95–100.

97. *Hym*, to Christ; alluding to Luke viii. 3; xxiii. 56.

105. (*not in* b.) 'Dear Free-Will, let somebody shake it.' See *Lyf* in the Glossary.

107. *Ripen*, ripe ones; most MSS. have *ripe*. The retention of the final *n* is remarkable; it is the true old A. S. plural of the definite form of the adjective; *þe ripen* = A. S. *þá rípan*.

108. 'Old-Age climbed towards the top,' etc. [c]; 'And Piers threw things towards the top,' etc. [b].

111. 'For ever, as soon as Old-Age had cast any down' [c]; 'For ever, as they dropped down' [b]. The idea is, that the inhabitants of the tree retain life as long as they remain on it; but, by the attacks of Old Age, one after another drops off. Cf. Merch. of Venice, iv. 1. 115.

116. *In Limbo inferni*, in the verge of hell. 'A *limbo* large and broad;' Paradise Lost, iii. 495. *Limbus patrum* was the name given to the supposed outermost circle of hell; from Lat. *limbus*, a border, hem of a garment. The souls of the olden patriarchs were detained here till the descent of Christ into hell, when He released them, and led them to heaven. See Pass. xxi. 279–282, 451.

118. 'Then anger arose (bestirred itself) in the Majesty of God, so that God's Free-will seized the middle prop (the symbol of Christ), and hit after (i. e. struck in the direction of) the fiend, let the blow fall where it might,' or at hap-hazard.

122. *Rageman* or *raggeman*, in this passage, means the devil. In Pass. i. 73 (see the note to that line) it means a papal bull. The fact is, that in Pass. i. it is a familiar abbreviation for *ragman-roll*, i. e. the devil's roll or the craven's roll, but in the present passage we have the word in its original form and sense. The best spelling is *ragman*, as in MS. Y [b], and the true sense seems to be a craven, a coward. Cf. Icel. *ragr*, craven, cowardly; *ragmenni*, a craven person; *ragmennska*, cowardice. To call a person *ragr* was to offer him a great insult. Thus *rag* means cowardly; whence *ragman* (1) a craven, (2) the devil: whence again *ragmanroll*, (1) the craven's roll (which gives us the reason *why* the Scotch called the deeds of allegiance to Edward I. by that name); (2) a deed with seals, such as a papal bull, sometimes called *ragman* for the sake of brevity; (3) a game in which a roll was used, with strings supplying the place of the seals; (4) a long list or catalogue of names, as in P. Pl. Crede, 180 (unless it is there applied to the maker of such a list); (5) an unintelligible or tedious story, a sense preserved in the modern *rigmarole*. See note to Pass. i. 73, p. 10; also *Ragman* in Halliwell's Dictionary.

126. *Iouken*, sleep, rest, slumber. This word, borrowed from the O. Fr. *jouchier*, F. *jucher*, is very rare in English. I believe it only occurs as a term in hawking. A hawk that went to roost was said to *jouke*. In the Termys of Haukyng, as given in the Boke of St. Albans, fol. a 6, we are told that it is proper to say 'that your hauke *Ioukith*, and not slepith.' See *Jucher* in Cotgrave.

127. (16. 93.) *Plenitudo temporis*, the fulness of time; Gal. iv. 4. See l. 139 below.

The narrative, up to l. 179, is full of allusions to the Gospels, but can so easily be followed that I need not point them out.

165. *3orn*, ran; i. e. pervaded their minds, occupied their thoughts [c]; *was*, were [b]. In both texts, the verb is in the singular number.

166. *Porsuede*, they pursued. Supply *they;* cf. B-text.

168. *Paske*, the Passover. Used by Wyclif, Matt. xxvi. 1.

—— (16. 140.) *There*, where. *Made his maundee*, i. e. washed His disciples' feet. 'The Thursday before Easter is called *Maundy Thursday*, *dies mandati*, a name derived from the ancient custom of washing the feet of the poor on this day, and singing at the same time the anthem—"Mandatum novum," etc.; John xiii. 34... The notion was, that the washing of the feet was a fulfilling of this command; and it is so called in the rubric, *conveniunt clerici ad faciendum mandatum*. This rite, called *mandatum* or *lavipedium*, is of great antiquity, both in the Eastern and Western Church. During the middle ages, it was not only customary in monasteries, but with bishops, nobles, and even sovereigns, to wash the feet of the poor, and to distribute alms;' Humphry on the Common Prayer, p. 179. See also *Maundy* in my Etym. Dict. The popular derivation from *maund*, a basket, is utterly wrong.

178. (16. 159.) *Pees* [c] and *pays* [b] are merely different spellings of the same word, from O. Fr. *pais*, Lat. *pacem*, peace. The repetition of the words is a defect in the line, but we must remember that the two clauses are quite distinct. The line means—'Let my apostles remain undisturbed, and let them depart peaceably;' or, more briefly—'Let my apostles alone, and let them go in peace.'

—— (16. 165.) *Her botheres myghtes*, the powers of them both. *Her* = A. S. *hira*, of them. *Botheres* (also spelt *bother*, *beire*, see footnote) is the genitive plural. Cf. Pass. iii. 67; xxi. 374.

—— (16. 166.) 'Died, and destroyed death, and turned night into day.' The last expression is explained by Pass. xxi. 129, 185, 369, 371, 454.

180. (16. 167.) Here the poet again awakes, and the Seventh Vision terminates. Immediately afterwards, the Eighth Vision begins (at l. 183), being the Vision of Faith, Hope, and Charity. The poet awakes when the Vision ends; see Pass. xx. 332.

183. *Mydlentens Soneday*, Mid-lent Sunday; i. e. the fourth Sunday in Lent; Wheatley on the Common Prayer, p. 227.

188. (cf. 16. 180.) 'What is his cognisance, as shewn on his coat-of-arms' [c]; *or*, 'What (coat-of-arms) does that man bear? quoth I then; (tell me) so may bliss betide you!' [b]. The person meant is Christ, or Piers the Plowman as he is called just above in the B-text (l. 171).

199. 'How one lord might live in three; I believe it not, I said.' *A þre*, in three, occurs again in l. 214 below, which means 'he is in three where he is.'

215. See Ps. xix. 1; *or* xviii. 1 (Vulgate).

218. (cf. 16. 205.) 'Eve was of Adam, and taken out of him, and Abel proceeded from both; and all three are one nature' [c]. 'Adam (was) the father of us all, Eve proceeded from him, and their issue was of them both; and each of them is the delight of the other, though in three separate

persons' [b]. St. Augustine, De Trinitate, lib. xii. c. 5 (Opera, ed. Migne, viii. 1000) mentions this comparison of the Trinity to husband, wife, and offspring; but he does not think it a good illustration.

224. This text is not from the Bible, but from the apocryphal gospel of the Nativity of Mary, to be found in the *Aurea Legenda*, very near the beginning. Compare the Cursor Mundi, l. 10265.

The idea was no doubt founded on Gen. xxx. 23; 1 Sam. i. 6; Luke i. 25.

236. *Moillere-is issue*, the wife's offspring [c]; the wife's children [b]. *Moillere* is Old French. Burguy gives—'*Moilier, moillier, muillier, muller, mouillier*, femme, épouse: *mulier*.' The ending *-is* (written a little apart from the word) is the suffix of the genitive case; and we may note here how completely words of foreign origin were subjected to English grammar. The plan of writing the suffix a little apart from the word is not particularly uncommon in old MSS. Thus *sone-is* is put for *sones* = son's, in the Romans of Partenay, ed. Skeat, p. 9, l. 28. It also happens that *is* is often written for *his*, as in William of Palerne, ll. 8, 69, 181, etc. Hence arose, by a curious confusion, such substitutions as *egle hys* for *egles* (eagle's); as in Specimens of English, 1298–1393, ed. Morris and Skeat, sect. xviii. *a*. l. 96, and the note. But besides this, the use of *his*, after a *proper name*, sprang up *independently*, [for the sake of convenience of expression, as is apparent from the later text of Layamon; *in which case* it is not to be regarded as a mere mistake, but rather as an intentional periphrasis. See Sir F. Madden's Glossarial Remarks on Layamon, l. 1459; and an article in the Cambridge Philological Museum, vol. ii. p. 245. At a later period, the frequent use of *his* further suggested the use of *her* after feminine nouns, especially when proper names; see an example of this in the present poem, viz. *Felyce hir fayrnesse*, B. xii. 47. In the present passage, we have an excellent example of its use after an ordinary substantive, since the Laud MS. (B-text) has *moillere her*, as printed; though five MSS. omit the *her*. Lastly, the error arose, and is still current, of looking upon *his* as the *real origin* of the suffix of the genitive case, according to which odd notion *his* itself must be short for *he* + *his*, which again must be short for *he* + *he* + *his*, and so on, ad infinitum! Of course, such an explanation fails also in such words as *queen's, woman's*, and the like, and is inadmissible in Latin and German; so that it may safely be dismissed. With Eng. *fish's*, for example, from A. S. *fisc-es*, compare Ger. *fisch-es*, Mœso-Goth. *fisk-is*, Old Frisian *fisk-is* or *fisk-es*, Icel. *fisk-s*, Lat. *pisc-is*.

242. Compare Cursor Mundi, ll. 2703–2712; Maundeville's Travels, p. 66. The account followed seems to be that in Peter Comestor's Historia Scholastica, who says—'Apparuit dominus Abrae in conualle mambre. Cumque eleuasset oculos, *vidit tres* viros: et occurrens illis, *vnum* ex eis *adorauit*.' The three angels have generally been regarded as a symbol of the Trinity; hence the expression in the text—'Where God came, going in three.' But note the use of *he* (i. e. Christ) in l. 246. See Dict. of the Bible, s. v. *Angels*.

——(16. 229.) *Calues flesshe;* see Gen. xviii. 7, 8.

253. *My sone*, i. e. Ishmael; Gen. xvii. 23.

257. Cf. Gen. xii. 2; xiii. 16; xv. 5–16; xviii. 17, 18; Rom. iv. 13; Gal. iii. 8, 9; Luke i. 55.

263. William was thinking of Melchizedek's offering of bread and wine; see Gen. xiv. 18. We are also told that Abraham built altars; Gen. xii. 7, 8; xiii. 18. Beyond this, there is no warrant for the expressions in the text. It is easy to see that William perceived, in the mention of 'bread and wine' (Gen. xiv. 18), a token of the Holy Eucharist.

266. 'I believe that that Lord is thinking of making a new law.' *Thenke* is the 3rd pers. sing. of the pres. subjunctive. See John x. 16.

267. (16. 247.) Abraham was God's herald here on earth, as being 'the father of all them that believe;' Rom. iv. 11; cf. Gal. iii. 8. He is also called God's herald in hell, viz. in one version of the Apocryphal Gospel of Nicodemus; see Cowper's Apoc. Gospels, p. 301. Cf. note to l. 116 above.

270. See John i. 29.

273. *Lazar*, a leper. Lepers were so named after Lazarus. Here, however, the reference is to no other than Lazarus himself, who is here said to be in Abraham's lap; as in Luke xvi. 22. See *Lazarus* in Dict. of the Bible.

286. *Or ligge*, or he must lie.

291. 'Quickly run the very way we went' [c]; 'Quickly run forth; he went the same way' [b]. Or the line in [b] may mean—'Quickly run forth the very way he (Abraham) went;' which comes to the same thing.

The new object in William's vision is *Spes*, or Hope; see Pass. xx. 1.

NOTES TO C. PASSUS XX. (B. PASS. XVII.)

C. 20. 1. (B. 17. 1.) *Spes*, Hope; the expectation of the Messiah's coming. Hence he is called 'a spy,' i. e. a scout. *Spire after*, enquire about, seek information concerning. *Knyght*, i. e. Christ; see l. 8.

2. *Tooke*, gave; as in l. 74 below. *Maundement*, commandment, i. e. the Mosaic law; see l. 60 below.

4. *Latyn*, the Vulgate version. *Ebrew*, the Hebrew original.

7. *Nay;* i. e. it is *not* sealed. The Law was to be fulfilled by the death of Christ, and its spirit confirmed by the giving of 'a new commandment.'

8. Observe how the texts differ by transposing the words *criste* and *croys*. The B-text describes the seal as representing the cross and Christendom (i. e. baptism?) and the figure of Christ hanging upon the cross. In the C-text, it would seem that Christ is the keeper of the seal, Christendom the seal itself, and the cross the impression upon it;

in which case the words 'there-on to hang' refer to the seal with its impress, since the old seals hung down from the deeds to which they were attached.

10. 'That Lucifer's dominion would lie full low' [c]; *or*, 'shall last no longer' [b]. The death of Christ destroyed Lucifer's power.

12. '*Letters patent* are writings, sealed with the Great Seal of England, whereby a man is enabled to do or enjoy that which otherwise of himself he could not. *Anno* 19 *Hen.* 7, *cap.* 7. And they are so called, because they are *open*, ready to be shewed for confirmation of the authority thereby given;' Blount's Law Dictionary. Thus a *patent* is like what we should now call a *license*.

A pece of an harde roche; alluding to the tables of stone on which the Mosaic law was written.

13. *Wordes*, i. e. precepts. *Glosede*, glossed, explained; see l. 15. The text at l. 15 is Matt. xxii. 40.

18. 'No devil shall harm him.' See Pass. x. 38, note, p. 119.

21. 'Faith' [c]; 'this herald' [b]. See Pass. xix. 267, note, p. 241.

22. *In my lappe;* see Pass. xix. 273, note, p. 241. *That leyuede*, them that believed; cf. l. 30.

23. See the apocryphal books of Judith and the Maccabees.

25. *Wher eny of 3ow*, whether either of you? i. e. can it be that either of you? [c]; see [b].

27. *Abraham;* see Pass. xix. 242.

30. 'And (hath) saved (them) that so believed, and (are) sorry for their sins.'

33. 'So to believe and be saved' [c]; 'for salvation and bliss' [b].

42, 43. The texts differ not only in language, but in argument. 'But to believe in one Lord that dwells in Three Persons, and who moreover teaches us that we ought to love liars as much as true men' [c]. 'It is easier to believe in Three lovely Persons than to love and believe rascals as much as true men' [b]. The passage is badly altered, and becomes inconsistent in [c]. Instead of declaring, as in [b], that Hope's law is harder than Abraham's, the author rather clumsily attributes to Hope an opinion which is a mixture of the two laws.

47. *Samaritan.* This is the Good Samaritan of St. Luke's parable. He here appears as the representative of *Charity*, since we have been already introduced to Faith and Hope. He is, in the C-text, little more than a mere abstraction, and not, as in the B-text, Christ himself veiled in human flesh by the Incarnation. Towards the end of the Passus, Charity degenerates into an uninteresting instructor in dogmatic theology.

49. St. Luke represents the unfortunate traveller as going *towards* Jericho. William here supposes the Samaritan to be coming *from* it, and to meet him. Cf. Old Eng. Homilies, ed. Morris, 1st ser. pp. 78–85, in a homily 'De Natali Domini;' Wyclif's Works, i. 33; and cf. note to l. 57 below.

50. The Samaritan is characteristically represented as going to Jeru-

salem for the purpose of taking part in a tournament. *Iacede away*, jounced along, jaunced along. '*Jounce*, to bounce, thump, and jolt, as rough riders are wont to do;' Forby. Cf. Shakespeare's '*jauncing* Bolingbroke;' Richard II. v. 5. 94; see *janser* in Cotgrave. The Prompt. Parv. has—'Iowncynge, or grete vngentylle mevynge, *Strepitus*.' At first, the poet wrote *chaced* [b]; in [c], he ventured on what seems to be a (partially) coined word, to make the alliteration more exact.

55. *Semiuiuus*, half alive; Luke x. 30 (Vulgate).

56. The proverb 'as naked as a needle' has occurred before; Pass. xv. 105; see note.

57. Here William identifies the 'priest' of the parable with Faith or Abraham; the Levite, with Hope; and the Samaritan, with Charity. But he merely followed the received interpretation.

58. (17. 58.) *Nyne londes lengthe*, the distance of the breadth of nine ridges in a field. See *Land* in Halliwell.

62. (17. 62.) *Dredfulliche*, in great terror. Observe the reading of [b]—'as the (wild) duck does from the falcon.'

64. *Lyarde*, a common name for a horse, properly of a gray colour; see '*liart, liarde*, gris, gris-pommelé,' in Burguy, which corresponds clearly to Chaucer's 'pomely gray;' Prol. l. 616. 'Thou shalt ride sporeles [spur-less] o thy *lyard*;' Ballad on Rich. of Almaigne (Harl. MS. 2253), in Percy's Reliques. See *Liard* in Halliwell; Tyrwhitt's note to Cant. Tales, l. 7145; Richard Coer de Lion, l. 2330, and note in Weber's Met. Rom. iii. 355; Burns, Holy Fair, st. 2.

67. 'And unless he had a recovery very soon, he would never rise again.'

68. *Vnbokeled*, unbuckled, undid [c], as in Chaucer, Pers. Prol. 26; *breyde*, hastened [b]. *Atamede*, broached; see Prompt. Parv. p. 16.

70. *Bayarde*, properly a bay horse [c]. As the same animal is called *lyarde* only six lines above, and again in six lines below, we see that both terms were used in a general sense. The B-text has—'and laid him in his lap.'

71. *Lauacrum*, a bath, in allusion to the baptismal font. William here, however, makes 'Lauacrum Lex Dei' the name of a grange [c]; called 'Lex Christi' in [b]. The grange represents the church of Christ. 'What is this inn? It is holy church;' Old Eng. Hom., ed. Morris, 1st ser. i. 84.

Graunge, a grange, a farm-house; especially a lone farm-house with its barns, stables, etc. Very common.

72. Introduced to express the solitary character of the grange. *Besyde*, i. e. away from. *Newe markett*, market-town.

74. 'And gave two pence to the inn-keeper, to take care of him' [c]; 'and gave him two pence, for his nourishment, as it were' [b]. The pence were *silver* pennies; see line above in [b].

75. *That goth mor*, whatever more is required [c]; *he speneth more*, he spends more [b]. *Make the good*, make good to you, will repay you.

—— (17. 81.) *Spaklich*, nimbly; see Pass. xxi. 10, and the note.

—— (17. 85.) 'And offered to become his servant.'

88. An allusion to the Sacrament of the Lord's Supper.

89. *And ȝut*, etc., and moreover be plaistered with Patience, when temptations assail him [c]. Alluding probably to the proverb—'Patience is a plaister,' i. e. is an excellent remedy. Hazlitt gives it in the form—'Patience is a plaister for all sores.'

90. *Rifled*, robbed; i. e. deprived of grace by the assaults of the world, the flesh, and the devil. 'These three, like three robbers, fight against each believing man as long as we wander in the wilderness of this world;' Old Eng. Homilies, ed. Morris, 1st ser. 242. In [c], ll. 90, 91 are parenthetical.

—— (17. 102.) *Lotyeth*, lurk. The word *lotynge* in Chaucer (Group G. 186) is glossed by *latitantem* or *latitans* in four MSS.

—— (17. 107.) 'On my horse called Flesh.' Compare—'Then he [the Samaritan] brought him on his own beast, that is, a rude mare; which denoteth our vile flesh whensoever we have made the body subject to the soul;' Old Eng. Hom., ed. Morris, i. 84.

—— (17. 108.) *Vnhardy*, timid, fearful; alluding to Satan. *Harlot*, knave; see Trench's Select Glossary, and note to Pass. v. 113, p. 57.

—— (17. 109.) *Thre dayes*; alluding to the texts Matt. xxvii. 63, Mark viii. 31. The text at l. 111 is Hosea xiii. 14.

94. *Shul nat we*, are we not to? [c]. *Wher shal I*, whether shall I, am I to? [b].

96. *A parceles*, in separate parts, i. e. Persons [c]. See l. 28 above.

101. *Nother lacky ne alose*, neither to blame nor praise.

110. This supposed proof of the Trinity, from a fancied analogy with the fist, palm, and fingers of the hand, was no doubt borrowed from an older source; but I am unable to point it out.

112. *Ferde furst*, fared first, acted first. *And ȝut is*, and still is like one.

'The line 'mundum pugillo continens' is the third line of the third stanza of the hymn 'Quem terra, pontus, sidera,' given in the Roman Breviary at Matins in the Office of the Blessed Virgin. See Daniel's Thesaur. Hymnolog. i. 172. The idea is taken from Isaiah xl. 12.

125. (17. 149.) See John xii. 32.

—— (17. 160.) 'Both sky and wind, water and earth.' See note to Pass. xi. 130, p. 138.

—— (17. 164.) *Serelepes*, separately, an adverb; as in the Ormulum, ed. White, p. 15, l. 513; p. 17, l. 573.

133. *Shepper*, creator [b]. 'The line "Tu fabricator omnium" is the first line of the second stanza of the hymn "Jesu saluator saeculi." It appears in the office for Compline of the Salisbury Breviary, or of the Aberdeen Breviary;' note communicated by Rev. J. A. Smith.

139. The Latin line here quoted is the 10th line of the very well-known hymn beginning—'Ueni Creator Spiritus.' See Daniel, Thesaur. Hymnolog. i. 213.

146. *Beo he*, if he be. *Let falle*, lets (it) fall, referring to *al* þat in

the preceding line. *Let* is the 3 p. s. present, contracted from *leteth*, as in B. xv. 168. The sense is made a little clearer by altering the comma after *liketh* in l. 144 to a semi-colon.

159. *Oken*, ached; a strong past tense. Cf. *oc*, Layamon, l. 6707.

162. See Mark iii. 29.

168. The Trinity was often likened to the sun; as in Cursor Mundi, l. 291. The same is said in Ælfric's Homilies, ed. Thorpe, i. 283 (cf. i. 279) in a sermon De Fide Catholica. This is probably from St. Augustine, who says—'Ignis, splendor, et calor simul atque inseparabilia, nec distincte, sed aequaliter habitant unam lucernam, et una Trinitas Deus simul non potest inhabitare animam humanam?' S. Aug. Sermo de Quarta Feria, cap. vi; ed. Migne, vi. 692. And again—'Ecce in igne quaedam tria conspicimus; ignem, splendorem et calorem; et cum sint tria, unum lumen est.... Et haec non confuse unum sunt, nec disiuncte tria, sed cum unum sint, tria sunt.... Nam cum ad ignem refers ustionem, ibi operatur et splendor et calor;' etc. S. Aug. De Symbolo Sermo ad Catechumenos, cap. ix. ed. Migne, vi. 659; cf. 692.

But the following quotation comes still closer to our text. 'For in the tapre be three things, the matter, and use, and disposition and shape; and the matter is treble, as Isidore saith, the waxe, wike, and fire. The wike is made of hempe thrid, and the ground and fundament of the taper; and the waxe compasseth the wike, and findeth [*provides for, sustains*] and nourisheth the fire, that is lyght, and is end and complement of either. For it worketh in the waxe and in the wike, and turneth them into his owne likenes; and things of diuers kinde haue within themselues wonderfull and most couenable vnitye;' Batman upon Bartholomè, lib. xix. cap. 62. This chapter is headed 'De Cereo,' with a reference to Isidore, lib. xx; but Isidore merely says—'Cereus per derivationem a *cera* nomen habet, ex quo formatur;' S. Isidori Hispalensis episcopi Etymologiarum, lib. xx. c. 10.

A *torch* was a large twisted wreath of tow, or a twisted candle. '*Torche*, Cereus;' Prompt. Parv.

179. 'Without flame and light, if fire lies (remains) in the match' [c]; *or*, 'that burns away the match' [b].

180. This line and the next are (nearly) repeated below; see l. 214 (b. 17. 248).

194. Compare—'Lacrima compassionis est tepida sicut aqua nivis, quae defluit ad calorem solis;' Old Eng. Hom., ed. Morris, ii. 150.

203. *Aseth* [c]; *assets* [b,] i. e. assets. The spelling *aseth* or *asseth* is the usual one. See *Assets* in Murray's New E. Dictionary.

214. (17. 248.) Repeated from above; see l. 180. For the text, see Matt. xxv. 12.

216. *Beo*, i. e. if thou be. It is a supposition, not a command; cf. note to l. 146 above, p. 244.

218. *Paumpelon*, Pampeluna, the old capital of the kingdom of Navarre.

223. *Wher*, whether. See 1 Cor. xiii. 1.

228. *Blynde*, invisible, useless. See Matt. vii. 21.

232. Such was no doubt the usual view taken of the character of Dives. See Wyclif's Works, i. 3. Cf. Luke xvi. 19.

240, 244. *Atemye*, attain. This curious spelling is borne out by the frequent occurrence of *manteme* or *manteym* in Lowland Scotch, where we should now write *maintain*. Thus Barbour has *manteym*, Bruce, x. 779; *manteyme*, xi. 318, 401; etc.

247. *Reward*, regard. 'Take note of this' [c]; 'pay regard to him' [b].

249. *Hyse*, His (i.e. God's) servants; the final *e* denoting a plural; however [b] has *his*. *Hope*, expect; see note to Pass. xviii. 313.

251. *Kid*, manifested, made known [c].

259. 'To reverence the Trinity therewith.' A taper represents the Trinity, and similarly good men may be represented by so excellent a symbol.

270. For *ours* [c] read *ous*, us. See Rev. vi. 10.

274. *Lyf*, man; as elsewhere. 'Will love that man who destroys love and true charity.' Here *destruyen* is the author's slip for *destruyeth*, due to the verb being near to *two* objective cases. Such slips are common in English authors.

275. *Ich pose*, I put the case. *Shold nouthe deye*, had now to die, were now about to die.

284. *Ther þat partye porsueth*, where the (injured) party prosecutes. *Apeel*, appeal, accusation; spelt *pele* [b], which is miswritten *peple* in several MSS.; see footnote in [b]. See *Appeal* in Blount's Law Dictionary, and in the New Eng. Dictionary by Dr. Murray.

286. This quotation has occurred before; see note to Pass. vii. 257.

288. *Til hem forsake synne*, till sin at last leaves them, viz. at death [c]; till life leaves them [b]. This rather curious use of *forsake* is exactly parallel to the expression in the last line of Chaucer's Doctours Tale:—'Forsaketh sinne, or [*ere*] sinne yow forsake.'

Chaucer repeats the expression near the beginning of his Persones Tale.

292. 'Not through the non-power (i.e. lack of power) of God.' *Noun-power* is opposed to *power* in Chaucer's translation of Boëthius, ed. Morris, p. 75. So too—'there as lacketh his power, his *nonpower* entereth;' Testament of Love, book ii.; ed. 1561, fol. ccc. back, col. 2. See Ps. cxliv. 9 (Vulgate).

295. *Restitucion hit maketh*, restitution causes it, *or* is the cause, viz. of God's justice turning to mercy [c]; 'some restitution is necessary' [b].

297. Perhaps the original form of this commonly quoted proverb is this:—'Tria sunt enim quae non sinunt hominem in domo permanere: fumus, stillicidium, et mala uxor;' Innocens Papa, de Contemptu Mundi, i. 18. It is a mere compilation from Prov. x. 26, xix. 13, and xxvii. 15. Chaucer refers to it in his Tale of Melibeus, Prol. to Wif of Bathes Tale, and Pers. Tale, *De Ira*; see also Kemble's Solomon and Saturn, pp. 43, 53, 63; Walter Mapes, ed. Wright, p. 83; etc.

304. *Wors to slepe*, to sleep worse, i.e. less. To understand this, we must remember the pungent effects of the smoke of imperfectly dried

wood in houses with no proper chimney; see the effects described in l. 306.

306. *Bler-eyed*, blear-eyed [c]; *blere-nyed* [b]. The prefixing of an *n* is common in English, and is probably due in some cases to the *n* in the word *an*, as in *a newt* for *an ewt*. At any rate we find *neyes* for *eyes*, as when a bear is described 'with his two pinke *neyes*' in a quotation given in Jesse's History of the British Dog, vol. ii. Halliwell's Dict. gives *nall*, an awl, etc. On the other hand, we have *napron* for *apron*, etc.

307. 'Coughs, and curses (saying) may Christ give them sorrow.' Cf. B. v. 107.

312. 'And though it (lit. he, i. e. the flesh) fall into sin, it discovers reasons (excuses), as, e. g. that frailty caused it to fall.'

317. *Pistles*, epistles. See 2 Cor. xii. 9.

327. 'But he may love, if it please him, and lend good will and a good word out of his heart, both to wish and desire mercy and forgiveness for all conditions of men.'

NOTES TO C. PASSUS XXI. (B. PASS. XVIII.)

N.B. This is, upon the whole, at once the best written and the most interesting Passus in the whole poem. The subject is the death, descent into hell, and resurrection of the Saviour of mankind.

The three chief sources of the subject-matter are (1) the Gospel narratives; (2) Grostête's Castel of Love; and (3) the apocryphal Gospel of Nicodemus, especially as cited in the chapter De Resurrectione Domini of the Aurea Legenda of Jacobus a Voragine. These sources will be commented on more particularly in their due places.

Besides these, the author constantly shews that he had in his mind some actual representation of the circumstances; so that the reader must throughout consult The Coventry Mysteries.

1. 'Wo-weary and wet-shod' [c]; 'Woolward and wet-shod' [b]. '*Wetshod*, with water in the shoes. "Are you not *wetshod?*" have not your shoes taken in water?'—Marshall's Glossary of Yorkshire Words, 2nd ed. 1796. In Oxfordshire it is pronounced *Watcherd* [woch urd], and used correctly by many who have no idea of what are the component parts of the word. The opposite form, *dryshod*, is better known; see Isaiah xi. 15. The corresponding Icelandic word is *skóvátr*, lit. shoe-wet.

Wolleward [b] is thus explained by Palsgrave. '*Wolwarde*, without any lynnen nexte ones body. *Sans chemyse.*' The sense of the word is clearly—with wool next to one's body, or, *literally*, with the body towards wool. It is well discussed and explained by Nares, who says—'Dressed in wool only, without linen, often enjoined in times of super-

stition, by way of penance.' See Love's Labour Lost, v. 2. 717, and the five other examples which Nares cites. See also Hampole's Pricke of Conscience, l. 3512; Pierce the Ploughman's Crede, l. 788; and *Woolward* in my Etym. Dict. and in the Supplement (2nd ed.).

A similar penance was the custom of wearing a hair-shirt; see note to Pass. vii. 6, p. 72.

4. *Eft to slepe*, to sleep again.

Here begins the Ninth Vision, or the Vision of the Triumph of Piers the Plowman, which extends to the end of the Passus in each Text.

5. 'And leant about (idled about) till Lent-time' [c]; *or*, 'till a Lent-time' [b]. The phrase is not very clear. *Lenede me* (lit. leant myself) probably means leant about or idled about; much as the verb to *loll* meant the same thing; cf. Pass. x. 215, 218. Cf. *reste me* in l. 7 [b].

—— (18. 6, 7.) These two lines are very awkward. They are almost certainly misplaced, and should follow l. 8; yet all the MSS. agree. As they stand, we must at any rate understand (from l. 8) the words—'And *I dreamt* of Christ's passion and penance,' etc.

Of-rau3te, reached to, extended to. The sense is—'And I dreamt of Christ's passion and penance, that extended to the people;' with reference to the *effects* of the Passion. *Of-rau3te* is the past tense of *ofrechen*, to reach to; of which see examples in Stratmann.

Reste me, rested myself; *reste* is the past tense, as in Layamon, l. 3511. *And rutte faste*, and snored fast, slept heavily. *Tyl ramis palmarum*, till Palm Sunday (came).

Palm Sunday was often called *dominica palmarum*, or more commonly *in ramis palmarum*. See Procter's History of the Book of Common Prayer, 3rd ed. p. 279; also cap. ccxvii. in the Legenda Aurea, ed. Grässe, 2nd ed., headed—'De dominica in ramis palmarum.'

6. 'I dreamt much about children and *gloria laus*.' *Gurles* here means children of both sexes, as opposed to *olde folk* in the next line; cf. notes to Pass. ii. 29, xii. 123. The allusion is to the children who, on Palm Sunday, used to sing a hymn in honour of Jesus, beginning with the words 'Gloria, laus.' An account of the Palm Sunday procession is given in Pecock's Repressor, i. 203, 269; see also Chambers, Book of Days, i. 395; Rock, Church of Our Fathers, iii. pt. 2, pp. 68, 227, 231; Brand's Pop. Antiquities, etc.

See also the Coventry Mystery of the Entry into Jerusalem; ed. Halliwell, p. 256; York Plays, p. 201.

7. 'And how the old folk sang Hosanna to instruments of music,' *or*, 'to the organ.' *Orgone* [c] or *orgonye* [b] answers to the Lat. *organa*, of which it is a mere corruption. *Organum* signified any mechanical instrument, and, in particular, an instrument of music; see Chappell, Hist. of Music, i. 327. 'What we now call *an organ* was formerly styled *the organs*; and, so low as the last century, *a pair of organs*;' Pegge, Anecdotes of the English Language, ed. 1844, p. 122. (Of course *a pair* here means *a set*, referring to the set of pipes; cf. 'a paire of bedes' for a set of them, and *a pair of stairs* for a flight of them.) Similarly, a

single clavichord was called a 'payre of clauycordys;' Skelton, ed. Dyce, ii. 94.

8. *On was*, one who was [c]. Christ is here represented as riding into Jerusalem, and is said to be like the Good Samaritan described in Pass. xx. 63–77. He is also like Piers Plowman, as being the personification of Human Nature; see ll. 21–24 below.

9. *Bootles*, without boots. Such is the sense really intended here; cf. 1. Hen. IV. iii. 1. 66, 67. *Cam prykye*, came riding; lit. came to ride.

10. *Sprakliche*, sprightly, lively [c]; and it is probable that *spakliche* [b] is really the same word, with the *r* dropped. In fact, MS. R. (B-text) reads *spracliche*. The dropping of *r* is remarkably shewn in the common word *to speak*, which ought, of course, to be *spreak*, as it is from the A.S. *sprecan*; cf. G. *sprechen*, Du. *spreken*. The word *sprakliche* seems to be Scandinavian; cf. Icel. *sprækr*, *sprækligr*, sprightly; *sparkr*, lively. It is found, however, in English dialects where the Scandinavian element is small. Thus, in Akermann's Wiltshire Glossary, we have—'*Sprack*, lively, active, intelligent. "A *sprack* un," a lively one.' Halliwell also gives—'*Sprag*, the same as *Sprack*, quick, lively, active. *West.*' Our common word *spark*, in the sense of a gay fellow, is also merely the Icel. *sparkr*. *Spakliche* may be the same word, and, if so, is quite a different word from the adverb formed from the Middle English *spak*, mild, tame, borrowed from the Icel. *spakr*, quiet, gentle.

11. The comparison of Christ to a knight is most curious, and is kept up throughout the Passus. The idea is old enough. See The Ancren Riwle, p. 390.

12. It is well known that three very essential ceremonies were the dubbing the new-made knight with the flat of a sword, the girding on of a sword, and the buckling on of spurs; as humorously described in Don Quixote, ch. iii. Hence the phrase 'to win one's spurs.' But the last part of this line is extremely obscure, though I think *galoches y-couped* must mean shoes cut down, alluding to some peculiarity in the make of the shoe as used by knights. I do not agree with Mr. Halliwell in his explanation of this passage under *Coppid*. No doubt *coppid* means *peaked;* but the word *here* used is not *coppid*, peaked, but *couped*, cut; and the passage that really throws most light on our text is one in the Romaunt of the Rose (l. 842), where Mirth is described as attired in a most elegant suit of clothes—

'And shode he was with great maistrie,
With shoone *decoped*, and with lace.'

Here 'shoone decoped' can only mean 'shoes cut down;' for the French prefix *de-* will not sort well with *coppid*, from the Welsh and the A. S. *cop*. Cotgrave gives—'Decoupé, cut down, cut off; pared, or cut away; slit, sliced.' Hence the reference is not at all to the *peaks* of the shoes, but to the fashion of slashing or slitting them by way of ornament, just as Chaucer (C. T. 3318) describes the clerk Absolon as having 'Poules windowes corven on his shoos;' and just as Hamlet speaks of 'razed shoes;' Act iii. sc. 2. Cf. *couped shon*, Torrent of Portugal, 193 [page 51].

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As to *galoches*, we learn from Cotgrave that, in his ti restricted to wooden clogs, but Way's note (Prompt. Pa shews that the term was also formerly used of the expe by the upper classes.

I conclude, then, that the allusion is to such fashiona 'rased' shoes as were only worn by knights or those of sti

Our author alludes to the peaked shoes also, but it is *in a* see 'pikede shoes,' Pass. xxiii. 219.

13. Alluding to Matt. xxi. 9—'Hosanna filio David,' etc

14. The allusion is to the proclamation by the heralds and titles of the knights who come to the tournament. i. 3. 104.

Auntres in MS. P. is certainly a mere misspelling of and the footnotes to the B-text shew that *auntrous* means *adventurous*, as usual in other authors. The substantive *knights* is understood, and the word *auntrous* means, accordingly, 'adventurous knights;' or, as they were sometimes called, 'knights adventurers.' Chaucer's Sir Topas was one of these :—

'And for he was a knyght *auntrous*,
He nolde slepen in noon hous,
But liggen in his hoode.'

The word *auntres* means *adventures*, and would make nonsense. MS. T (C-text, footnote) has the right reading.

15. See Matt. xxi. 9.

18. 'And fetch that which the fiend claims, viz. the fruit of Piers the Plowman.' The reference is to Pass. xix. 55–123, particularly to ll. 111, 122. Mankind are the apples of the tree of Charity, stolen by Satan and hid in hell, whence Christ recovered them by assuming the form of Piers Plowman, i. e. by His Incarnation and subsequent Passion.

19. *Preynkte*, gazed, looked; see Pass. xvi. 121, and note, p. 194. '*Prink*, to look at; to gaze upon. *West*;' Hall. Dict.

21. *Of his gentrise*, as consistent with his noble birth. See Pass. xv. 90, 91.

In peers armes, in Piers' coat-armour, i. e. with the coat of arms which would indicate Piers. The next line explains clearly what is meant by Piers the Plowman in this Passus. It means Mankind, or Human Nature in its highest form; and Christ assumed Piers' armour by His Incarnation.

24. *Plates*, plate-armour [c]; *paltok*, a kind of jacket [b]. 'Habent etiam aliud indumentum sericum quod vulgo dicitur *paltok*; et si bene disponeretur, potius ad cultum ecclesiasticum cederet quam ad terrenum; unde dicitur in Libris Regum quod Salamon in tota vita sua talibus non est usus;' Eulogium Historiarum, ed. Haydon, iii. 230. This passage is cited in Camden's Remaines, and thence again by Strutt, Manners and Customs, ii. 84. Observe that our author elsewhere speaks of *paltokes* as being worn by priests; Pass. xxiii. 219. We find 'Paltok. *Baltheus*' in the Prompt. Parv. p. 380, on which see Way's long illustrative note.

28. This and the subsequent lines clearly suggested the beautiful poem

entitled Death and Liffe, printed in the Percy Folio MS., ed. Hales and Furnivall, p. 56, with an Introduction by myself (p. 49), in which I have discussed the points of resemblance between that poem and our text.

34. 'And beat thoroughly and bring down (to destruction) sorrow and death for ever.' In the B-text, supply the marks of quotation after *tua*, at the end of the Latin text. See Hosea xiii 14.

35. 'Sedente autem illo pro tribunali,' etc.; Matt. xxvii. 19.

36. *And deme here beyer ryght*, and adjudge the right of them both; cf. l. 374. *Beyer* [c] and *botheres* [b] are different forms of the genitive case of *both*. *Beyer* and *beire* are from the A.S. gen. pl. *begra; botheres* is formed from *bother* (Icel. *báðir*, gen. *báðra*), by the unnecessary addition of *-es*.

46. *Wicchecrafte*. This was probably suggested by a passage in the Apocryphal Gospel of Nicodemus; see Cowper's translation of the Apocryphal Gospels, p. 270—'And the Jews said, he is a *magician*, and therefore he doeth these things;' and again, at p. 272—'us, who know well that he is a *magician*.' See also John xix. 15; York Plays, p. 329.

50. Suggested by Matt. xxvii. 29, 30—'posuerunt . . . arundinem in dextera eius. Et genu flexo ante eum, illudebant ei dicentes: *Aue rex Iudæorum*. Et expuentes in eum, *acceperunt arundinem, et percutiebant caput eius*.' But the poet has translated this in a very odd way.

51. *Thre nayles*. A long essay might be written on the wholly unimportant question whether *three* nails or *four* were used in the Crucifixion. 'St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III., as also Rufinus, and Theodoret, reckon *four* nails;' F. C. H., in N. and Q., 3rd S. iii. 392. The *three* nails are mentioned by St. Gregory Nazianzen; by Nonnus (Greek poet, fifth century); in the Ancren Riwle, p. 391; Polit. Rel. and Love Poems, ed. Furnivall, p. 111; Coventry Mysteries, ed. Halliwell, p. 315; etc. And see Godwin's Archæological Handbook, p. 270.

Naked; see Pass. xi. 193. So in the Ancren Riwle, p. 260; Legends of the Holy Rood, ed. Morris, p. 200.

53. There is a most remarkable variation here; in the B-text, Christ is said to be asked to drink, to *shorten* his life; in the C-text, to *lengthen* it. See Smith's Dict. of the Bible, art. *Gall*.

57. *That lyf the louyeth*, that Life loves thee; see l. 30 above.

59. A magnificent line; there are many passages of real power and sublimity in this Passus.

Prison, a prisoner; as elsewhere. In the English version of the Castel of Love, ed. Weymouth, ll. 330–334, we actually find *prisoun* = a prisoner, and *prison* = a prison, in the same passage; so too in Gen. and Exodus, ed. Morris, 2040, 2044. Cf. Mid. Eng. *message*, a messenger.

61. Compare Legends of Holy Rood, ed. Morris, p. 144; Towneley Mysteries, p. 255.

79. *Kynde forȝaf*, nature granted. *Kynde*, lit. Nature, here means the God of Nature, the Creator, as in Pass. xi. 128. *For-ȝaf* is here merely the intensive of *ȝaf*, and means 'fully gave,' or 'fully granted.' This

sense is unusual, but we may compare the A. S. *forgeafe* = Lat. *dedisti;* Gen. iii. 12. And see l. 188 below.

82. This story is from the Aurea Legenda, cap. xlvii. Longinus was a blind centurion, who pierced the side of Christ; when drops of the Sacred Blood cured his infirmity. The day of St. Longinus is Mar. 15; see Chambers, Book of Days. The name *Longinus* is most likely derived from λόγχη, a lance, the word used in John xix. 34; and the legend was easily developed from St. John's narrative. The name Longinus first appears in the Apoc. Gospel of Nicodemus. Allusions to it are very common.

83. *Houede*, waited in readiness; see *hovin* in Stratmann. Cf. 'where that she *hoved* and abode;' Gower, Conf. Amant. iii. 63. Cf. *ouer-houeth* in l. 175 below.

87. *Tryne*, to touch [c]; *taste*, to handle [b]. The verb *tryne*, to touch, is exceedingly rare; I can only find one other clear example. One is—'þat non *trinde* the tres,' that none should touch the trees; Alexander and Dindimus, l. 132. Somewhat like it is the A. S. *tringan*, to touch, which is also rare. In Spelman's edition of the A. S. Psalms (Ps. ciii. 33), *qui tangit montes* is glossed by *se hryneð muntas;* and, for *hryneð*, the various readings are *gehrineð* and *tringað*. Possibly also *be-trende* = touched, in Altenglische Legenden, ed. Horstmann, p. 127, l. 491. N.B. This verb is not to be confused with *trinen*, to step, go (see Stratmann), from the Danish *trine*, to step. Perhaps *trinen* = A. S. *æthrínan*.

Taste is best explained from Cotgrave, who gives—'*Taster*, to taste, or take an essay of; also, to handle, feele, touch, or grope for.'

89. A similar miracle is told in the Life of St. Christopher, l. 219, in Lives of Saints, ed. Furnivall.

90. This is the usual form of the story. Thus, in the Coventry Mysteries, p. 335, after Longinus (or Longeus) has smitten Christ, 'he fallyth downe on his knees.' Then he says—

> 'Now, good lord, fforgyf me that,
> That I to the now don have;
> For I dede I wyst not what—
> The Jewys of myn ignorans dede me rave.
> Mercy! Mercy! Mercy! I crye.'

So too in the Towneley Mysteries, p. 231; York Plays, p. 368.

97. See remarks on *Caitiff* in Trench's Select Glossary.

103. *The gree*, the prize, the honour of the day; as Tyrwhitt explains it in a note to C. T. 2735 (Kn. Ta. 1875). '*To win the gre* is a common Scottish phrase still used to express "to be victor," "to win the prize," "to come off first," "to excel all competitors," note to the allit. Troy-book, ed. Panton and Donaldson, p. 483.

105. *3elt*, yields; pres. tense. 'Yields himself recreant' (i. e. acknowledges himself defeated). *Rennyng*, whilst running his course (in the tilt). Cf.—'Sothly, he that despeireth is like the coward campioun

recreaunt, that seith *recreaunt* withoute neede ;' Chaucer, Pers. Tale, *De Accidia.*

107. *Lordlinges*, sirs ; cf. *lordings* in Chaucer. The B-text has the term of reproach, *lordeynes*, i. e. clowns, blockheads ; see *Lourdin* and *Lourdaut* in Cotgrave. The derivation is, of course, from F. *lourd*, Lat. *luridus*, though Bailey oddly equates it to *Lord Dane* !

108. On *thraldom*, see Barbour's Bruce, ed. Skeat, i. 225–274 ; Cursor Mundi, ll. 9483–9492.

111. It was believed that *usury* was a very wicked thing in any form ; see note to Pass. vii. 239, p. 85.

114. *To-cleue*, split or fall asunder ; see Dan. ix. 24.

116. Perhaps there is an allusion here to the services called *in tenebris*, respecting which Strutt (Manners and Customs, iii. 174) quotes from a MS. to the effect that, three days before Easter, 'holy chirch usith theise three daies to say service in the euene tyde, *in the derknesse ;* wherefore it is callid with you *Tenebris*, that is, darkness.'

118. Lines 118–128 are quoted in Warton, Hist. Eng. Poetry, ii. 262, ed. 1871 ; ii. 85, ed. 1840.

Mercy comes from the West, Truth from the East, Righteousness from the North, and Peace from the South. That is, the actors were to come from the four different quarters, and meet in the middle of the open space which served for a stage. See note to Pass. i. 14.

119. Here *he* [c] = *heo* or *hue*, she ; cf. *she* in [b]. So in ll. 178, 179. *To helleward*, in the direction of hell ; i. e. (as the context shews) eastward. Now this is expressly contrary to the description in Pass. i. 16, where the abode of Death is in the West ; see note to Pass. i. 14. I explain it thus. The scenes are quite different ; and the reference is, not to the Eastern and Western quarters of the world, but to the Eastern and Western ends of the space on which the actors moved in the Mysteries. This will readily suggest that whilst, in the Mystery of the Creation, it would be convenient and appropriate to place the throne of God in the East, it would be equally convenient (appropriateness not being considered) to represent Christ's triumph over Satan in the same position. The reason for it was that the same wooden platform, of which the upper stage supported the divine throne, served, in its lowest or lower stage, as a place of resort for the demons. A well-made platform had three stages or stories, the upmost representing heaven, the middle one the world, whilst the lowest, more or less concealed by curtains, served as a 'green-room' for actors, and for the resort of the demons. A hole in the side of this lowest stage was called the mouth of hell, out of which fire and smoke sometimes issued, mingled with the cries of the lost. See all this described in Chambers, Book of Days, i. 634 ; and in Sharp's Dissertation on Pageants, especially p. 23.

120. *Mercy*. The passages relating to Mercy, Truth, Justice, and Peace (ll. 120–239 and 453–471) are imitated from Bp. Robert Grosteste's Chastel d'Amour, and are to be compared with that poem, or with the English version called The Castel of Love, edited from the Vernon MS.

by Dr. Weymouth for the Philological Society, 1864; pp. 13–24; also with The Parable of a King and his Four Daughters, introduced into the Cursor Mundi, ed. Morris, pp. 548–560, ll. 9517–9752.

The whole parable is obviously founded on a single verse in Psalm lxxxv. 10 (lxxxiv. 11 in the Vulgate), viz.—'Misericordia et ueritas obuiauerunt sibi: iustitia et pax osculatae sunt.'

128. *Rowed*, began to beam, began to dawn; see note to Pass. ii. 114, p. 26; and cf. 'And whan the day began to *rowe*;' Gower, Conf. Amantis, bk. iii; ed. Chalmers, p. 80, col. 2. And again—'Qwen the *day-ræw* rase,' when the day-dawn rose; Alexander, ed. Stevenson, l. 392. *Rowes* (= rays) occurs in Wright's Vocabularies, i. 167.

140. *Clips* [b] is a shortened form of *eclipse* [c]. 'This was the greattest *clypse*,' etc.; Hormanni Vulgaria, leaf 100.

For remarks on the 'eclipse' at the Crucifixion, see Wyclif's Works, ii. 51, and the note; Smith's Dict. of the Bible, art. *Eclipse*.

144. This was a favourite theme. On the notion, that the timber of the true cross was derived from the pippins of the apple-tree that caused the Fall of Man, were founded the curious legends concerning the true cross; see Dr. Morris's introduction to his edition of The Legends of the Holy Rood. See also the note to l. 400 below.

145. *Releue*, lift up again; from Lat. *releuare*.

146. *A tale of walterot*, an idle tale, an unmeaning story, a piece of absurdity. The better spelling seems to be *waltrot* [b]; see the footnotes. If we transpose the word, we obtain *trotwal*, and it is, at any rate, worth remarking that *troteuale* occurs, in the very same sense, four times in Robert of Brunne's Handling Synne, ll. 47, 5971, 8080, 9244; see Halliwell's Dictionary, s. v. *Trotevale*. The *sense* of the phrase is obvious, being equivalent to *trufle* (a trifle) in l. 151 below.

I can even adduce plausible etymologies. *Waltrot* may easily have been imported, through the O. French, from O. H. German. Schade (s.v. *Thruðr*) gives an O. H. G. name *Waledrudis*, where *-drudis* is allied to O. H. G. *trúta*, modern provincial G. *trute*, a witch. The O. H. G. *trúta* was a night-hag or nightmare; see *Trud* in Schmeller's Bayerisches Wörterbuch, ed. 1869, iii. 649; and see *drude* in Grimm's Ger. Dict. Further, the O. H. G. *trúta* is the Icel. *þrúðr*; and *trotevale* is a French rendering of Icel. *þrúðvaldr*, which represents no less a personage than the mighty Thor, here degraded into the symbol of an idle tale. In this case, the ending *-valdr* is connected with Icel. *valda*, to rule, E. *wield*. See *þrúðr* and *þróttr* in the Icel. Dictionary; *Thruðr* in Schade's O. H. G. Dictionary.

147. It was the almost universal belief that Adam and all his descendants (with the exception of Enoch, Elijah, and the penitent thief) descended into hell, and there remained till Christ fetched them thence after His crucifixion. See particularly the chapter De Resurrectione Domini (cap. liv.) of the Aurea Legenda. Cf. Early Eng. Homilies, i. 236, 130.

153. The reference is to Job vii. 9—'Sicut consumitur nubes, et pertransit; sic qui descenderit ad inferos, non ascendet.'

156. 'Because venom destroys venom, for that I fetch evidence' [c]. 'For venom destroys venom, and that I prove by reason' [b]. Cf. the proverb—Like cures like.

158. The notion that a dead scorpion is a remedy for a scorpion's sting is to be found in Bartholomæus de Proprietatibus Rerum; lib. 18, c. 98, De Scorpione. Compare—'*Lezard Chalcidique*, A spotted Lizard which is very venomous, and yet, taken in drink, healeth the hurt he did;' Cotgrave's F. Dict. Also—'the scorpion's sting, which being full of poyson, is a remedy for poyson;' Lily's Euphues, ed. Arber, p. 411. Cf. note to Pass. ii. 147.

166. The line 'Ars ut artem falleret' occurs in the third stanza of the hymn 'Pange, lingua, gloriosi;' see Daniel, Thesaurus Hymnologicus, i. 164. Cf. 'Fallite fallentes,' Ovid, de Arte Amat. i. 645.

'For often he that wol begile
Is guiled with the same guile,
And thus the guiler is beguiled.'
Gower, Conf. Amant. bk. vi (ed. Chalmers, p. 194, col. 2).

'Begiled is the giler thanne.'—Rom. of the Rose, l. 5762.

'A gilour shal himself begiled be.'—Ch. Cant. Tales, l. 4319.

Cf. Ps. vii. 16; ix. 15.

178. *He wolde*, she wished to go; where *he*=she, as in l. 119 above. Cf. A. xii. 80, and the note, p. 165.

179. *Wham he gladie thouhte*, whom she intended to gladden [c]; whom she intended to greet [b].

185. *For*, because. *Iousted*, jousted; cf. ll. 21, 103.

188. *Forgyue*, fully granted; cf. *forȝaf* in l. 79, and the note. 'And granted to all mankind, (for) Mercy my sister and myself to bail them all' [c]; 'and granted to me, Peace, and to Mercy, (for us) to be man's *mainpreneurs* for evermore hereafter' [b]. See notes to Pass. iii. 208; v. 107, pp. 39, 57.

192, 193. *Patente;* see note to Pass. xx. 12, p. 242. *This dede shal dure*, this (legal) deed shall last good. The Latin words form fragments of the whole text, which is:—'In pace in idipsum dormiam, et requiescam;' Ps. iv. 9.

199. See note to l. 147 above; and cf. Pass. xix. 111–117.

201. *Hus defense*, the prohibition laid upon him. See *Defence* in Trench's Select Glossary.

202. *Fret*, ate. Cf. 'a moth *fretting* a garment;' Ps. xxxix. 12 (Prayer-Book); see *Fret* in Trench's Select Glossary.

217. 'Should know assuredly what day is to mean,' i.e. what the meaning of 'day' is. Supply a full stop (which has dropped out) at the end of the line in the C-text.

221. *The deth of kynde*, death from natural causes.

225. 'Which unknits all care, and is the commencing of rest.' A line even finer than Shakespeare's—'Sleep, that knits up the ravelled sleave of care;' Macb. ii. 2. 37.

226. *Moreyne*, a murrain [c]; an improvement upon *modicum*, i.e. a moderate quantity, short allowance [b].

235. The Latin text, in [c] only, is from 1 Thess. v. 21, and has been quoted already; Pass. iv. 492, 496.

239. 'Till wellaway teach him;' till he learns experience of suffering, which causes him to cry *well-away*.

241. 'That *beau-père* was called Book.' Cotgrave notes that *Beau père* is 'the title of a Frier which is a confessor.'

243. A comet was called *stella comata* (see l. 249) and, in English, a *blazing star*. 'The blasynge starre is now gone. *Cometes iam excessit*;' Hormanni Vulgaria, leaf 99, back. On the wonderful appearances at Christ's birth, see Cowper's Introd. to the Apoc. Gospels, p. xxxiii.; Peter Comestor's Historica Scholastica; Ælfric's Homilies, ed. Thorpe, i. 109, 229; Aurea Legenda, cap. xiv., De Epiphania Domini; Smith's Dict. of the Bible, art. 'Star of the Wise Men;' etc. The passages in Ælfric bear a considerable general resemblance to the text.

256. 'Lo! how the sun did lock (shut up) her light within herself.' An extremely interesting example of the use of *sonne* as a feminine noun. The A. S. *sunne* is feminine. Chaucer (C. T. 1497) calls the sun *Phebus*, and accordingly makes it masculine.

259. *Quike*, alive, living. 'And wholly shattered in twain the rocks' [c]; *or* 'the rock' [b]. We find 'quaschyn, or brysyn, or cruschyn, *briso, quasso*;' Prompt. Parv. p. 419; and, on the same page, 'quaschyn, or daschyn, or fordon, *quasso, casso*.'

261. *Symondes sons*, the sons of Simeon; where Simeon is the 'just and devout' man mentioned in St. Luke ii. 25, 26. The reference is to the Apocryphal Gospel of Nicodemus, which is the foundation of all the numerous representations in ancient Mysteries of the scene known as the 'Harrowing of Hell,' a phrase denoting the removal thence of the souls of the righteous when Christ descended thither. The story of the Gospel of Nicodemus is very important for the understanding of many passages in Early English, and should be consulted. There is an epitome of it in the Legenda Aurea, cap. liv., which our author seems to have followed.

There are very frequent allusions to this striking narrative of the Harrowing of Hell in our old authors, which are too numerous to be mentioned here. A good account of the influence of the Gospel of Nicodemus upon European literature will be found in a handy volume of 101 pages, entitled—'Das Evangelium Nicodemi in der Abendländischen Literatur; nebst drei Excursen über Joseph von Arimathia als apostel Englands, das Drama "harrowing of Hell," und Jehan Michel's passion Christi;' von Dr. Richard Paul Wülcker, Paderborn, 1872.

263. The expression 'Jesus as a giant' [c] explains the obscure phrase '*gigas* the giant' [b]. The reference, in the first instance, was either to the very common legend of St. Christopher, or to Samson, who, by carrying off the gates of Gaza, was a type of Christ's breaking the gates of hell; Ælfric's Homilies, i. 227.

272. *Bit vnsperre*, bids unbar. See Ps. xxiii. 9 (Vulgate).

276. *To helle*, to hell; a translation of the Lat. '*Sathan Dixit ad inferum*' in the Gospel of Nicodemus. But [b] has merely *to hem alle*.

277. *Lazar hit fette*, it (sc. the light) fetched Lazarus away; see note to l. 261.

278. *Combraunce*, trouble, misfortune; it occurs three times in The Destruction of Troy, ed. Panton and Donaldson.

280. *Hit*, i. e. mankind. *Ther lazar is*, where Lazarus is [c].

283. Mr. Halliwell, in his Dictionary, remarks that *Ragamofin* is a name of a demon in some of the old mysteries. It has since passed into a sort of familiar slang term for any one poorly clad. The demons, it may be observed, took the comic parts in the old mysteries, and were therefore sometimes fitted with odd names.

In the Towneley Mysteries, p. 246, we have the names *Astarot*, Anaballe, Berith, and Belyalle. Mr. Wright notes that the name *Astaroth*, 'as given to one of the devils, occurs in a curious list of actors in the Miracle Play of St. Martin, given by M. Jubinal, in the preface to his Mystères Inédits, vol. ii. p. ix. It is similarly used in the Miracle Play of the Martyrdom of St. Peter and St. Paul, [ed.] Jubinal, ib. vol. i. p. 69.' He also notes its occurrence in the Towneley Mysteries. In the King of Tars, ed. Ritson, it is the name of an idol. It occurs in our poem *twice*; see ll. 289, 449.

287. *Cheke we*, let us check; i. e. interrupt his course. I believe this to be a very early example of the use of this word as a *verb*. As a *substantive*, it occurs in Rob. of Brunne; see Richardson's Dictionary.

Chyne, a chink; A. S. *cíne*. It is used by Wyclif and Mandeville; see Stratmann. In the Romance of Partenay, ed. Skeat, 4343, we have the expression—'in a *chine* of the roch,' i. e. rock. It is still in common use in the Isle of Wight for a cleft in a cliff.

288. *Louer*, a loover. 'A *loouer* or tunnell in the roof or top of a great hall to avoid smoke, *Fumarium, spiramentum*;' Baret. '*Louer* of a hall, esclère;' Palsgrave. See *Louver* in my Etym. Dictionary.

Loupe, a loop-hole. '*Loupe* in a towne-wall or castell, *creneau*;' Palsgrave.

289. *Astrot*, Ashtaroth; see l. 449, and note to l. 283. *Hot out*, hoot out, cry aloud; various readings, *hote, hoot*. *Haue oute*, i. e. fetch out.

293. *Bowes of brake*, bows with a rack or winch; an allusion to cross-bows of the largest size and strongest tension. Pictures of these cross-bows in the hands of Genoese and other archers are not uncommon; see Fairholt, Costume in England, pp. 175, 176; Johnes's Froissart, i. 165; Knight's Old England, i. 225, fig. 872. In the allit. Troy-book, ed. Panton and Donaldson, p. 186, l. 5728, the Greeks attack the Trojans—

'With alblastis also [thai] atlet to shote,
With *big bowes of brake* bykrit full hard.'

The note to the line gives three explanations, the first and third of which I reject without hesitation, but the second is correct, viz. that the *brake* was the crank or handle which the soldier worked when using the bow. The old word *brake* was *a general name for any mechanical contrivance*, especially a lever, *that enabled great force to be used*. Hence it means (1) a pump-handle; (2) a flax-dresser's instrument; (3) a twitch for horses; (4) a sort of rack, or instrument of torture; (5) a frame for con-

fining vicious horses when being shod, etc.; see *Brake* in Halliwell. The word is Old Low German, and probably some of the contrivances came from the Netherlands. Cf. Du. *braak*, a brake; *vlasbraak*, a flax-dresser's brake. The derivation of the sb. is ultimately from Du. *breken* (O. Du. *braken*), to break; cognate with A. S. *brecan*. Cf. O. Du. *brake*, a fetter for the neck, an instrument of torture; and see *Brake* in Richardson.

Lydgate tells us, in his Siege of Thebes, part iii, that Tydeus was shot by one of the defenders of the city by a bolt from a bow of brake. An iron-headed 'quarrel,' shot from a bow of brake, was the most fatal weapon known in the olden times, before the invention of gunpowder; and even, perhaps, for some time afterwards.

Brasene gonnes. Observe that this mention of guns is not in the B-text (1377). *Gonne* was used of a machine for casting stones, but here it is *brasen.* In Chaucer's House of Fame, iii. 553 (written about 1384 ?), a *gonne* is discharged by gunpowder. An early mention of cannon is in Barbour's Bruce, written in 1375. See my note to The Bruce, bk. xix. l. 399.

294. *Shultrom*, squadron; also spelt *shiltrum*, and by Barbour *childrome* or *cheldrome.* It is a corruption of the A. S. *scyld-truma*, lit. a troop-shield, and hence an armed company or battalion of soldiers. The word occurs frequently in Barbour's Bruce; and see other examples in Stratmann, s. v. *schild.*

I may add that Satan here expresses his belief that Christ was accompanied by a host of angels. We may impute this false impression to his fears. Angels are first mentioned in l. 452.

295. *Mangonel*, a large engine for throwing heavy stones, etc. See the detailed descriptions of various engines in Col. Yule's edition of Marco Polo, ii. 122.

296. *Crokes*, hooks; especially such hooks as were fastened on to the end of a long pole, and could be used as grappling-irons, for annoying assailants, removing scaling-ladders, and the like.

Kalketrappes, calthrops or caltrops; defined by Webster as 'an instrument with four iron points [fastened to a ball] so disposed that, three of them being on the ground, the other projects upward. They are scattered on the ground where an enemy's cavalry are to pass, to impede their progress by endangering the horse's feet.' 'Caltrap of yryn, fote hurtynge, *hamus;*' Prompt. Parv., p. 59; on which see Mr. Way's note. See *Calthrop* in my Etym. Dictionary.

297. Lucifer is here made quite a different personage from Satan; cf. ll. 353, 354. Satan is the Prince or Duke of Death, but Lucifer is the Prince of Hell, called in the Latin 'inferus;' see note to l. 276 above, and cf. l. 273. Cf. Cursor Mundi, p. 1030; Town. Myst., p. 246. However, our author has paid small regard to the account in the Gospel of Nicodemus, and has put some of the speeches into the wrong mouths. The reference to Lazarus in l. 277 should not have been made by Satan, but by Lucifer; and in l. 315 we have a complete confusion, because the Temptation is there ascribed, not to Satan, but to Lucifer; see note to that line,

below. Wyclif speaks of the 'pride of Lucifer and cruelte of Sathanas;' Works, iii. 296.

298. *Is longe gon*, it is long ago since I (first) knew him. For *gon* [c], the B-text has *ago*.

302. 'By right and reason.' See the reasoning below, in ll. 376–403. Cf. Cursor Mundi, p. 246.

311. 'And since we have been seised (of them) for 7000 years' [c]; 'And since I possessed (them) for 700 years' [b]. The reading *I seised* [b] is very awkward; but the various readings are no better. The best emendation is the author's own, as given in [c]. The alteration from 700 to 7000 is an improvement, as coming nearer to the supposed length of the period indicated. The use of the number *seven* is merely to render the time rather indefinite, according to the author's practice elsewhere; see the notes on the indefinite expression *seven yere* in Pass. v. 82, p. 56, and vii. 214, p. 83.

The supposed period during which the patriarchs remained in hell was, according to the Gospel of Nicodemus, 5500 years. In the Knight de la Tour, p. 59, the term is said to be 5000 years. In the Coventry Mysteries, p. 105, the time from the Creation to the birth of Christ is said to be 4604 years. In the Towneley Mysteries, p. 244, the term is 4600 years. In the Deuelis Perlament, l. 324, Lucifer says he has dwelt in hell for more than 4000 years; Hymns to the Virgin and Christ, ed. Furnivall, p. 51. So also in the Ancren Riwle, p. 54.

315. 'Because thou obtainedst them by guile, and didst break into his garden.' Here the Temptation of man is ascribed to Lucifer, which makes much confusion, because in ll. 297, 302, Lucifer is made the same with the Prince of Hell; see note to l. 297 above. The Temptation should have been ascribed to Satan, who is called 'the deouel' in l. 327.

In the Deuelis Perlament (Hymns to the Virgin and Christ, ed. Furnivall, p. 50), the Temptation of man is ascribed, as here, to Lucifer; but then Satan, Lucifer, and Hell are made into *three* separate persons.

318. *By heore on*, alone by herself; equivalent to the expression *by hir-selue* [b]. The text alluded to is—'Si unus ceciderit, ab altero fulcietur; *uæ soli:* quia cum ceciderit, non habet subleuantem se;' Eccles. iv. 10.

321. *Troiledest*, didst deceive, didst bewitch. The word is very rare; but Burguy gives '*troiller, truiller*, ensorceler, charmer, tromper; de l'ancien norois *trölla*, enchanter.' Though rare in French or English, it is common enough in the Scandinavian languages. Cf. Icel. *trylla*, to enchant, charm, fascinate; Dan. *trylleri*, magic, etc.; all derived from the Icel. *troll*, Dan. *trold*, a goblin.

325. I quote here Mr. Wright's note. 'Goblin is a name still applied to a devil. It belongs properly to a being of the old Teutonic popular mythology, a hob-goblin, the "lubber-fiend" of the poet [Milton, *L'Allegro*], and seems to be identical with the German *kobold*. See Grimm, Deutsche Mythologie, p. 286.' *Gobelin* occurs as the name of one of the shepherds in the Mystery of the Nativity, printed by M. Jubinal in his Mystères

Inédits, vol. ii. p. 71. It occurs as the name of a devil in a song of the commencement of the 14th century, in Polit. Songs, p. 238—

'Sathanas huere syre seyde on his sawe,
Gobelyn made is gerner of gromene mawe.'

Cf. note to l. 283, p. 257.

326. *Hit maketh*, causes it to be so, brings about this result [c]. On this curious phrase, see note to Pass. viii. 28, p. 96.

334. The words *troiled* [c] and *trolled* [b] are altogether different. The C-text means—'Thus hath he deceived (me), and laboured continually, during his lifetime, like a careful man, for these 32 years;' where *tydy* means orderly, careful (lit. timely), as in Pass. iv. 478. The B-text means—'And thus hath he rolled on (i. e. continued) for these 32 years;' where *troll* is used in a neuter sense, though it is the same word as when we speak of *trolling* a hoop. 'Tryllyn, or trollyn, *volvo*;' Prompt. Parv. The word *troiled* [c] has been explained in the note to l. 321 just above. But it is very probable that the reading *troiled* in *this* passage is a mere mistake of the scribes, due to the use of *troiledest* just above, and a far better reading would be to retain the *trolled* of the B-text. It will be observed that there was no chance of confusion in the B-text, because the line containing *troiledest* does not appear there.

The 'two and thirty years' refers to the length of Christ's life.

—— (18. 298.) 'To warn Pilate's wife, what manner of man Jesus was.' The mention of Pilate's wife in Matt. xxvii. 19 easily led on to the idea of an old legend, that the dream of Pilate's wife was caused by a demon, who endeavoured to defer the death of Christ and the consequent defeat of Satan. (This is clearly the idea intended in the C-text, ll. 336–339.) See the Coventry Mysteries, pp. 308, 309; York Plays, p. 277.

The phrase *what dones man*, i. e. a man of what make, is very singular and rare. Here *dones* is the pp. *don*, made, used as a substantive, and even taking a genitive suffix, such as we see in the phrase *what kynnes man*; see the account of *kynnes* in the note to Pass. xi. 128, p. 187. Mr. W. Aldis Wright has kindly given me another instance of the use of this word. In Hearne's edition of Rob. of Gloucester, p. 112, is the line—'He askede, wat God and wat þing Mercurius was.' The Trinity MS. has, in this passage, the reading—'He axede what *Idone* god,' etc.; and the Digby MS. has 'what man*ere* god.' I have also myself found two more examples of this word; both in the Alexander fragment, which I have called Alexander and Dindimus, ll. 222, 999.

340. *On bones ȝede*, went about with its bones, i. e. went about alive. Cf. Luke xxiv. 39.

344. This is a beautiful conception, and well expressed; the bright soul of Christ is seen sailing towards the dark abode of the demons, with even and majestic motion. Compare the appearance of *Anima Christi* in the Coventry Mysteries, p. 330. Mr. Wright bids us observe a similar excellent use of the word *sailing* by Milton, Sams. Agon., 713.

348. (18. 308.) *Lesynges*, lies; translated by Lat. *mendacia* in a marginal note in MS. M. See next note.

351. *Lowe*, liedst, didst lie [c]; cf. l. 447 below. 'The *lesynge* was when he sayde to Eue that they shulde not dye, though they eate of that fruyte;' Myrour of Our Lady, ed. Blunt, p. 204. 'Leesynge, or lyynge, or gabbynge, *mendacium*;' Prompt. Parv., p. 298; and see Way's note.

352. 'In land (i. e. earth) and in hell' [c]; 'on land and on water' [b]. See John xii. 31.

353–361. A mere digression on lying, to be considered as within a parenthesis, as the author himself tells us. In l. 358, *beleȝe* means belie, deceive. In l. 361, *suynge my teme* = pursuing my theme or discourse. The text is from Ps. v. 7 (Vulgate).

362. Here the account follows the usual narrative rather closely; see note to l. 261. Compare also Cursor Mundi, p. 1036; Cov. Mysteries; The Deuelis Perlament (Hymns to the Virgin, ed. Furnivall), p. 49, etc. *Eft*, again, a second time; see l. 272 above.

367. Cf. Castel of Love, ed. Weymouth, p. 64—

> 'Helle ȝates he al to-breek,
> And to-daschte al þe fendes ek,' etc.

368. 'For all that any wight or gate-warden could do.'

369. The Latin phrases 'populus in tenebris' and 'ecce agnus dei' are used because they are cited in the Gospel of Nicodemus.

372. (18. 324.) 'With that light flew forth' [c]; cf. *flowen* in Pass. iii. 249. 'He caught up into His light' [b]; with which cf. A. xii. 96, and the note, p. 165.

'Descendit ad inferna, ut Adam protoplastum, et Patriarchas, et Prophetas, omnesque iustos, qui pro originali peccato ibidem detinebantur, liberaret;' Sermo de Symbolo, cap. vii.; App. to S. August. Op. vi. col. 1194, ed. Migne.

374. 'To preserve the right (i. e. just claim) of us both' [c]. On the word *beyere*, see note to l. 36 above, p. 251.

The argument which follows is to shew that the claim of Satan to the soul of man has been satisfied, and that Christ has established a newer and better claim. No doubt our author has here again followed Grosteste; see Castel of Love, ed. Weymouth, pp. 51–54. Also the Towneley Mysteries, p. 250.

379. *Hit made*, caused it, brought it about; cf. l. 326.

382. 'Falsely thou didst fetch there (i. e. thence) that which it was my part to guard' [c]; *or*, 'the thing that I loved' [b].

—— (18. 335.) 'Thus like a lizard (serpent), with a lady's face.' The words *lizard* and *lady* refer to the fact that the serpent who tempted Eve was sometimes represented with short feet, like a lizard or crocodile, and the face of a young maiden. Even when the feet do not appear, the face is commonly retained, as in the representation in the chapter-house of Salisbury cathedral. See the woodcut in Wright's Hist. of Caricature, p. 73. Compare the Chester Plays, ed. Wright, p. 26; Coventry Mysteries, p. 29; the allit. Destruction of Troy, ed. Panton and Donaldson, p. 144, l. 4451; Chaucer, Man of Lawes Tale, Group B, l. 360, which see. One

authority for the notion is Peter Comestor, who says, in his Historia Libri Genesis, that Satan 'elegit quoddam genus serpentis (vt ait Beda) *virgineum vultum* habens.'

385. See note to l. 166 above. And cf. l. 395 below.

388. *Enye*, any one; acc. case. See Exod. xxi. 24.

389. *Lyf* is used over and over again by our author to signify *a living person*, a man; see the Glossary. In this passage it is used both in this and in the more usual sense; so that, though the text has a puzzling appearance, it is easy enough to any one familiar with the rest of the poem. The sense is—'So must a (living) man lose his life, whenever that (living) man has destroyed the life of another; so that life may pay for life, as the old law demands.'

392. *Ich man to amenden hit*, I, in my nature of Man, (am ready) to amend it. But the B-text is better.

394. *Aquykye*, quicken, make alive again. Cf.—'For to *quykee* in hem the mynde and remembraunce of the biforeseid thingis;' Pecock's Repressor, i. 237. 'Quyknyn, quykyn, *vegeto, vivifico;*' Prompt. Parv., p. 421.

398. *Myne lige*, my liege servants; see Matt. v. 17.

—— (18. 355.) 'Let guile go against guile.' This helps to illustrate the difficult expression explained in the note to B. x. 192, p. 154.

400. In the Legenda Aurea, cap. liii. (De Passione Domini), ed. Grässe, 2nd ed., p. 229, we have—'quia sicut Adam deceptus fuit in ligno, ita Christus passus fuit in ligno. In quadam hystoria Graecorum dicitur, *quod in eodem.*' The last statement is very curious; cf. note to l. 144 above. Cf. the Towneley Mysteries, p. 72.

404. *Brouk*, enjoy; lit. brook. 'As I brew, so must I needs drink;' proverb, in Camden's Remaines, 1614. In French, 'Avallez ce que vous avez brassé.' Cf. 'Suilk als þai brued, now ha þai dronken;' Cursor Mundi, l. 2848.

'And who so wicked ale breweth,
Ful ofte he mote the werse drinke;' Gower, Conf. Amant., bk. iii.

409. The idea is a good one, when once apprehended. Christ says that *His* drink is *love;* and this He will drink (i.e. receive) not from any deep source, nor from the learned only, but from all true Christian souls, which are to Him as homely vessels containing it. The metaphor is strikingly original, characteristic, and beautiful. Lines 408–410 are not in the B-text, and distinctly shew that the power of the poet had not failed him, at the time of the last revision of his poem.

411. The alliteration is not apparent in [b]; but at once appears in [c], which shews that the author pronounced *thirst* as *first;* just as in the phrase 'afurst and afyngred;' Pass. xvii. 15. See John xix. 28.

412. 'Pymente, drynke, *pigmentum, nectar, mellicratum;*' Prompt. Parv., p. 399; see Way's note; also Halliwell's Dictionary, s. v. *Piment*, and the note in The Babees Book, ed. Furnivall, p. 203.

Pomade was, as its name implies, made of apples, and therefore a kind of cider. See *Pomade* in Roquefort, and *Pomata* in Ducange. Our

pomatum was also so called because formerly made from apples; but its use is very different.

414. 'Till the vintage fall (i. e. take place) in the vale of Jehoshaphat, and I drink the right ripe must, the resurrection of the dead.' This is an extension of the idea commented on in the note to l. 409.

Vendage answers to the Low Lat. *vindagia*, another form of *vindemia*, whence the Fr. *vendange* or *vendenge*, which see in Cotgrave.

The valley of Jehoshaphat is here supposed to be the future scene of the resurrection of mankind, an idea derived from Joel iii. 2, 12, 13. It is a name now given to the deep ravine between Jerusalem and the Mount of Olives, formerly called Kidron or Cedron. See Smith's Dict. of the Bible, art. *Jehoshaphat*, q. v. See Maundeville's Travels, ed. Halliwell, pp. 95, 114; Cov. Mysteries, p. 393; Ælfric's Homilies, ed. Thorpe, i. 441; Wyclif's Works, ii. 405.

418. *Feondekenes*, fiendkins, little fiends; a coined word.

423. *Beo he*, if he be. See Ps. l. 6 (Vulgate).

425. *Ofter þan ones*, more than once. This expression looks at first as if the author were speaking ironically; but our author is always so serious and explicit upon points of law, of which he shews a special knowledge, that we must accept his words literally as a remarkable testimony to the fact that, if hanging was improperly performed, it was usual to respite the criminal, and the more so, if the king happened to be near enough to be applied to personally for a pardon. A most interesting paper concerning cases of imperfect hanging, entitled 'Hanging from a historical and physiological point of view,' was contributed to the Medical Times and Gazette of June 10, 1871, p. 669, in which the present passage was cited and numerous illustrations given. One of these is as follows. In 1363, as is related by Henry of Knighton, in his Chronicle of English History, col. 2627:—'Walter Wynkeburn having been hanged at Leicester, after having been taken down from the gallows as a dead man, was being carried to the cemetery to be buried, but began to revive in the cart. To this man King Edward [III.] granted pardon in Leicester Abbey, and gave him a Charter of pardon, thus saying in my [Knighton's] hearing:—Deus tibi dedit uitam, et nos dabimus tibi cartam.'

This instance is most remarkable, and can hardly be other than the very one of which William was thinking. It occurred in 1363, and, as he intimates, the king happened to be at the very place where the execution took place, and spoke to the criminal personally.

Other remarkable cases of resuscitation occurred later, such as that of Anne Greene, about 1650; see Plot's Natural Hist. of Oxfordshire, p. 197; Derham's Physico-Theology, 3rd ed., 1714, p. 157; Gent. Magazine, vol. lxx.; Knight's Book of Table-talk, 1836, i. 236; Plot's Nat. Hist. of Staffordshire, p. 292. Three persons, all tailors, escaped from the gallows at Cork between 1755 and 1766; the Cork Remembrancer, by Edwards, p. 214. The Scottish law permits but one hanging, as in the case of Margaret Dickinson, 1728; see The Newgate Calendar, vol. ii. p. 233. Compare Scott's Heart of Mid Lothian, ch. iii. The law in England, however,

seems to have changed completely since the olden times, since Blackstone says expressly that 'if the criminal be not thoroughly killed, the officer of the sheriff must hang him again.'

433. 'If the boldest of their sins be at all dearly paid for;' i. e. if I have adequately suffered for their sins. See note to l. 448.

435. As to the Latin quotation here, see note to Pass. v. 140, p. 59. For the next quotation, see Ps. xxxvii. 1 (Vulgate).

—— (18. 390.) *Til parce it hote*, till the word 'Spare-thou' command it (to be otherwise); i. e. till the word *parce* be the signal of their release. *It hote* is a similar phrase to *it make*; see Pass. viii. 28. See Mr. Wright's work on St. Patrick's Purgatory.

439. *Blood* here signifies kinship, relationship; or rather the personification of kinship, i. e. a relative; see l. 421. The sense is, that one relative can bear to see another thirsty or chilly, but will pity him if he is actually wounded and bleeding.

Athurst = A. S. *of-þyrsted*, very thirsty (Cædmon, ed. Thorpe, p. 3, l. 7).

Similarly, *acale* is probably an old pp. (of the strong form) allied to the verb *akelen* (Court of Love, l. 1076), and signifies very chilled, extremely cold. Cf. Icel. *kala*, to cool, of which the pp. is *kalinn*. Three other examples of *acale* occur in Seven Sages, ed. Weber, p. 59, l. 1512; Gower, Conf. Amant., iii. 296, 303.

440. *Bote hym rewe*, without feeling pity. See 2 Cor. xii. 4.

444. *Neodes*, of necessity. See Ps. cxiii. 2 (Vulgate).

448. 'Thou shalt bitterly pay for it.' Cf. Pass. xvii. 220. 'Ne ec ne scule ȝe nefre ufel don þet e hit ne sculen mid uuele bitter abuggen,' nor yet shall ye ever do any evil without bitterly expiating it; Old Eng. Homilies, ed. Morris, i. 41.

There is a curious picture of Christ holding Death in chains in P. Lacroix, Military and Religious Life in the Middle Ages, p. 449.

449. *Astrot* [c]; *Astaroth* [b]; i. e. Ashtoreth, or Astarte. Ashtoreth was symbolised by the moon, but answers rather to Venus. See Smith's Dict. of the Bible, s. v. See l. 289, and note to l. 283.

452. Suggested by Ps. xlvii. 5 (xlvi. 6, Vulgate)—'Ascendit Deus in iubilo, et Dominus in uoce tubae.' So in Old Eng. Homilies, ii. 114, the sentence 'etiam in sono tubae, prout regem decet, ascendit' is explained to signify Christ's reception into heaven at His ascension.

The Latin quotation forms 2 lines, viz. the 3rd and 4th lines of the 4th stanza of the hymn beginning 'Aeterne rex altissime,' used in the Office of the Ascension at Matins, in the Roman Breviary. *Culpat* is not used in its (active) sense, but in the (neuter) Low-Latin sense; see '*Culpare*, delinquere' in Ducange. Hence the lines mean—'The flesh sins, the flesh redeems from sin, the flesh reigns as God of God.'

454. One of these lines is quoted by Matthew Paris. The word *nebula* is an odd one, but stands the same in all the MSS.; *nubila* may have been intended. The idea is common, and agrees with our proverbs—'After a storm comes a calm' (Camden's Remaines); and 'After black clouds, clear weather' (Heywood's Proverbs). So also in

the Test. of Love, book i.; ed. 1561, fol. cclxxxx. col. i.; Tale of Beryn, ed. Furnivall, l. 3955; Tobit iii. 22 (Vulgate)—a text which is quoted and translated in the Ancren Riwle, p. 376. Cf. Ovid, Trist., ii. 141–150; Boethius, De Consol. Philosophiæ, lib. iii. met. 1.

461. 'But Love, if it pleased him, could turn it to laughter.'

467, 468. The B-text means—'Thou sayest true, said Righteousness, and reverently kissed her (that is to say) Peace, and Peace (kissed) her; for ever and ever.' The MSS. of the B-text all agree in the reading *hir;* but the reading *heo* of the C-text is a very great improvement, and the sentence then becomes simple enough, viz.—'and reverently she kissed Peace, and Peace (kissed) her.' See Ps. lxxxiv. 11 (Vulgate).

470. *Lutede*, played the lute. See Ps. cxxxii. 1 (Vulgate).

472. On the ringing of bells on Easter morn, see Rock, Church of Our Fathers, iii. pt. 2, p. 251; Wordsworth, Eccl. Biography, i. 617.

473. *Kitte;* mentioned again as the poet's wife in Pass. vi. 2; see also Pass. viii. 304, and the note, p. 106.

Calot was a rather common name; and not a very reputable one. See *Callot* in Nares.

475. 'Creeping to the cross' was an old ceremony of penance; see Nares, s. v. *Cross*. Also Ratis Raving, ed. Lumby, note on p. 128. It was most often practised on Good Friday; see Old Eng. Homilies, ed. Morris, ii. 94, l. 9; Pecock's Repressor, i. 267, 270; Rock, Church of Our Fathers, iii. pt. 2, p. 241; Calfhill's Works, p. 100 (Parker Society); Parker Society's Index, s. v. *Cross;* Brand, Popular Antiquities, ed. Ellis, i. 153; etc. The extract from Pecock (i. 270) explains also the allusion to kissing the cross. He says—'But so it is, that to the crosse on Good Fridai men comen in louȝest wise, creeping on alle her knees, and to this crosse in so lowȝe and deuout maner they offren, and the feet of thilk cross thei in deuoutist maner kissen.' The injunction in Ratis Raving, l. 2793—'Nocht our oft creip the cross on kneis' shews that the penance was also performed at other times.

478. The supposed power of the cross over evil spirits is notorious. See Legends of the Holy Rood, ed. Morris, pp. 160, 169. A striking example is in Massinger's Virgin Martyr, Act v. sc. 1, where the demon Harpax, at the sight of a cross made of flowers, exclaims—'Oh! I am tortured!'

NOTES TO C. PASSUS XXII. (B. PASS. XIX.)

(The two texts differ but slightly throughout this Passus.)

22. 1. (**19.** 1.) Here ends the Ninth Vision; see note to l. 5.

3. *To be housled*, to receive the Holy Communion; cf. ll. 394, 397, 476 below. According to Pass. xxi. 472, the time indicated is Easter day, on which this duty was especially practised. See Rock, Church of Our Fathers, iii. pt. 2, p. 169, where this passage is quoted. He remarks that

pilgrims were commonly *houselled* before setting off on their pilgrimage; and describes the *houselling* of King Henry VII. at his coronation. See also Nares's Glossary; note in Peacock's edition of Myrk, p. 69; and note to l. 390 below.

5. Here begins the Tenth Vision, or the Vision of Grace.

7. In pictures representing Christ after His resurrection, He is commonly represented as bearing a long but light cross, with a banner. This is called the cross of the resurrection. See Rock, Church of Our Fathers, iii. pt. 2, p. 226. Cf. l. 14.

11. It is strange that the B-text MSS. nearly all agree in reading *Or it is*. Clearly, *Other is hit*, as in [c], is far better.

14. It is clear from l. 62 that our author, who was unacquainted with Greek, supposed that the word *Christ* signified 'conquerour.' On this supposed sense of the word the whole argument depends. A similar example occurs much earlier, in an Anglo-Saxon gloss of the *Quicunque Vult*, where the phrase 'Domini nostri Jesu *Christi*' is rendered by 'drihtnes ure hælendes *cinges*;' see Swainson, on the Nicene and Apostles' Creeds, p. 487, note 1. And the same appears even more clearly in the Lindisfarne MS. containing the Northumbrian version of the Gospels, where the Latin *christum* is glossed by 'crist vel ðone cynig,' i. e. Christ or the king; St. John ix. 22. The same supposed sense of the word *Christ* seems to be hinted at in the Chester Plays, ed. Wright, p. 105.

54. That is according to the Gospel of Nicodemus, Christ, by the 'harrowing of hell,' delivered the souls of Adam and Eve and others from the place of torment by His descent into it. See Pass. xxi. 451.

Other mo, to others besides; as in Pass. v. 10. So also *ten mo*, ten others, in l. 165 below.

62. 'And that is the meaning of "Christ."' See note to l. 14.

75. *Kinges*, the Three Kings. The Magi were called the Three Kings. See the Aurea Legenda, cap. xiv., *De Epiphania Domini*.

A long note upon them will be found in Marco Polo, ed. Yule, i. 78. There is a long legend about them, in English prose, quoted from MS. Harl. 1704, appended to Wright's edition of the Chester Plays, pp. 266–304. See also Brand's Popular Antiquities, ed. Ellis, i. 21; Maundeville's Travels, ed. Halliwell, p. 70; Peter Comestor's Historia Scholastica; Chambers, Book of Days, i. 61; Dict. of the Bible, art. *Magi*; etc.

Chrysostom says that the gold, myrrh, and frankincense were mystic gifts, indicating that Christ was King, Man, and God; our author interprets them as signifying righteousness, ruth, and reason respectively. See notes below.

80. *Of speke*, spakest of. See Phil. ii. 10.

86. 'The first king came, offering Reason, signified by incense.' Incense was often considered as a symbol of prayer, and hence, according to Chrysostom, it indicated that Christ was God. As it was used by the priests, it was by some taken to refer to Christ's priesthood.

A reference to the Old Kentish Sermons, in An Old Eng. Miscellany, ed.

Morris, p. 27, will show that the preachers were accustomed to exhort their hearers to offer to Christ gold, and frankincense, and myrrh, as the Magi did; and, in doing this, they gave new interpretations to those symbols. Our author has likewise, in his turn, attempted equally fanciful interpretations, with small success. In fact, he contradicts himself flatly; compare l. 86 with l. 90.

He seems to mean this. They offered Christ *incense*, meaning thereby a submission to Him of their reasonable service, and as expressing their belief in the reasonableness of His authority. They offered *gold*, signifying (1) the kingly justice (observe that 'rightwiseness' translates the Lat. *iustitia*, Pass. xxi. 169), which was 'reason's fellow,' inasmuch as kingly justice and reasonable commands should always be closely allied, in accordance with the burden of our author's song throughout Pass. v, especially in ll. 184–186; and also signifying (2) lealty, or fidelity in a subject. (Line 90 is altogether out of place, and due to some confusion of mind.) Lastly, they offered *myrrh*, signifying pity, ruth, or mercy in the king, and mildness of speech in the subject as well as in the king. The political meaning seems to be that a king should be reasonable, just, and mild; and that the subject should be free, loyal, and respectful.

93. Myrrh is more commonly interpreted in connection with death, because it was used in embalming the dead; see Cursor Mundi, l. 11504, where it is interpreted as pointing to Christ's mortality as a Man.

'Sacred gifts of mystic meaning:
. Incense doth their God disclose;
Gold the King of Kings proclaimeth,
Myrrh His *sepulchre* foreshews.'
Hymns Ancient and Modern:—'*Earth has many a noble city.*'

99. This was strikingly exhibited in the life of Robert Bruce; we might almost imagine a reference to him here.

134. *Of dedus*, for his deeds, in his deeds; see 1 Sam. xviii. 7.

138. *Caiser*, emperor. It occurs again in Pass. xxiii. 101, and in Richard Redeles, i. 85.

146. *Of buriels*, from the sepulchre. Like *hidels*, *metels*, etc., *buriels* is in the singular number, being the A. S. *byrgels*, a tomb. Wyclif wrongly supposed it to be a plural, and invented the false forms *buriel*, which he uses in Mark vi. 29, and *biriel*, in Matt. xxvii. 60, etc.; see *burȝels* in Stratmann, and note to Group G, l. 186, in Chaucer's Man of Lawes Tale, etc. (Clarendon Press edition).

151. Alluding to the account in Matt. xxviii. 2. See Rock, Church of Our Fathers, iii. pt. 2, p. 253.

159. *Lyues and lokynge*, alive and looking round Him. See l. 175 below, and note to Pass. xi. 57, p. 134. The adverbial form *lyues* occurs five times in Havelok the Dane, ll. 509, 1003, 1307, 1919, 2854.

161. *Cam hit out*, it happened. See Luke xxiv. 46.

165. *Tadde*, Thaddæus. *Thomas of ynde*, Thomas of India. See Wyclif's Works, i. 153, and note; Marco Polo, ed. Yule, ii. 293, where Col. Yule

remarks that 'the tradition of Thomas's preaching in India is very old, so old that it is, probably, in its simple form true.' St. Jerome accepts the tradition; Sci. Hieron. Epist. lix. *ad Marcellam.* It is mentioned in the Apocryphal Acts of the Apostles, and by Gregory of Tours. 'The little town where the body of St. Thomas lay was Mailapúr, the name of which is still applied to a suburb of Madras about three and a half miles south of Fort George;' note in Marco Polo, ed. Yule, ii. 292. It is the fact that there is a community called 'the Christians of St. Thomas' at this very day, and that the tradition is well known at Madras. See also Smith's Dict. of the Bible, art. *Thomas.* And see John xx. 28, 29.

183. Here, and in l. 201, *peers* means St. Peter. In l. 188 it means St. Peter's successors, the bishops; and, in particular, the Pope.

186, 187. 'Provided that they should come, and acknowledge, in a satisfactory manner, their trust in the pardon of Piers the Plowman, which contains the words—"pay what thou owest."' *Knoweliched*, should acknowledge, is the past tense subjunctive; the B-text has the present tense. *To paye* means 'so as to please God;' cf. *to paye* as used in Pass. viii. 189, 192. *Peers pardon the plouhman* means 'the pardon of Piers the Plowman,' just as *peers bern the plouhman* means 'the barn of Piers the Plowman' in l. 360 and in Pass. xxiii. 77. This idiom has been already explained; see note to Pass. xvi. 131, p. 195; but has been singularly misunderstood by Dean Milman, in the useful summary of 'Piers the Plowman' in his History of Latin Christianity.

By the words 'redde quod debes' our author expresses his belief that a pardon is of none effect unless the culprit does what he can to make restitution; cf. Pass. vii. 316, 322; and see l. 193 below. Lines 186, 187 recur below, slightly varied; see ll. 391, 392.

201. *Paraclitus*, Paraclete, Comforter; see Acts ii. 1–4.

204. *Waggede conscience*, nudged Conscience; gave him a hint that he should explain it to me. See l. 207.

210. *Veni*, etc. The first line of the hymn at vespers, on the feast of Pentecost. It is mentioned in our Prayer-book still, in the rubrics to the Ordering of Priests and the Consecration of Bishops. See Rock, Church of Our Fathers, iii. pt. 2, p. 256.

213. Here Grace is the Holy Ghost, and Piers the Plowman is still Christ; the latter title not being used of Christ's deputed successors till l. 258 below, though the name of *peers* has been once so used above, in l. 188. See note to l. 183.

216. *Hus* [c] is used indefinitely, like our 'one's;' but the reading *her* [b] is certainly simpler. *Can*, knows how to control, has full possession of. The alliteration shews this to be the right reading, but it is a very forced expression, so that we need not wonder that most of the scribes turned it into *han* [b, footnote]. Thus the line means:—'To creatures of every kind, if one knows how to use one's five wits' [c]; *or*—'To creatures of every kind, that possess their five wits' [b]. On *five wits*, see note to Pass. ii. 15, p. 21.

227. *To gye with hymself*, to guide himself with, to rule his conduct by.

This (to us) odd position of *with* is the usual fourteenth-century idiom. See note to Pass. i. 133, p. 14.

229. See 1 Cor. xii. 4. The gifts of the Holy Spirit were sometimes reckoned as being seven in number. Our author, however, simply enumerates different professions and handicrafts.

235. 'To gain their livelihood by selling and buying.'

238. *To coke*, to put hay into cocks; see note to Pass. vi. 13, p. 61. The present passage helps us to the meaning of the word, as it is here said to be an operation connected with tillage. The B-text reads *dyche*, to ditch.

247. If the context be carefully considered, I think it plain that our author is here commending that stern and rough mode of redressing justice which is sometimes practised by honest men in violent times, to the sudden confusion of oppressors who have made themselves intolerable. Thus 'foleuyles lawes' are laws of the character of Lynch laws, and were (similarly) so named, I presume, from some now forgotten worthy, who used to take a short course with men convicted of oppression or knavery. The word *foleuyles* (also spelt *foleviles*, *foluyles*) can hardly be other than a proper name, spelt (as usual in MSS.) with a small letter. We should now spell such a name Folville or Fouville. This seems to me the most likely solution. If the reader is pleased to take *Folville* as the name of a place, it will then mean 'silly town,' and the name may have been fictitious. It is remarkable that, in the Tale of Beryn, there is a description of a 'false town' with very peculiar laws. But whatever solution be chosen, the general sense of the passage is sufficiently clear.

—— (19. 247.) It is almost a pity that the author left out this line in revision. The miller should bear in mind that the chimney-sweep's calling is as irreproachable (morally) as his own.

260. *Prower*, purveyor, provider of necessaries. The word occurs in Pecock's Repressor, p. 467, and is explained to mean 'purueier,' p. 468. Mr. Wright's Glossary wrongly has—'*Prowor*, a priest;' which is copied into Halliwell's Dictionary. Roquefort is, I think, quite wrong also. In fact, we have in *prowor* only another form of *purveyor*, without any difference in the sense; the interpretation 'purveyor' is the very thing which the context requires, and has the express authority of Pecock.

262. In the History of Hawsted, by Sir J. Cullum, 2nd ed., p. 216, we are told that, in Suffolk, in the 14th century, oxen were as much used as horses; and, in ploughing heavy land, would go forward where horses would stop.

The oxen here signify the Four Evangelists. The idea was easily suggested by the fact that St. Luke is commonly symbolised by an ox.

267. *Stottes*, bullocks. This sense best suits the context. It is sometimes disputed whether *stot* means a bullock or a stallion; but it is clear that it has *both* meanings; indeed, it has a third meaning, since it also represents our modern *stoat*. The sense of bullock is still preserved in the North, though the term is also applied to an old ox; see Atkinson's Cleveland Glossary. Cf. 'Stotte, *boveau*;' Palsgrave. 'Aythor cow or *stott*;'

Towneley Mysteries, p. 112. Icel. *stútr*, a bull; Swed. *stut*, a bullock; Dan. *stud*, an ox, a bullock. The sense of stallion or young horse is equally certain; we have Chaucer's Reve mounted on a 'ful good stot;' Prol. l. 617. 'Stot, hors, *caballus*;' Prompt. Parv. '*Stottus*, equus admissarius;' Ducange. Ger. *stute*, a mare; *stuterei*, a stud of horses. Cf. our *stud*, and Dan. *stodhest*, a stallion; O. H. Ger. *stuot*, *stuat*, a stud of brood-horses. The connection between *stoat* and the two senses of *stot* may perhaps be accounted for by supposing the original sense of the word to be connected with breeding.

268. 'All that his oxen ploughed, they (were) to harrow afterwards.'

269. This refers to the four chief Latin fathers, St. Jerome, St. Gregory, St. Ambrose, and St. Augustine. See Mrs. Jameson's Sacred and Legendary Art, 3rd ed., p. 281.

272. *Hand-whyle*, a very short space of time. Stratmann gives four examples, to which I add—'Herkinys now a *hondqwile* of a hegh cas;' allit. Troy-book, ed. Panton and Donaldson, l. 7346. In this line, *harowede* (lit. harrowed) means *went over, commented upon.*

273. *Eythes* [c] has the same sense as *harwes* [b], viz. harrows. The word is rare, but easily accounted for, as it is the A. S. *egeðe*, a rake, a harrow, cognate with the O. H. Ger. *agide*, *egida*, *ekitha*, Mod. Ger. *egge*, a harrow.

The two harrows symbolise the Old and New Testaments.

274. *Cardinales virtues*, cardinal (or chief) virtues. On the construction, see note to Pass. x. 342, p. 130. On the Four Virtues, see note to Pass. i. 131, p. 13.

279. *Stele*, a handle; cf. Chaucer, C. T. Group A. 3785. 'Steal, s. the *steal* of any thing, i.e. manubrium, the handle; or pediculus, the foot-stalk;' Ray's South and East-Country Words. The line means—'and taught men to buy a ladle with a long handle.' See next note.

280. *Cast*, short for *casteth*, i. e. intends. *Kele*, to cool [c]; *kepe*, to pay heed to [b]. This line throws some light on the expression to 'keel the pot,' in the Song at the end of Love's Labour 's Lost. The remarks in Nares and Halliwell are just, that the word simply means to *cool*, or *keep cool*, and not to scum. In Glossary B. 1, published by the Eng. Dialect Society, we have—'*Keel*, to keep the pot from boiling over; North of England.' The operation really intended is that the cook shall watch the pot, and gently stir it when it seems likely to boil over. The watching is denoted by *kepe* [b]; the gentle stirring by *kele* [c]. The latter is merely the A. S. *célan*, to cool, and is rather common; see *kelen* in Stratmann, and note—'Kelyn, or make colde, *frigefacio*;' Prompt. Parv. Hence the reference to Prudence in ll. 279, 280 means—'And taught men to buy a ladle with a long handle, whoever intends to stir (*or* watch) a pot, and to preserve the fat that floats on the top.' The illustration from Marston, given by Nares, is very much to the point:—'Faith, Doricus, thy brain boils; *keel* it, *keel* it, or all the fat's in the fire.'

288. *Maister Iohan*, master John. Merely a contemptuous name for a cook; much as we might now say 'Mister Jack.'

294. *Of abydyng*, in sufferance, in patience [c]; *and abydynge*, and patient [b].

297. Quoted from Dionysius Cato, Distich., ii. 14—

'Esto animo forti, quum sis damnatus inique,
Nemo diu gaudet, qui iudice uincit iniquo.'

Another reading is *forti animo*, as in the text.

305. *And*, if [c]; *ȝif*, if [b]. 'If the king happen to be in any respect guilty' [c].

307. *Domesman*, judge; lit. man of doom. Chaucer translates *censor* in Boethius, lib. ii. met. 6, by this word, saying of Nero—'he was so hard-herted that he myȝte ben *domesman* or *Iuge* of hire dede beaute;' ed. Morris, p. 55.

314. Skelton has 'crokyd as a *camoke*;' ed. Dyce, i. 117; where a *cammock* means a crooked piece of timber, a bent stick, from the Celtic (Welsh and Gaelic) *cam*, crooked; so also in Lily's Euphues, ed. Arber, p. 408. But in the present passage the *cammock* is the troublesome weed called the rest-harrow (short for *arreſt-harrow*), or *Ononis arvensis*; called the *cammock*, doubtless, from its crooked and tough roots. Cotgrave has —'*Arreste-bœuf*, the herb Rest-harrow, petty whinne, grand-furze, *Cammocke*.'

317. 'Harrow all such as have natural ability by means of the counsel of these Doctors (of the church), and cultivate (in them) the cardinal virtues according to their teaching.'

320. 'To stow thy corn in.' *Cornes* is often used to signify *corn* in Middle-English. It occurs, for example, in Chaucer's account of Samson in The Monkes Tale; in Spec. of English, pt. ii., ed. Morris and Skeat, p. 70, l. 39; and in Wyclif's Works, ed. Arnold, iii. 329, where it is misprinted *corves*.

324. *That . . . on peynede = on whiche . . . peynede*, i. e. on which Christ suffered pain. The form *ꝑyned* [b] is perhaps better, being the older English word.

330. The house of Unity denotes Holy Church. Compare—'ꝑe ꝑridde onhede [*one-hood, unity*] is of ꝑe chirche, and of her partis, oon in God;' Wyclif's Works, ed. Arnold, i. 403.

335. Here *peers* (Piers) is at last completely transferred from its reference to Christ, so as to mean His faithful pastors and teachers. Grace (i. e. the Holy Ghost) accompanies these wherever they go, in order 'to till truth,' i. e. to spread the truth of the Christian faith.

337. Cf. Pass. ix. 112. The description of Pride's attack upon the church is more fully given in Pass. xxiii. 70. See note to Pass. xxiii. 69.

340. *Rotes* [c] and *mores* [b] have the same sense, viz. roots. See note to Pass. xviii. 21, p. 224.

341. *Sourquidours*, proud or arrogant men [c]; *surquidous*, an arrogant man, but used as a proper name [b]. *Surquidours* would answer to a French form *sorcuideurs*, and *surquidous* to *sorcuideux*, both from the Old Fr. *sorcuider*, to presume, to be arrogant, to think too much of oneself; from Lat. *super-cogitare*.

343. *To-comen*, approached [c]; *two come*, two came [b]. The change from *two come* was made necessary by the changes in the two preceding lines.

360. 'Let us pray that there might be peace in Piers the Plowman's barn,' i.e. in the church. And see note to l. 187 above.

366. 'That Holy Church might stand in Holiness, as if it were a peel,' i.e. a fort [c]; *or*, 'that Holy Church might stand in Unity,' etc. [b]. Holy Church (or Unity) is here represented as being a castle. Holiness (see l. 382) is the moat that protects it, the water that fills the moat being derived from the tears of penitents. The Christians dig a deep ditch round Holy Church or Unity, so that the structure is plainly seen to resemble a *pile*, i.e. a fort. *Pile* is the Lat. *pila*, a pillar, dam, or pier. 'Pyle, of a bryggys fote, or other byggynge [i.e. building], *pila*;' Prompt. Parv., p. 398. 'Pere, or pyle of a brygge or other fundament, *pila*;' id. p. 394. Cf. 'saxea pila' in Æneid, ix. 711. But in this passage it seems to mean 'fort,' like the North of England *peel*.

380. *Egrelich*, bitterly, rather than quickly. Such is the usual old sense, as when we find 'esill [i.e. vinegar] strong and *egre*' in the Romaunt of the Rose, l. 147. See *Eager* in Trench's Select Glossary.

ȝernynge [c] = *ernynge* [b], i.e. running; from A. S. *ge-yrnan* or *yrnan*, to run.

390. The author of the Ancren Riwle (at p. 412) recommends that the laity should not receive the Holy Communion oftener than 15 times in a year at the most. Queen Elizabeth of York, wife of Henry VII., seems to have communicated thrice in the year, on Easter-day, All Saints'-day, and Christmas-day; see the Layfolk's Mass-book, ed. Simmons, p. 239. Chaucer says *once* a year at least—'and certes ones a yere at the leste wey it is lawful to be houseled, for sothely ones a yere alle thinges in the erthe renoulen' [*renew themselves*]; Pers. Tale, at the end of Remedium Luxuriæ. Robert of Brunne says the same, Handl. Synne, ll. 10298–10301.

391, 392. 'Or as often they should have need, that is to say, those who had (duly) paid according to the pardon of Piers the Plowman (which expresses the condition),—"pay what thou owest."' See note to l. 187; and cf. ll. 193, 259.

395. 'Such (said Conscience) is my counsel, and such is also the counsel of the Cardinal Virtues.' Cf. Matt. vi. 12.

398. *Bawe*, an interjection of contempt; see note to Pass. xiii. 74.

402. *Thicke ale*; see note to Pass. vii. 226, p. 84.

403. *Hacke*, to hoe, to grub about, to toil. This is, of course, spoken contemptuously, and must have been suggested by the preceding allegory, in which Holiness has been described as the ditch or moat which protects the castle of Unity or Holy Church; see ll. 376, 382. The word is expressive, and well chosen; cf. Dan. *hakke*, Swed. *hacka*, a hoe; and cf. '*Hack*, a strong pick-axe, or hoe,' Halliwell; also '*Hack*, to stammer; to cough faintly and frequently; to labour severely and indefatigably; to chop with a knife; to break the clods of earth after ploughing;' id.

Mr. Wright has rather missed the figure intended, and explains it by 'to follow, or run after; to cut along after,' where the 'cut along' is not an explanation, but a misleading play upon words, introducing an unauthorised guess. Mr. Halliwell has copied this in his Dictionary, s. v. *Hakke*, but *minus* the 'cut along.'

408. *Worst thow* [c], or *worstow* [b], thou shalt be. Here *worst* is for *worthest*, from the verb *worthen*, to become.

412. *Curatoure*, curate. 'Rector, vicar, every one having *cure* of souls, was a "curate" once. Thus "bishops and *curates*" in the Liturgy;' Trench's Select Glossary, p. 57; which see for examples.

419. Wordsworth (Eccl. Biography, 4th ed., i. 569, 570) cites these lines in illustration of the duke of Suffolk's words, aimed at Wolsey and Campeggio:—'It was never merry in Englande while we had any cardinalls amongst us.'

424. *Auenoun*, Avignon; the place where the pope's court was. Avignon, in the S.E. of France, was 'ceded by Philip III. to the pope in 1273. The papal seat was removed by Clement V. to Avignon in 1309. In 1348 Clement VI. purchased the sovereignty from Jane, countess of Provence and queen of Naples. In 1408, the French, wearied of the schism, expelled Benedict XIII., and Avignon ceased to be the seat of the papacy;' Haydn's Dict. of Dates. 'With the English court these Popes of Avignon were deservedly unpopular; they were governed by French influence, and often thwarted, as far as they could, the designs of England against France;' Massingberd's Hist. of Eng. Reform., p. 49. See also the note to l. 430.

The Jews were no doubt very useful in finding money for the popes at Avignon; and it is recorded that Clement VI. (A.D. 1342–1352) forbad any persecution of the Jews there; Hist. of Prices and Agric. in England, by J. E. T. Rogers, i. 297.

The expression—'with the holy thou shalt be holy' (Ps. xvii. 26, Vulgate, xviii. 26, A. V.), is of course ironical; and refers to an implied association of the cardinals with the Jews.

425. 'To keep the relics.' The cardinals always bore the title of some church within the city of Rome; and all the churches contained relics. See Engl. Cyclop., art. *Cardinals;* and The Stations of Rome, ed. Furnivall (E. E. T. S.).

427. In [c] *And* means *if;* but in [b] it means *and*. Hence the sense is—'If Grace, that thou sayst so much about, were the guide of all clerks' [c]; *or*, 'And Grace, that thou sayst so much about, should be the guide of all clerks' [b]. Respecting Conscience at the king's court, see Pass. iv. 156, etc.

430. It is difficult to find in our author any very clear allusion to the famous schism of the popes in 1378, and perhaps he was intentionally rather cautious upon that subject; unlike Wyclif, who was glad to speak of it. Still there is possibly an allusion to it here, and in ll. 446, 447 [b. 19. 441, 442] below. 'Imperfect is the pope, who ought to assist all people,

and pays [*or* sends out, *b*] them who slay such as he ought to save.' See note to l. 447.

431. *Soudeth*, pays [c]; *sendeth*, sends out [b]. The change is curious; MS. M. has *sowdeth*. The verb *souden* is formed from the sb. *soud*, pay, as 'in sowd,' i.e. in pay, Mandeville's Travels, p. 155; quoted in Halliwell to illustrate '*Soudes*, wages.' Cotgrave has—'*Sould*, souldiers' lendings, intertainment, or pay; an old word.' Ducange has—'*Solidare* (1) confirmare, asserere; (2) firmare, munire; (3) stipendium praebere.' Thus the Low Lat. *solidare* answers both to the verb *souden* in the text, and to the Eng. *solder*, to fasten, in which the *l* is dropped in ordinary pronunciation. And we may note a similar dropping of the *l* in the derived word *sowdeares*, i.e. hirelings, soldiers (see *Sowdeares* in Halliwell), and in the common pronunciation, *sodgers*, of the same word. See also note to l. 447.

432. *Wel worthe;* see note to Pass. xiv. 1. *Porsueth*, follows, imitates. See Matt. v. 45.

434. *Sent*, short for *sendeth*, sends; the present tense.

436. Here Piers the Plowman is completely identified with the agriculturist, with sole reference to ordinary agricultural work, as in Pass. ix. 112–121. Cf. Gascoigne's Steel Glas, ll. 1017–1050; in Spec. of English, 1394–1579, ed. Skeat, p. 320.

443. *Suffreth*, bears with; as when we say of God, that He is 'long-*suffering*.'

447. *Fyndeth*, provides with necessaries, provides for; not very different in sense from *soudeth*, pays, in l. 431; see the Glossary. It is not clear whether the allusion is to the crusades which the popes encouraged, or to the blood shed in the war which took place between the partisans of pope and anti-pope. If the latter, the B-text (A.D. 1377) can hardly have been completed till the end of 1378. The English took the side of Urban VI., the pope of Rome, as against Clement VII., the anti-pope of Avignon.

I find two passages in Wyclif in which he inveighs against the pope as an encourager of war; see his Works, iii. 140, 330.

448. *Luk*, St. Luke. St. Luke 'bears witness' by quoting the words of the 'old law.' *Non occides* occurs in Luke xviii. 20 (Vulgate), and in Exod. xx. 13. And see Heb. x. 30.

455. *But hit soune*, unless it tend [c]; *But if* þei *seiȝe*, unless they should see [b]; where *seiȝe* is the past tense subjunctive. The alteration is very striking. It looks as if our author had (before revising his poem) become acquainted with Chaucer's Prologue—'Sownynge alway thencrees of his winninge;' l. 275. In fact, he could hardly have done otherwise, as his C-text was not written till A.D. 1393 at the earliest.

456. 'Of guile and of lying they make no account;' i.e. they do not hesitate to deceive.

465. (19. 460.) Whitaker remarks—'These Reeve-Rolls, of which I have seen some, little later than our author's time, consisted, for one year, of several sheets stitched together, and contained very curious and

minute details of all the receipts and expenses of these officers. There was more order and exactness in the economy of our old nobility than we are apt to imagine.'

466. 'And with the spirit of Strength I fetch it, whether the reeve likes it, or not' [c]; *or*, 'I will fetch it' [b]. Compare Rob. of Brunne, Handl. Synne, l. 4416.

467. *By hus croune*, with reference to his crown. See note (on *by*) to Pass. i. 78, p. 11.

471. *Hastelokest*, most hastily, soonest; cf. *wisloker*, more certainly, more carefully, B. xiii. 343. Cf. the form *hardyloker*, C. 17. 103. The suffix *-loker* (for *-liker*) answers to the modern suffix *-lier*.

473. *Youre alre hefd*, the head of you all. *Youre alre hele*, the health (or safety) of you all. In l. 390 above, *hele* signifies salvation.

481. '*Then* (I grant) that thou mayest have what thou askest for, as the law requires,' [c]; 'Thou mayest take in reason,' etc. [b]. The change is very significant; the king is no longer to *take*, but to *ask for* what he wants. Richard II. was rapidly falling into disgrace.

I do not know whence the Latin quotation is taken. It looks like a maxim which William had picked up in the law-courts at Westminster.

482. *Hadde fer hom*, had far (to go to get) home.

483. *As me mette*, as I dreamed. Here ends the Tenth Vision, or the Vision of Grace.

NOTES TO C. PASSUS XXIII. (B. PASS. XX.)

23. 2. *Elynge*, sad, solitary; see note to Pass. i. 204, p. 18. And see l. 39 below.

4. 'And I met with Need.' The poet more than once thus describes himself as meeting with allegorical personages during his waking moments. Thus, in Pass. vi. 6, he meets with Reason. The last Vision does not really begin till l. 51 below. See note to l. 51.

7. 'That you took (things) to live upon, for your food and clothing.'

10. Alluding to the proverb—'Necessitas non habet legem.' See note to Pass. xiv. 45, p. 174.

11. The three necessary things are meat, drink, and clothing; see note to Pass. ii. 20, p. 21. See a curious passage in the Romaunt of the Rose, ll. 6717–6760, on the conditions which render begging allowable.

12. 'That is, (firstly) meat, when people refuse to give it him because he possesses no money.'

14. *And*, if. *Cacche*, take [c]; *caughte*, were to take [b].

21. For the counsel of Conscience, see Pass. xxii. 383–397. For the Cardinal Virtues, see Pass. xxii. 274–310.

22. 'Provided that he follow and preserve the spirit of Moderation.'

34. See Pass. xii. 304, and the note, p. 165.

35. 'Next him is Need.' That is, the highest virtue is that of Temperance or Moderation, and the next thing that controls a man's

actions is Necessity, which is subordinate to Temperance, but to no other Virtue.

37. 'For Need makes needy men humble, on account of their wants.'

43. 'On the cross itself.' A singular mistake; the saying belongs to a much earlier period of our Lord's life.

46. 'Whereas Necessity has so seized me that I must needs stay,' etc.

49. *Wilfulliche*, willingly, by choice. The usual old sense of *wilful* is *voluntary*. The sense of the word is remarkably shewn in Batman vppon Bartholomè, lib. 7, cap. 13:—'A Cramp is a violent shrinking of sinewes, taking aweye and hindering *wilfull* moouing,' i. e. voluntary motion. See Trench's Select Glossary, s. v. *Wilful;* Richardson's Dictionary, s. v. *Wilfully;* etc.

50. See Pass. xi. 193, 194.

51. Here begins the Eleventh (and last) Vision, or the Vision of Antichrist.

53. *Antecrist*, Antichrist. 'It is not improbable that Langland here had his eye on the old French *Roman d'Antechrist*, a poem written by Huon de Meri, about the year 1228. The author of this piece supposes that Antichrist is on earth, that he visits every profession and order of life, and finds numerous partisans. The Vices arrange themselves under the banner of Antichrist, and the Virtues under that of Christ. These two armies at length come to an engagement, and the battle ends to the honour of the Virtues, and the total defeat of the Vices..... The title of Huon de Meri's poem deserves notice. It is [*Le*] *Tournoyement de l'Antechrist*..... The author appears to have been a monk of St. Germain des Pres, near Paris. This allegory is much like that which we find in the old dramatic Moralities. The theology of the middle ages abounded with conjectures and controversies concerning Antichrist, who at a very early period was commonly believed to be the Roman pontiff. See this topic discussed with singular penetration and perspicuity by Dr. Hurd, in Twelve Sermons Introductory to the Study of the Prophecies, 1772, p. 206, seq.'—Warton, Hist. Eng. Poetry, ed. 1840, ii. 60; or ed. 1871, ii. 263. Mr. Wright has also given some account of de Meri's poem in his St. Patrick's Purgatory, pp. 113, 114. It is printed at length in P. Tarbè's Poètes de Champagne, vol. xv. A comparison of it with our text shews no close resemblance of language, but only a certain similarity of ideas.

Wyclif compared the pope to Antichrist more than once; see his Works, i. 138, ii. 394, iii. 341.

54. *Tyte*, quickly [c]; ingeniously substituted for *it* [b].

69. Pride, as the chief of the Seven Deadly Sins, is rightly made to bear Antichrist's banner. Cf. Pass. xxii. 337; also Robert of Brunne's Handlyng Synne, l. 3406.

71. *A lorde;* this is the personification of Lechery. See ll. 90, 114; and cf. Pass. vii. 170.

75. Unity or Holy-church is the castle into which the followers of Conscience retreat; see Pass. xxii. 359. This is well illustrated by the fine illuminated picture called The Fortress of Faith, copied from a miniature

of the 15th century, at p. 408 of Military and Religious Life in the Middle Ages, by P. Lacroix. 'The fortress, besieged by the impious and the heretics, is defended by the Pope, the bishops, the monks, and the doctors, who are the Chevaliers of the Faith.'

I may remark that the author of The Reply of Friar Daw Topias (printed in Political Poems, ed. Wright, vol. ii. pp. 57, 58) seems to have read our author's account of Antichrist's battle-array carefully. He thus addresses the Wycliffites—

> 'It ar ȝe that stonden bifore in Anticristis vanwarde,
> And in the myddil and in the rerewarde ful bigly enbatailid;
> The devel is ȝour duke, and pride berith the baner,' etc.

76. *Kynde*, Nature. Conscience supposes that Nature, for love of Piers the Plowman, will assist men against spiritual foes. But the result is represented as being very different; for Nature also becomes man's enemy, afflicting him with various bodily diseases; see l. 80. Yet Nature is, at last, man's true friend; see l. 109.

80. Nature is represented as coming 'out of the planets,' because diseases were supposed to be due to planetary influence. 'Whan the planetes ben vnder thilke signes, thei causen vs by hir influence operaciouns and effectes lik to the operaciouns of bestes;' Chaucer, Astrolabie, pt. i. sect. 21, l. 41. Warton well compares the catalogue of diseases here given with that in Milton, Paradise Lost, xi. 474.

82. *Cardiacles*, spasms of the heart. The word has already occurred in Pass. vii. 78. It occurs also in Chaucer's Pardoner's Prologue; in the Prologue to the Tale of Beryn, ed. Furnivall, l. 493; etc. Cotgrave gives, as one of the meanings of Fr. *cardiaque*—'a consumption, and continuall sweat, by the indisposition of the heart, and parts about it.' Batman vppon Bartholomè, lib. 7. cap. 13, has a chapter 'Of the Crampe;' and lib. 7. cap. 32 is 'Of heart-quaking, and the disease *cardiacle*.' Ducange has—'*Cordiacus*, (1) qui patitur morbum cordis; (2) morbus ipse.'

Cramps could be cured, it was supposed, by the use of cramp-rings; see note to Pass. vii. 78, p. 76.

83. *Reumes*, rheums, colds and catarrhs. *Radegoundes*, running sores; especially used of sore eyes. The word is, apparently, compounded of *reed*, red, and *gound* (A.S. *gund*), matter of a sore. The A.S. *gund* occurs, for example, in the compound *healsgund*, scrofula, lit. neck-sore. The fourth chapter of part 1 of the A.S. Leechdoms has a title beginning 'Læce-cræftas wiþ healsgunde,' i. e. remedies against scrofula; Wanley's Catalogue of A.S. MSS. p. 176. The Prompt. Parv., p. 206, has—'Gownde of the eye, *ridda*, *albugo*;' on which Way notes—'Skinner gives the word *gound* as used very commonly in Lincolnshire, signifying the running or impure secretion of the eyes. It occurs in the glosses on G. de Biblesworth, Arundel MS. 220, fol. 297 b—"*Vostre regardz est gracious* (louelik), *Mes vos oeyz sunt saciouz* (gundy); *Des oeez outez la sacye* (þe gunde), *E de nees la rupye* (þe maldrope)." Bp. Kennett, in his glossarial collection, Lansd. MS. 1033, has the following note: "Gunded eyes, Westm. Goundy,

filthy like running sores, Gower. Gunny eyes, Yorksh. Dial." A. S. *gund*, pus, sanies. Skelton describes the "eyen gowndye" of Elynour Rumming.' See Dyce's Skelton, i. 96, l. 34, and the note; also the Prompt. Parv., p. 426; and Way's note. In the modern word *red-gum*, the latter element is an ingenious substitution for the A. S. *gund*, which has become obsolete.

The spelling *radegoundes* in the MSS. of both texts and generally elsewhere makes it very probable that the word was sometimes corrupted in yet another way; viz. by confusion with a proper name, that of St. Radegund. Nothing was more common than to suppose that certain saints could cure certain sores; see the list of saints and ailments in Chambers, Book of Days, ii. 389. St. Radegund, the wife of Lothaire I. of France, died Aug. 13, 587. Her life is in the Aurea Legenda, ed. Grässe, cap. ccxl. (otherwise 211); and see Fabyan's Chronicle, ed. Ellis, p. 79. Her skill in performing miracles is dilated upon in the Knight of Latour Landry, ed. Wright, p. 114, where her name is oddly corrupted into 'seint Aragon that was quene of Fraunce.'

92. *Alarme*, to arms! The early use of this word is remarkable.

Lyf, a living wight, as frequently before. There is, too, a play upon the word. *Eche lyf kepe his owene* (*lyf*), let each living wight save his own (life).

100. This is one of the finest passages in the poem. In modern spelling it is—

> 'Death came driving after, and all to dust pashed
> Kings and knights, kaisers and popes;
> Learned nor lewd, he left no man to stand;
> They that he hit evenly stirred never after.
> Many a lovely lady and their lemans, knights,
> Swooned and swelted, for sorrow of death's dints.'

109. 'And Nature ceased (her plagues) then, to see the people amend.' This passage is ironical; for, as Mr. Wright well remarks, 'the allusion is to the dissipation of manners which followed the pestilence.' Cf. Pass. xi. 272. And see note to l. 150 below.

114. The author once more recurs to the favourite topic of the Seven Deadly Sins (cf. Pass. vii.), and mentions Lechery in l. 114, Avarice in l. 121, and Sloth in ll. 159, 217; having already mentioned Pride in l. 70. See also l. 215, where the 'Sins' are called 'geauntes.'

126. 'Simony followed him' [c]; 'Simony sent him,' i. e. Avarice [b]. See Chaucer's remarks on simony in his Pers. Tale, *De Auaritia;* and cf. Pass. iii. 72, 181.

127. 'Pressed on the pope,' i. e. used his influence with the pope [c]; 'Preached to the people' [b]. A remarkable variation.

130. 'And beat Conscience' [c]; 'And submitted (hypocritically) to Conscience' [b]. Another striking change in tone.

133. 'The law-courts have been held at Westminster from the earliest Anglo-Norman times, it being the king's chief palace;' Wright's note. Cf. Pass. iii. 174.

134. This is a humorous allusion to a sort of mock tournament. Simony runs a tilt at the justice's ear, and by a crafty whisper of a bribe overturns all his ideas of truth and justice. He accompanies his offer of money with the words—'take this [deed, and at the same time this money] on amendment;' meaning, 'surely you can amend this.' *Iogged til*, jogged on towards, rode leisurely towards; with a glance at the use of *jog* in the sense of to nudge a half-sleeping man. Compare the remark in Barclay's Ship of Fools, ed. Jamieson, i. 25, 'That aungels worke wonders in westmynster hall.' *Aungels* or *angels* are the gold coins so called.

136. 'The court of the arches was a very ancient consistory court of the archbishop of Canterbury, held at Bow Church in London, which was called St. Mary de Arcubus or St. Mary le Bow, from the circumstance of its having been built on arches;' Wright's note. Cf. Pass. iii. 61, 186.

137. 'And turned Civil (the civil law) into Simony,' i.e. made it subservient to simoniacal purposes; cf. Pass. iii. 71, 127, 183. *He tok*, he gave to, i.e. gave some bribe to; in other words, he bribed. See *tok* as used in Pass. iv. 47, and the note thereon, at p. 41.

139. An allusion to the (old) form of words in the Marriage Service—'till death us *depart*,' i.e. separate us; now altered to 'do part.'

143. *Lowh*, laughed. *Lyf*, Life. It must be carefully noticed that the poet here describes, by the name of Life, a man of fashion of the period. *Let dagge his clothes*, caused his clothes to be 'dagged,' i.e. curiously cut. See Rich. Redeles, iii. 193; and the well-known passage from Chaucer's Persones Tale on the 'superfluite of clotheynge.' In the Prompt. Parv., p. 111, we have—'Dagge of clothe, *fractillus*;' and, at p. 255—'Iagge or dagge of a garment, *fractillus*;' see Way's notes on these words. The fashion of jagging, or cutting in slits, the borders of garments was much in vogue at this period, and indeed for some time afterwards, as may be seen in any work on costume. It was a favourite subject for satire.

146. *Let*, considered; 'considered Loyalty as but a churl,' i.e. a slave.

148. 'Thus Life rallied (i.e. became presumptuous) because of a little good fortune.' Cf. note to l. 109 above.

150. The Black Death was followed by a singular recklessness of conduct on the part of the survivors; 'in the same way as the surviving inhabitants of Lisbon became more dissolute after their earthquake, and the Athenians after the plague by which their city was afflicted; see Thucydides, bk. ii.'—Dunlop's Hist. of Fiction, on the Decameron of Boccaccio. See the remarks of Warton on this subject; Hist. Eng. Poetry, ed. 1871, ii. 355.

154. 'Shall cause thee not to fear either death or old age.' Life is addressing Fortune.

155. *Yyue nauht of*, care nothing about; i.e. be reckless as to.

160. *Wanhope*, despair. William makes Wanhope the spouse of Sloth, because they were considered to be in close relationship. In Chaucer's Pers. Tale, *De Accidia*, we find—'Now cometh *wanhope*, that is, despeir of the mercy of God ... Which dampnable sinne, if it continue unto his

end, it is cleped the sinne of [i. e. against] the holy gost.' Cf. Pass. viii. 81. The Dutch form, *wanhoop*, is still in use.

162. 'One Tom Two-tongued, attainted at each inquest.' This Tom Two-tongued (*or* Two-tongue, *b*) is the opposite of Tom True-tongue, mentioned in Pass. v. 18.

167. Here Elde (Old Age), who had formerly fought under Death's banner on the side of the Vices, is now shriven, and takes the side of the Virtues, though still fighting against Life. The poet has rather clumsily used *good hope* in this line in its usual sense, whilst *wanhope* in the next line is a personification. Thus the line means—'And Old Age laid hold of good hope, and hastily shrove himself' [c]; *or*, 'hastily he shifted his ground' [b]. Cf. 'good heorte he hente,' i. e. he plucked up courage, in l. 180 below.

169. 'Life fled for fear to Physic for help.' Cf. Pass. ix. 292.

170. 'And besought him for aid, and had some of his salve.'

171. *Good won*, a good quantity. 'Woone, or grete plente, *copia, habundancia*;' Prompt. Parv., p. 532, and see Way's note. The word is not uncommon; see *wân* in Stratmann.

172. 'And they gave him in return a glass cap;' lit. a glass hood. The sense of this phrase is 'an imaginary protection;' something that seemed a defence, but was really frail and inefficient. The expression is ironical, and was probably proverbial, much as we speak of living 'in glass houses.' There are at least two other examples of its use. In the Debate between the Soul and Body, printed in Mätzner's Alteng. Sprachproben, i. 98, the Soul reproaches the body; saying—

> 'That thou louedest me thoug lete,
> And madest me an *houue of glas*;
> I dide al that the was sete,
> And thou my traytor euer was.'

I. e. Thou didst pretend that thou lovedst me; and thou madest me a glass hood; I did all that was sweet to thee, and thou wast ever a traitor to me. (In this passage the Vernon MS. reads *swete* for *sete*.) Here the phrase 'madest me a glass hood' obviously means 'didst lull me into a state of false security.'

Again, in a passage in Chaucer (first explained by myself), viz. in Troilus and Cressida, v. 469, Fortune is said to have an intention of deluding Troilus; or, as the poet puts it—'Fortune his *howue* intended bet *to glase*,' i. e. Fortune intended to *glase his hood* still better for him, i. e. to make a still greater fool of him.

We may also note another passage in Chaucer's Troil. and Cress., bk. ii. l. 867 (Aldine edition, vol. iv. p. 188), where there is an allusion to a similar proverb:—

> 'And forthy, who that hath an hede of verre
> Fro caste of stones war him in the werre.'

I. e. And therefore, let him who has a *head of glass* beware of the casting of great stones in war.

See also my note on *vitremyte*, in Chaucer's Cant. Tales, B. 3562, in the Clarendon Press edition of Chaucer's Prioresses Tale, etc.

Glasen is the adj. from *glas*. In the Praier and Complaint of the Ploughman, printed in the Harleian Miscellany, vi. 103, we read of 'greet stonen houses full of *glasene* windowes.'

173. 'Life believed that medical skill would stop (*or* delay) Old Age.'

174. *To-dryue*, drive away; infin. mood. *Dyas and drogges*, remedies and drugs. The word *dia* has been already explained in the note to Pass. vii. 88, p. 77; which see. I may add that Burton, in his Anatomy of Melancholy, pt. 2, sect. 4, mem. 1, subsect. 5, mentions various conserves and confections, some hot, such as 'diambra, diamargaritum calidum, dianthus, diamoschum dulce, . . . diagalinga, diacyminum, dianisum, diatrion piperion,' etc. The term *diachylon* is still in use.

Dragges (drugs) were used by Chaucer's Doctor of Phisik; Prologue, 426.

175. *Auntred hym on*, adventured himself against; a term of the tournament.

176. *Forrede*, furred; see Pass. ix. 292.

183. There is here a singular and sudden change. Old Age, hasting after Life, encounters the poet on his way. As a result, we hear no more about Life, but the poet contents himself with narrating the result of his own *personal* encounter with Old Age. Old Age begins by passing over the poet's head, rendering him bald.

186. *Vuel-ytauht*, evil taught, ill-instructed. *Vnhende*, ill manners go with thee; lit. let ill-mannered fellows go with thee: see l. 188.

189. *3e*, yea, to be sure! an ironical form of assent. *Leue lordeyn*, dear sluggard! 'Lurdayne, *lourdault*;' Palsgrave.

196. *Naked*. See note to B. xiv. 2, p. 204. See some curious verses on Old Age, printed in Reliq. Antiq., ii. 210.

203. *Hennes*, hence, i.e. out of this life; see Pass. x. 53, 348.

204. *Unite*, Unity or Holy Church, the castle of Conscience; see Pass. xxii. 330.

210. *And*, if. *Lacke þe*, fail thee.

215. *Geauntes*, giants; i.e. the Seven Deadly Sins; see note to l. 114 above.

219. *Paltokes*, cloaks; see note to Pass. xxi. 24, p. 250. *Pikede shoes*, peaked shoes; see note to Pass. xxi. 12, p. 249.

Pissares. In the Phil. Soc. Trans. for 1859, p. 72, two guesses are made as to the sense of this word. First, that it is a corruption of *pistor*, a baker, which is plainly incredible; and secondly, that it means a fisherman, from the O. Fr. *pischer*, to fish (Roquefort), which is equally stupid. William knew perfectly well how to say *bakere* or *fisher* without turning the words into *false* Old French. Surely the word expresses exactly what the sound tells us, and is equivalent to a familiar Biblical expression for 'every male;' 1 Kings xiv. 10; xvi. 11. It was, I suppose, a cant term, or nickname, given neither to *bakers* nor *fisher-*

men, but (as the context requires) to *soldiers* or *armed retainers*, notable in those days for coarse insolence. The fault of the priests here inveighed against is that they wore 'long knives' or swords like soldiers. The knife itself had what was probably a cant name; see B. xv. 121. I do not think there need be much difficulty here.

221. *Mansed*, cursed; see note to Pass. iii. 41, p. 33. *Was*, who was.

223. Compare the expression—'An 'twere not as good a deed as drink;' 1 Henry IV., ii. 1. 33; 2. 23.

225. *Othes*. It is remarkable that the horrible swearing then so prevalent is here charged upon the Irish priests. Wyclif refers to 'comyn swereris by Goddis herte, bonys, nailis, and sidis, and opere membris;' Works, iii. 332. Chaucer says—'For Cristes sake, swere not so sinnefully, in dismembring of Crist, by soule, herte, bones, and body;' Pers. Tale, *De Ira*.

228. The rest of this Passus, from this point to the end, has been paraphrased by Drayton, in his Legend of Thomas Cromwell, Earl of Essex. He makes the usual stupid blunder of taking Piers the Plowman to be the name of the *author*.

232. *Neode*, Need, Poverty; who appeared at the beginning of the Passus; ll. 4–50.

236. *Chile*, chilliness, cold; as in B. i. 23.

237. *Chewe*, eat, feed. Cf. Pass. ii. 191; and note to xxi. 404, p. 262.

238. *Lommere he lyeth*, he tells lies oftener. The word *lomere* [b] is glossed, in the B-text, by *sæpius*, shewing that it was obsolescent. For examples of *lome*, i. e. often, see Stratmann.

252. Francis and Dominick were respectively the founders of the Grey and Black Friars. See notes to B. xv. 413, and to Pass. v. 117.

256. See Ps. cxlvi. 4 (Vulgate); cxlvii. 4 (A. V.).

261. Lines 37 and 261 are peculiar to the C-text.

262. *Brybours*, robbers; such is the old sense of the word. See Marsh's Lectures on the Eng. Language, repr. in Smith's Manual of Eng. Language, p. 169; also *Bribe* in Trench's Select Glossary.

263. *Pilours*, strippers of the dead; Ch. Kn. Tale, l. 149. *Pykeherneys*, plunderers of armour, men who stole armour (formerly called *harness*) from the slain in battle. In the Towneley Mysteries, *Pikeharnes* is the name given to Cain's serving-boy. Cf. *picker* in the sense of thief.

265. *A certayn numbre*, a fixed number. For example, the charter of foundation of Sion Monastery ordained that the establishment should consist of 60 nuns, including the abbess, and of 25 religious men; Myrour of Our Lady, ed. Blunt, Pref. p. xvi. A common number in a religious house was 13, in remembrance of our Lord and his apostles; see Chaucer, C. T. 7841; Chambers, Book of Days, i. 104.

269. *Oute of numbre*. Chaucer, in his Wyf of Bathes Tale, l. 12, declares that the friars were 'As thikke as motes in the sonne-beme,' and that their omnipresence had driven away all the fairies. Wyclif

says that 'not two hundrid 3eere agone þer was no frere . . . And now ben *mony thousande* of freris in Englond;' Works, iii. 400.

270. *Euene numbre;* an allusion to Rev. vii. 4–8. But the next verse (Rev. vii. 9) tells us differently. The statement that 'hell is without number' is an allusion to Job x. 22—'terram miseriae et tenebrarum, ubi umbra mortis, et *nullus ordo*, sed sempiternus horror inhabitat.' This is referred to again in Chaucer's Pers. Tale (Prima Pars Penitentiae), where he says—'And eke Job seith, that in helle is non ordre of rule. And al be it so, that God hath create al thing in right ordre, and nothing withouten ordre, but alle thinges ben ordred and numbred, yet natheles they that ben dampned ben nothing in ordre, ne hold non ordre.'

Cf. the Reply of Friar Daw Topias (pr. in Polit. Poems, ii. 105).

275. Whitaker remarks here:—'The introduction of heathen morality is an old evil in Christian pulpits. On this subject the old and modern bard sympathise with each other:—

"How oft, when Paul hath given us a text,
Do Epictetus, Plato, Tully preach."—COWPER.'

277. Observe this emphatic renunciation, on the poet's part, of the principles of communism. It is clear that he protests here against the scandalous, yet not unnatural, use that had been made of his poem by John Ball and other such preachers; and here plainly disavows all sympathy with unprincipled and thoughtless rioters. See Exod. xx. 17.

284. 'Shame makes men flee to the friars,' instead of going to be shriven by their own parish priest. See note to Pass. vii. 120, p. 78.

William says of the 'fals folke' that they borrow money, and take it to Westminster, viz. to bribe the judges with (see ll. 131–139 above); and then they earnestly beg their friends to forgive the debt, or grant them a longer time for repayment. Yet whilst they are in Westminster, they make merry with the officials, whom they treat with the borrowed money. Similarly, he says, executors give some of the deceased man's money to the friars; and having done this, they safely appropriate the remainder.

293. 'And leave the dead man (still) in debt, till doomsday.' The friars and executors shared the money, whilst the creditors remained unpaid.

299. *Titereres in ydel*, tattlers in an idle manner, idle tattlers. The Prompt. Parv. has—'Tateryn, or iaueryn, or speke wythe-owte resone, or iangelyn, chateryn, iaberyn, *garrio, blatero.*' The word *titeren* is related to *tateren* just as *tittle* is to *tattle*, and expresses the same thing in a less degree or more suppressed manner. To *tittle* is *to tattle secretly*, and so to *titter* is here to *tatter* in a subdued manner. In modern English, to *titter* means to giggle, to laugh in a subdued manner.

304. It has been remarked that William seems to have been somewhat indebted to Huon de Meri for his description of Antichrist's army; see note to l. 53 above. It is probable that he has here also taken a few

ideas from that poem. Compare the following passage, printed in the Poètes de Champagne, ed. P. Tarbé, vol. xv. p. 91—

'Lors me semont Conpunccion
Et Dévocion sa cosine
Que j'alasse querre medicine . . . . .
Dont ma Dame Confession
Une merveilleuse oncion
Me fist; et tant s'umelia
Qu'ele meismes me lia
Sor mes plaies molt doucement.'

See also ll. 356–361 below.

308. 'And (took care) that Piers' pardon was paid, (according to the precept)—"pay what thou owest."' See Pass. xxii. 187, 193.

320. Here Piers the Plowman is Christ, the true Head of the Church, having power to grant indulgences to all who have paid their debts, i. e. who have tried to perform all duties.

324. The whole description of friar Flatterer in ll. 324–372 is in the poet's best manner.

335. *Ful hard;* 'it is a very unlikely thing that they will recover.'

340. Alluding to the text—'Ex his enim sunt, qui *penetrant domos*, et captiuas ducunt mulierculas oneratas peccatis, quae ducuntur uariis desideriis;' 2 Tim. iii. 6.

351, 352. 'That Life [the man of fashion, *note to l.* 143] shall, through his teaching, give up Avarice, and (cease) to be afraid of Death;' etc.

353. 'And agree with Conscience, and either (i. e. each) of them kiss the other.'

359. Plaisters were much in use; see note to Pass. xx. 89, p. 244. Whitaker observes upon this line—'There is an impropriety in this; it was not the part of Conscience to complain that the parish-priest was too severe a confessor.'

367. One more allusion to the 'letters of fraternity;' see notes to Pass. iv. 67, and Pass. x. 343, pp. 42, 130.

378. 'Flatereres ben the deueles *enchauntours*, for thei maken a man wenen himself be like that he is nought like . . . . Flattreres ben the deueles chapeleynes, that euer singen *Placebo*;' Chaucer, Pers. Tale, *De Ira*.

379. In the B-text, the author has omitted the alliteration; in the C-text, he has completely amended the line.

Dwale, an opiate, a sleeping-draught. Chaucer, in his Milleres Tale, says of the tired household that they 'needed no *dwale*;' Cant. Tales, ed. Tyrwhitt, l. 4159. The Prompt. Parv. has—'Dwale, herbe, *morella somnifera, morella mortifera*;' and see Way's note, p. 134. Mr. Way says that Chaucer 'makes repeated allusion to the somniferous qualities of the nightshade, or dwale, the *Atropa belladonna*.' I only know of *one* allusion in Chaucer, viz. the one just cited. The word occurs again, however, in the Court of Love, l. 998, a poem once strangely attributed

to Chaucer. Johns, in his Flowers of the Field, says—'*Atropa belladonna* (Deadly Nightshade, Dwale).... Buchanan relates that the Scots mixed the juice of Belladonna with the bread and drink, with which by their truce they were supposed to supply the Danes, which so intoxicated them, that the Scots killed the greater part of Sweno's army while asleep.'

Dwale, something *stupefying* or *causing delirium*, being connected with the A. S. *dwolung*, dotage, *dwala*, an error, *gedwola*, an error, *gedwolman*, an impostor, *gedwolsum*, erroneous, *gedwælan*, to deceive, *dwelian* or *dwolian*, to err, also to deceive; with the Dutch *dwalen*, to err, *dwaaltuin*, a labyrinth, *dwaallicht*, a will-of-the-wisp; Dan. *dvale*, a trance, torpor, stupor, *dvale-drik*, a soporific (dwale-drink); O. H. G. *twalmgetrank*, a soporific (dwale-drink); *twalm*, enchantment. It is allied to E. *dull* and *dwell*.

There is a remarkable passage in the A. S. poem of St. Andrew (ed. Grein, l. 33) which is worth quoting in connection with the present passage:—

'Syþþan him gebléondan bitere tósomne
drýas þurh *dwolcræft* drync unheórne
se onwende gewit, wera ingeþanc.'

I. e. 'Then they blended for them bitterly together,
These magicians, by magic art, a horrible drink
Which perverted the wit, the mind of the men.'

383. *Hadden*, might have; subj. mood. *Fyndynge*, provision. On which Pecock, in his Repressor, ed. Babington, ii. 390, remarks—'this word *fynding*, forto speke of such *fynding* as is mynystring of costis and expensis and other necessarie or profitable thingis into that a certeyn deede be doon and executid'—which is sufficient to shew that it properly means 'provision for all necessary purposes only.'

386. *Gradde*, cried aloud; from A. S. *grédan*, to cry out. *After grace*, for God's favour.

Here the poem ends. Conscience, hard beset by Pride and Sloth, has besought Contrition to come and help him; but Contrition slumbers, benumbed by the deadly potion with which the flattering friar has enchanted him. With a last effort Conscience arouses himself, and seizes his pilgrim's staff, determined to wander wide over the world till he shall find Piers the Plowman, the true Saviour of mankind. His last loud cry for God's help awakes the sleeper from his Vision.

Dr. Whitaker suggested that the poem is not perfect; that it must have been designed to have a more satisfactory ending, and not one so suggestive of disappointment and gloom. I am convinced that this opinion is erroneous; not so much from the fact that nearly all the MSS. have here the word *Explicit*, as from the very nature of the case. What other ending can there be? or rather, the end is not yet. We may be defeated, yet not cast down; we may be dying, and behold, we live. We are all still pilgrims upon earth. *This* is the truth which the author's mighty genius would impress upon us in his parting words.

Just as the poet awakes in ecstacy at the end of the poem of Dobet, where he dreams of that which has been already accomplished, so here he is awoke by the cry of Conscience for help, and is silent at the thought of how much remains to be done. So far from ending carelessly, he seems to me to have ceased speaking at the right moment, and to have managed a very difficult matter with consummate skill.

NOTES

TO

'RICHARD THE REDELESS.'

NOTES TO THE PROLOGUE.

THE parallel passages in the Vision are cited in the footnotes, which see.

2. *Bristow*, Bristol. It was from Bristol that Richard set sail for Ireland, and it was there that Henry gave one of the first proofs of his power, by the execution of Lord Scrope and others; see note to Pass. ii. 152 below.

3, 4. An allusion to the Church of the Holy Trinity, described in Barrett's Bristol, p. 464. It was in the very centre of the old town, at one of the corners where the four principal streets, High Street, Broad Street, Corn Street, and Wine Street met. See a plan of Bristol in 1479 in Ricart's Kalendar, edited by Miss L. T. Smith for the Camden Society, p. 10.

10. *wild Yrisshe.* This was a common phrase, and occurs several times in a poem entitled—'Of the commodities of Irelonde, and policye and kepynge therof, and conquerynge of *wylde Iryshe*.' See Polit. Poems, ed. Wright, ii. 185. See also the French Chronicle of the Betrayal and Death of Richard II., ed. B. Williams, p. 171; Spenser, View of the State of Ireland; and A. Borde's Introduction of Knowledge, ed. Furnivall, pp. 132, 334.

11. *On the est halfe*, on the Eastern side of England, viz. near Ravenspurgh in Yorkshire, where Henry landed on the 4th of July, 1399. (This is a fresh proof, were any needed, of the absurdity of Froissart's statement as to the landing of Henry at Plymouth.) Richard returned from Ireland to England about the 25th of July, landing (as it would appear) at Harlech. See note to Shakespeare's Rich. II., ed. Clark and Wright, Act iii. Sc. 2. The French Chronicle edited by Mr. B. Williams gives this date as August 13, which seems far more likely; for else we have to suppose that Henry took several weeks to find Richard, which is improbable.

5. *sourdid*, arose; from O. F. *sourdre*, Lat. *surgere*; it occurs in Chaucer.

8. 'So violent (or angry) were the sayings on both sides.' No doubt much partisanship was displayed, and great differences of opinion arose.

14. *serue* commonly means to *deserve;* but here it is, 'that he should serve them the same,' viz. by righting *their* wrongs.

17. Observe the author's uncertainty as to the end of it all; cf. ll. 24, 27.

19. 'Some repented;' i. e. those who had applauded Henry's acts at Bristol began to turn again to Richard. L. 21 means that they expressed their opinion 'that it was a pity the king's reason had not enabled him to reform the misrule from which the country suffered.'

22. *in endurid*, continued in. Read *in durede; endurid* is a mere gloss upon *durede*, and makes the line halt.

33. *preise*, praise. I think *preie* (pray) would be better.

37. 'And if it please him to peruse a leaf or two (of this treatise), that is written to amend him.'

41. *grame*, (I would) be sorry, be vexed.

42. The sense passes on to l. 45, ll. 43 and 44 being parenthetical. 'Every prince might learn from my words; yea, every Christian king that wears a crown might do so, if he only could read English.'

47. *my beste*, i. e. the best I have.

49. *and I couthe*, i. e. if I could, if I knew how.

53. *ȝoure*, i. e. the *king's* hand. Sovereigns were addressed as *ye;* equals as *thou*. So *ȝe* is used below; and hence also the use of the *plural* imperative *redeth*.

54. *rewis an hundrid*, a hundred rows or lines.

61. 'For at present it is secret, and so it shall remain some time longer, till wiser men have looked it over.' The author's intention was to get some friend to correct it before it should be presented to the king. But the course of events defeated his wishes.

66. 'To take away their *ennui*, that so often bores them.' For young people to be soon 'bored' is nothing new.

69. 'Since youth always supposes it [i. e. fault-finding, criticism] to be (a proof of) wisdom.'

72. *with the culorum*, with the sequel thereof; see Glossary.

73. 'It would not hurt them a whit.' *A peere* means *a pear*, i. e. to the extent of the value of a pear; just as we say not worth a *kerse*, i. e. a blade of grass; for which phrase see P. Pl. B. x. 17. The expression 'not worth a pere' occurs in Morte Arthure, Bk. xv. Cap. vi.; Globe edition, p. 377.

80. *be*, the subjunctive or imperative mood; 'may it never be my will.' So in l. 85, *ho be* is 'whosoever may be.'

82. Probably a direct allusion to the 'Vision;' particularly to the strife between Poverty and the Seven Deadly Sins in C. Pass. xvii. 58, etc.

NOTES TO PASSUS I.

1. *Richard the redeles*, i. e. devoid of counsel. Such is also the true meaning of the title *Unready* as applied to Æthelred; see Freeman, Old Eng. Hist. for Children, p. 190. Cf. note above to Prol. l. 53.

2. *leddyn*, for *ledden*, 2 p. pl.; used with a double meaning; viz. *led* your life and *ruled* your people.

4. *y-lyfte*, lifted, removed. Mr. Wright prints *y-lyste*, with the explanation 'listed, taken;' which I do not understand, unless it means that *listed* is put for *enlisted*. But this would hardly be the language of the fourteenth century.

11. An enumeration of things that do *not* promote allegiance amongst subjects, viz. dread or awe, blows, unjust judgments, bad coinage, pillage of the people, self-will of the king, taxes imposed in time of peace and exacted by ruthless plunderers.

17. Here *preysinge* obviously means *appraising*, as in C. 7. 384; *of* means *by means of;* and *polaxis* is put for the men who used them, viz. the king's officers; see Pass. iii. 328. They appraised the goods of the king's subjects at whatever value was most convenient.

18. 'Or whether by the debts thou contractest in dice-playing, judge as thou findest it.' The verb *deme* governs l. 10 and all that follows. The change from *you* to *thou* is remarkable, and probably due to the mention of dice-playing, which is charged upon the king as being a *personal* vice.

19. 'Or by right guidance of the law, justly tempered with love.' Cf. l. 24 below.

25. *gostis*, spirits. An allusion to the king's favourites, such as De Vere and De la Pole.

26. 'That never wore armour, nor (felt) showers of hail.'

30. 'They mourned over the pleasures of lordship which they once had; but never let fall one tear for their sins.'

42. *y-doutid of*, feared by. See the parallel passages in A. 2. 10–14; B. 2. 10–17; C. 3. 11–16. In l. 44, *yloke* means *locked, joined*.

47. *traylid*, fenced round; cf. *trellis*. *treste*, trust.

51. *nest*, nighest. The allusion is probably to the extreme intimacy between the king and his favourites, the 'graceless ghosts' mentioned in l. 25 above.

54. *of tiliers*, from husbandmen. Compare C. 5. 45–65.

57. De Vere was Duke of Ireland; and De la Pole Earl of Suffolk. Though the latter was but an Earl, he is probably alluded to. Three other of 'Richard's dukes' were the Dukes of Albemarle, Surrey, and Exeter. Lingard says that, in 1397, Richard 'created his two cousins of Derby and Rutland, Dukes of Hereford and Albemarle; his two uterine brothers, the Earls of Kent and Huntingdon, Dukes of Surrey and Exeter;' etc. Albemarle is Shakespeare's Aumerle, who was devoted to Richard; and the Dukes of Surrey and Exeter were put to death by Henry IV.

58. We find in Hazlitt's English Proverbs the four following—'Drum-

ming is not the way to catch a hare;'—'It is a mad hare that will be caught with a tabor;'—'Men catch not a hare with the sound of a drum;' and—'You may catch a hare with a tabor as soon.' So also in Political Poems, ed. Wright, ii. 219, we find—'Men with a tabour may lyghtly cacche an hare.' It must have been a common phrase. Strutt gives a drawing of a hare beating a tabor, copied from a MS. See Strutt, Sports and Pastimes, 2nd ed. 1810, p. 220; and cf. Ben Jonson's Bartholomew Fair, A. v. sc. 3.

66. This saying was attributed to Beda. See An Old Eng. Miscel. ed. Morris, p. 185.

77. The 'murder' was that of the Duke of Gloucester, who was put to death at Calais in 1397, probably by the king's order. The 'mischief' or evil fortune was that of the Dukes of Norfolk and Hereford, whom Richard had banished, of the Archbishop of Canterbury (Thomas Arundel), and of the Earls of Arundel and Warwick.

79. *is ynne;* i. e. is already gathered. In other words, 'you need not expect further help.'

80. 'Blame not your council, but rather yourself for it, viz. for the fact that ill fortune has befallen the faithless.'

90. *hobbis*, clowns. So also *hoball*, a clownish lout, in Roister Doister, iii. 3. 18; *hobbadehoy*, etc. Mr. Wright gives the following note on *Hurlewayn*. 'The only other instance of this word that I have observed in Early English poetry, occurs in the prologue to the Tale of Beryn, printed at the end of Urry's Chaucer:

"As Hurlewaynes meyne in every hegge that rapes."

'*Hurlewaynes meyné* is the *Maisnie Hellequin* of old French popular superstition, in Latin *familia Harlequini*. The name is spelt in different ways, Hellequin, Herlequin, Henequin, etc. The legend was, that Charles the Fifth of France, and his men, who fell all in a great battle, were condemned for their crimes to wander over the world on horseback, constantly employed in fighting battles. Some derived the name from that of the Emperor; Charles quint, Charlequin, Herlequin, Hellequin. Of course this derivation is wrong, and the legend a fabrication of later date, to explain it. See Grimm's Mythologie, p. 527; Le Roux de Lincy's Livre des Legendes, p. 148–150, 240–245; and Michel's Benôit, vol. ii. p. 336, where in a note is given a most extraordinary story about them. See also Paulin Paris's Catalogue of the French Manuscripts of the Bibliothèque du Roi, vol. i. p. 322–325.'

A similar phrase is *Kaymes kin*, i. e. Cain's kin, concerning which see Havelok, l. 2045 and the note.

96. 'To get a remedy of their own grievances.'

99, 100. *busshinge*, pushing, butting; with a jesting reference to Bushy; see note to Pass. ii. 152. *fals colour*, false pretence; as in Acts xxvii. 30. This *false colour* was *Green;* see Pass. ii. 153. *wayve*, remove.

107, 108. *3ou formed*, instigated you. *ffforckis*, gallows.

110. Halliwell gives '*Boinard*, a low person, a term of reproach,' with a reference to Wright's Anecdota Literaria, p. 9. This merely shews

that it occurs in l. 288 of the story called 'Dame Siriz,' which is there printed at length. The line runs—'Be stille, boinard;' which is equivalent to 'hold your tongue, stupid!' See Pass. ii. l. 164.

113. *belde*, grow strong, wax bold; *to belde vppon sorowe*, to strengthen themselves at the expense of those on whom they brought misery.

NOTES TO PASSUS II.

2. The key to the whole passage at the beginning of this Passus is to observe that the author is inveighing against the king's servants, and in particular against their wearing of badges. *Livery* (*leuerey* in line 2, *leuere* in l. 26) is used here in the particular sense of *uniform*, though it also meant a grant or allowance to servants of a more general kind; as when, for instance, Spenser defines it as an 'allowaunce of horse-meate, as they commonly use the woord in stabling, as to keepe horses at liverye;' View of the State of Ireland, Globe edition, p. 623. The author complains that the king had *marked* his servants (l. 20) with badges or 'signes' (l. 21), which were made of silver (l. 45) and which bore the image of a *hart* (l. 4). The whole passage is aptly illustrated by the following remarks. 'The *White Hart* was the favourite badge of Richard II. At a tournament held in Smithfield in 1390, in honour of the Count of St. Pol, Count of Luxemburg, and the Count of Ostrevant, eldest son of Albert, Count of Holland and Zealand, who had been elected members of the garter, "all the kynges house were of one sute; theyr cotys, theyr armys, theyr sheldes, and theyr trappours were browdrid all with *whyte hertys*, with crownes of gold about their neck, and cheynes of gold hanging thereon, which *hertys* was the *kynges leverye* that he gaf to *lordes*, *ladyes*, *knyghtes*, *and squyers*, to knowe his household people from others;" Caxton's Chronicle at the end of Polychronicon, lib. ult. chap. vi.'—The History of Signboards, by Larwood and Hotten, p. 112. This tournament is described by Froissart, Chron. Bk. iv. c. 23. Richard probably took this badge from the cognisance of his mother, the 'fair maid of Kent,' which was a white hind. See Mrs. Palliser's Historic Devices, p. 363.

Lingard's remarks are also very applicable here. Speaking of the Statutes passed at the beginning of the reign of Henry IV., he says—'A fourth forbade, under the heaviest penalties, any person besides the king to give liveries to his retainers. These badges had long been one of the principal expedients by which the great lords were enabled to increase their power, and to maintain their quarrels. Whoever wore the livery was bound in honour to espouse the cause of the donor; and it was worn not only by those who had received fees, or were engaged in actual services, but by as many as were willing to accept it as an honour, or in token of friendship, or with a view to future emolument.' Lingard's reference is to Rot. Parl. iii. 428, 442; Stat. 1 Hen. IV. c. 10, 14.

Richard's badges or cognisances were the white hart kneeling, collared and chained, Or; the sun in splendour; the pod of the *planta genistæ*, or broom; and branches of rosemary. The white falcon has also been

attributed to him, but Mr B. Williams supposes this to have really belonged to Queen Isabel, as it certainly was her device. See Williment's Regal Heraldry, pp. 20, 23.

7. *ffoltheed*, folly. See *folte*, a fool, in Prompt. Parv.

9. *eye*, awe, dread. That the *Eagle* means Bolingbroke is placed beyond all doubt by Pass. iii. l. 69. An eagle was one of the numerous badges of his grandfather Edward III.

12. *ffor mowtynge*, because of the moulting season that was drawing near. The moulting time for a hart is when it sheds its horns, i.e. the spring, as Lord Surrey says, in his well-known sonnet on Spring—

'The hart hath hong his olde hed on the pale.'

But the author merely means that the horns were past their prime; the summer was indeed over (l. 14), yet the harts contrived to retain their horns for another half-year (l. 17); i.e. till the next spring.

13. *bawtid*, probably only a variation of *batid*, i.e. abated, diminished the courage of. Cf. 'Batyn, or abaten of weyte or mesure. *Subtraho;*' Prompt. Parv.

25. The simple correction *Of* for *Or* at once gives good sense. The *Of* became *Or*, because it had *Or* both above and below it. It means 'whoever went much about would soon see more than enough of harts and hinds on retainers' breasts, or else the livery of some lord who destroyed the law.' *Hassell* I suppose to be some kind of retainer; it is an O. French form of the Low Lat. *haistaldi*, i.e. 'qui in praediis dominorum mansiones habent et glebæ sunt addicti; idem q. *Coloni*, *Hospites*, *Manentes*, *Rustici*, etc.;'—Du Cange. From O. Sax. *hagastald* (A. S. *hægsteald*).

28. *seruid*, deserved; so also in iv. 59.

36. *hertis*, harts, i.e. on the *signes* or badges. But in l. 43, it has both meanings, viz. *harts* and *hearts*. 'For every *hart* which you marked on a badge, you lost ten score of loyal *hearts*.' I believe there is also a play upon the word *mark*, which sometimes signifies to *hit*, *succeed in hitting* (as in Pass. iii. 268), and is here opposed to *miss*. This smart saying is attributed to the *townmen*, as being sharper than *countrymen*.

40. For *yuell* read *lither*, obviously the right word. See the Glossary.

51. *side* means wide or large; see Glossary. These badges 'spoilt all the broth, and upset the pot among the coals.'

57. *or leueres beganne*, before these liveries came into use.

62. *lymmes*, limbs; i.e. the commons.

78. *meyntenour*, a technical term for one who abets another in wrongdoing, and supports him in defeating justice; see C. 4. 288.

83. *leuynge*, living. *leuyd be*, believed by, trusted by.

89. *He*, such a one; referring to *ho so* in l. 81.

92. *tente*, intent, purpose; but (both here and in l. 97) it is used rather with the sense of *argument*, *ground*, *reason*. *to take and to ȝeue*, for granting and giving. Observe that *to take* commonly means to *bestow*, as in C. 2. 52, etc.

93. This line is unconnected with the context. Perhaps for *And* we may read *For*. But, more probably, a line has been lost before it.

94. *gayes*, ornaments; a *gay* signifies anything gaudy or gay, as a highly coloured child's picture, or a fine piece of clothing. See Nares' Glossary, ed. Halliwell and Wright. It here refers to the badges and privileges already spoken of.

96. This means, that Truth has decided whether the ground of giving these badges was good or bad.

107. *quentise*, quaintness of dress, uniform.

113. *greehonde*, greyhound. Mr. Wright suggests the Earl of Dorset (John Beaufort), as the badge of the Beauforts was a greyhound; but he was of no great mark. In this difficulty, Mr G. E. Adams, Somerset Herald, has kindly suggested the solution—'Why should not the greyhound stand for Ralph Neville, created Earl of Westmoreland by Richard II., and of his Privy Council, Constable of the Tower of London, etc.? He was one of those who greatly contributed to raise Henry to the throne. In Surtees' Durham, vol. i. plate 8, are two seals of the Earls of Westmoreland supported by *greyhounds*. The supporters granted to Elizabeth Widville were a lion (of March), and a *greyhound*; which latter Sandford says was in allusion to the supporters of the Nevilles, from whom Edward's mother was descended.' Besides, he may easily have taken the badge of the greyhound from his alliance with the Beauforts. In the Annals of England, p. 216, note k, we read—'Ralph, lord Neville, had been created Earl of Westmoreland by Richard II., ... but he was the *brother-in-law* of Henry of Lancaster, and rendered him most essential service *against* his benefactor. He married, for his second wife, *Joan Beaufort, daughter of John of Gaunt*.'

117. *heed-dere*, head-deer, principal deer, i. e. chief men; cf. l. 128.

118. 'For little, during your life, it pleased you to have pity on the inferior sort of deer.' A *rascal* was a lean deer, fit neither for hunting nor eating. So also in l. 129.

123. 'But where (to complain) they knew not.'

128. *hauntelere dere*, antlered deer; cf. l. 117.

139. 'Moderation is a good mean, though men desire a great deal.' 'Mesure is a mery mene' was a proverb, and is quoted by Skelton in his Magnificence, l. 385. Mr Dyce says—'Heywood in his Epigrammes vpon Prouerbs has ten on "Measure is a mery meane";' and Mr Hazlitt quotes from Heywood's Proverbs, ed. 1562, the couplet—

> 'Measure is a merry mean, as this doth shew,
> Not too high for the pye, nor too low for the crow.'

140. *be the rotus endurid*, lived upon roots.

145. *heyere*, exalter; from *hey*, high. See iii. 74.

147. *ffeedrin*, feathers, a Southern form; but in the next line we find *ffedris*.

148. *y-pynned*, furnished with *pens* or *quills*.

150. 'For poison, in the valley, would have suited them ill.' Here

venym probably means merely *close air;* and hence, metaphorically, various slanders and false reports. See the line following.

151. 'Till Truth, the remedy (for slander), told her true tales to some.'

152–154. A clear allusion to *Bushy*, *Green*, and *Scrope*. 'Thus this bird battered the *Bushes* around, and gathered up men as they walked on the *Green*, till all the "scruff" and *Scrope* parted asunder.' *Scruff* means *rubbish*, or a very common kind of fuel. Blount gives '*Scruff*, a kind of fuel which poor people, when firing is dear, gather up at ebbing water in the bottom of the Thames at London, and consists of coal, little sticks, cockleshels, and the like.' Halliwell also gives '*Shruff*, light rubbish wood; any short dry stuff used for fuel.' *Schroup* is merely a slightly disguised spelling of *Scrope*. The author intimates that *scruff* and *scrope* were much the same thing, and proceeds to say—'He so mixed the metal with the hand-mould, (i.e. so moulded events) that they lost, of their limbs, the dearest that they had,' i.e. their heads. Sir John Bushy was speaker of the House of Commons in 1394. Sir Henry Green was son of the Sir Henry Green, who had been Justice of the King's Bench in the reign of Edward III. Bolingbroke had been joined by the Duke of York, whom Richard had left behind as Regent of England during his own absence in Ireland, and their united forces appeared before Bristol on Monday the 28th of July, or, in the words of Holinshed—'the foresayd Dukes with their power, wente towardes Bristow, where at their comming, they shewed themselues before the towne and Castell, beeing an huge multitude of people. There were enclosed within the Castell, the Lord Wil. *Scrope* Erle of Wiltshire, and Treasorer of Englande, Sir Henry *Greene*, and Sir John *Busshy* knightes, who prepared to make resistance, but when it would not preuayle, they were taken, and brought forth bound as prisoners into the Campe, before the Duke of Lancaster;' p. 1106. They were tried and beheaded the following day, Tuesday, July 29. See another allusion to Bushy in Pass. iii. 75, and to Green in Pass. iii. 101. And see, in particular, the curious song on King Richard's Ministers, in Mr. Wright's edition of 'Political Poems,' which contains such expressions as—

'There is a *busch* that is forgrowe,
Crop it welle, and holde it lowe,
Or elles hit wolle be wilde;
The long gras that is so *grene*
Hit most be mowe, and raked clene,
Forgrowe hit hath the fellde,' etc., etc.

Also, the expression, 'Aquila dux,' descriptive of Henry, p. 368; with many other allusions of a similar kind.

157. *ffoulyd*, went a-fowling, i.e. bird catching. The *Falcon* here is the same as the *Eagle* (see l. 176), i.e. Henry; but there may be an allusion to his junction with the Duke of York, whose badge was a *falcon* and fetterlock. It was also a badge of Edward III.

159. *robis*, robes, rich clothing.

162. *bated*, strove to fly, fluttered. Nares says—'a term in falconry; to flutter the wings as preparing for flight, particularly at the sight of prey; probably for *battre*, Fr.

"That with the wind
Bated, like eagles having newly bathed;" 1 Hen. IV. 4. i.

[where it means fluttered to shake off the wet]. The true meaning of the word is beautifully exemplified in the following passage of Bacon: "wherein (viz. in matters of business) I would to God that I were hooded, that I saw less; or that I could perform more; for now I am like a hawk that *bates*, when I see occasion of service; but cannot fly because I am tyed to another's fist;" *Letter* ii.'

163. *plewme*, to pluck off the feathers of the prey; see Nares. This the Eagle did so fiercely as to sever the poll (or head) from the neck. Cf. note to l. 152.

164. *bler-nyed*, for *blear-eyed*. So also *pink nyes* for small eyes, quoted from Laneham in Nares, s. v. *Pink eyne*. *boynard;* see i. 110. The line means 'the blear-eyed scoundrel who stole his bag;' where *his* refers to the 'pray,' i. e. to Scrope, then treasurer of England. There is here an allusion to Sir William Bagot, Sheriff of Leicestershire, 6 and 7 Richard II. The account in the present poem certainly implies that Bagot set out with Lord Scrope and the rest for Bristol, though he saved his life by leaving them and escaping to Ireland before Henry's arrival there; cf. Shakespeare's Rich. II. Act ii. sc. 2. He was, however, caught at last, and severely reproved. He seems to have diverted attention from himself by accusing the Duke of Aumerle, against whom a 'bill' drawn up by Bagot was read in Parliament on Thursday, Oct. 16. Bagot survived till the year 1407. This furnishes a key to this somewhat difficult passage, in which the author partly reverts to the events *before* Scrope's execution, and of which the general sense is:—'The eagle was striving to seize his prey (Lord Scrope), that he might rend his head off; but the blear-eyed scoundrel (Bagot) who had stolen the treasurer's bag, in which the spoils of the poor were often fastened tightly, made the falcon angry, and anxious that Bagot should be bound. But soon after, this wretch (*lorell*, viz. Bagot) who had led away this looby (Scrope) all the way over forest and ford, fell, on account of his false deeds, into the domain belonging to Henry, and was caught and brought before him and publicly reproved.' In the Political Poems, ed. Wright, are several allusions to the 'bagge,' i. e. Bagot. The feeling against them may be gathered from Holinshed, who says (p. 1102)—'The common brute ranne, that the kyng had sette to ferme the realme of England vnto Sir William Scrope Earl of Wiltshire, and then treasourer of Englande, to Sir John Bushy, Syr John Bagot, and sir Henry Greene Knights.'

165. 'Wherein the very rags of the poor were often penned or fastened.' *Purraile-is* is the gen. case of O. Eng. *poraille*, poor people. *Pulter* probably answers to the Swed. *paltor*, rags, and the Scottish *peltrie;* we still use the adjective *paltry*, from the same root.

169. *ffode*, man, person; cf. *ffodis* in Pass. iii. l. 260.

179. *louyd* = *lowyd*, i. e. lowered, put down; as in iii. 310, q. v.

182. *reclayme*, a call to return, a term in falconry. See Strutt's Sports and Pastimes.

186. *lymed leues*, leaves covered with bird-lime.

NOTES TO PASSUS III.

1. *beu brid*, fine bird; i. e. Henry. *restore* governs *that whi* in l. 3; it means 'establish that reason why;' i. e. make good my assertions.

10. *azeins kinde*, contrary to nature's laws.

13. *hertis*, harts; referring back to ii. 4.

17. *Her kynde*, their natural habit. *to keuere*, to recover; i. e. to regain the strength which they had when in their prime. The story of the hart, in the old Bestiaries, is that, when he grows old, he seeks out an adder and swallows it; but, the adder's poison causing him to burn, he rushes to the water and drinks plentifully, so rendering the venom harmless; after which he sheds his horns, and renews his strength. See An Old Eng. Miscellany, ed. Morris, pp. 10 and 205; Wright's Popular Treatises on Science, p. 86; Altenglische Sprachproben, ed. Mätzner, i. 55; and the *Physiologus* of Thetbaldus, in Latin verse, printed among the works of Hildebert (fol. Paris, 1708, p. 1174). Mr. Wright quotes, from the prose Latin Bestiarius, the following. '*De cervo*. Dicuntur etiam nongentos vivere annos, atque cum infirmitate vel senectute deficere senserint, spiritu narium serpentes de cavernis suis extrahunt, et superata eorum pernicie veneni pabulo reparantur;' MS. Reg. 12. C. 19.

The story also occurs in Pliny; see Holland's translation, Book viii. c. 33. Hence the device of a stag, attacked by serpents, fleeing to a fountain; see Mrs. Palliser's Historic Badges, p. 46.

23. *peyne*, death. *as his pray asketh*, as his prey (i. e. the necessity of swallowing his prey) requires.

26. 'Now this is the nature of learning,' i. e. the natural thing for learned men to do. An awkward expression, and I suspect the reading is corrupt; I would read—'This is *clerlie* hir kynde,' i. e. this is evidently their natural habit; see note to l. 190 below. At any rate, the sense is that the harts should have attacked venomous adders, and not colts, horses, swans, or bears.

The *horse* is Richard Fitz-alan, Earl of Arundel, beheaded on Tower-hill A. D. 1397; the *colt*, his son Thomas, who fled to join Henry, and was one of the small company who landed with him at Ravenspurgh; the *swan*, Thomas, Duke of Gloucester, Richard's uncle, so treacherously murdered by his orders at Calais, about the same time that Arundel was beheaded; and the *bear*, Thomas Beauchamp, Earl of Warwick, seized with Arundel by Richard's orders, and banished by him for life to the Isle of Man, though afterwards released by Henry. They were named from their badges, the *white horse* being that of Arundel, the *swan* that of the Duke of Gloucester, which he had adopted from his father Edward III., who sometimes used it;

and the *black bear* that of the Earl of Warwick. See Political Songs, ed. Wright, vol. i. p. 419.

27. *hurlle with haras*, persecute with annoyance.

28. *sholle werre*, shall war, i. e. attack.

32. Mr. C. H. Pearson sends me the very passages from the civil law which are here referred to. In the Codex, lib. vi. tit. 7. § 2, we find—'Si manumissus *ingratus* circa patronum suum exstiterit. . . . a patrono *rursus sub imperio ditioneque mittatur*,' etc. And again, in the Codex, lib. vi. tit. 7. § 4, there is a similar passage.

38. Mr. Wright quotes the story of the partridge from the Latin Bestiary, MS. Reg. 12. C. 19, fol. 53.—'*De perdice.* Phisiologus dicit satis astutum esse perdicem, quia aliena ova diripit. . . . Adeo autem fraudulenta, ut alterius perdicis ova diripiens fovet. Sed fraus fructum non habet. Nam pulli, cum vocem propriae genitricis audierunt, naturali quodam instinctu hanc quae eos fovit relinquunt, et ad eam quae eos genuit revertuntur.' See also Wright's Popular Treatises on Science, p. 108; and Alex. Neckam, de Naturis Rerum, ed. Wright, lib. i. c. 44 (taken from Cassiodorus). The notion that one partridge will steal and hatch the eggs of another seems to have been known even to the Orientals; hence the expression in Jeremiah xvii. 11—'As the partridge sitteth on eggs, and hatcheth them not.'

42. *eiren*, eggs. So in Wyclif's Works, ed. Arnold, iii. 157, and not 'heirs,' as the editor explains it. See l. 50 below.

45. *congioun*. Mr. Wright prints *cougioun*. Halliwell gives '*Conjoun*, a coward,' without reference or authority. But in the Chester Plays, ed. Wright, we find 'thou caitiffe, thou *congeon!*' p. 40; 'that vile *counjon*,' p. 177; 'suche a *congeon*,' p. 178; and a soldier appointed to slay the Innocents says, 'With this speare I thinke to assaie To kille manye a smalle *congion*,' p. 179.

46. *not of his nolle*, smooth (lit. closely cropped) of his head; cf. *notheed* in Chaucer; and see l. 66. *as he the nest made*, as if he had made the nest himself. The forms *his* and *he* should obviously be *hir* and *hue* (she).

50. *hue*, she; *þe hue*, the 'she'-bird.

51. *kenne*, generate, come to life; cf. *kindle*, to bring forth young.

58. *schrapid*, scraped up the ground (for food for them).

59. *leued*, i. e. they lived.

79. *two and twenty;* from 1377 to 1399.

81. *tymed*, (perhaps) delayed, put off for a time; but this is improbable. It is much more likely to be an error for *tyned*, i. e. lost. *no twynte*, not a jot. Mr. Wright cites a passage from the Prol. to Beryn, l. 433—'So he that payd for all in-feer had nat a *twynt*;' Urry's Chaucer, p. 598.

86. *swan;* the Duke of Gloucester, as before. So the *hors* is again the Earl of Arundel, in l. 89.

90. *fferkyd hem forth*, proceeded.

94. *beere*, the Bear, the Earl of Warwick, whom Henry released. 'When the Duke of Lancaster had imprisoned him [Richard] and those of his council in the Tower, the first thing he did was to recal the

Earl of Warwick from his banishment, and to give him his liberty;' Froissart's Chronicles, bk. iv. c. 114. But it appears that Henry, with his usual promptness, had already taken upon himself to set Warwick at liberty, though he did not obtain the consent of parliament till afterwards. In fact, Warwick met Richard at Newcastle-under-Lyne about the 25th of August; see The French Chronicle, ed. B. Williams, p. 212; note 2.

98. *bosse*, lit. an excrescence, hump. The reason for such an appellation does not appear, unless it merely means 'that great one.' Cf. *boss*, a large marble. Or perhaps 'master;' see *Boss* (Du. *baas*) in Webster.

101. 'They cackled or complained against the *green*;' i.e. Sir Henry Green, as before.

105. *monside*, cursed; miswritten for *mansid*, or another spelling of it.

106. 'Who ill knew his business, when he bandaged (lit. clothed) the Steed:' The Earl-marshal was Thomas De Mowbray, Duke of Norfolk, son-in-law to the Earl of Arundel. The latter was executed by Richard's orders; and, as Froissart tells us, the Earl-marshal actually bandaged his father-in-law's eyes at the execution; see Froissart, bk. iv. c. 92. Such was, at any rate, the common story, as given also by Walsingham. But Lingard (referring to Rot. Parl. iii. 374–377, 435) shews that it cannot be true, as the Earl-marshal was not present, the lord Morley being his lieutenant on the occasion. This is why the poet says Mowbray knew his craft ill; for the office of a marshal (lit. servant of the horse) is to attend to the wants of a horse, not to bandage its eyes. For *cloped*, Mr. Wright prints *cloped*, which he explains by *clipped*. But there is no fault in clipping a horse; nor is there such a verb as *clope*.

114. *walmed*, boiled up; A. S. *wylm*, a boiling.

116. *That were*, That would be, indeed! Ironical.

118. Cf. 'Hii ben degised as *turmentours* that comen from clerkes plei;' Polit. Songs, ed. Wright, p. 336. Mr. Wright's note says—'Men who have performed the part of devils, or tormentors, in the miracle-plays, which were performed by the clerks.' This is just what is here meant.

121. *stroutynge*, exactly the modern 'swelling about.' Cf. '*Strowtyn*, or bocyn out. *Turgeo*;' Prompt. Parv.

126. *ffeet*; for *fet*, fetched.

127. *endauntid*, respected, made much of.

128. 'And, if you take good notice, by nobody else.'

129. 'Then observe in more (i.e. other) ways how the time goes.'

130. *gery*, changeable, ever-changing, as in Chaucer; see also Dyce's ed. of Skelton, ii. 206. *Iaces*, fringes or ribands. Cf. '*Jace*, a kind of fringe. *Devon*;' Halliwell. A hawk's *jesses* were thin strips of leather, silk, or riband.

132. *creaunce*, credit. The line probably means—'They go upon credit.'

136. 'For they leap as lightly out of the doom-cart, at their long

journey, as a wretch that never was successful.' The 'longe goynge' here signifies death upon the gallows.

139. *chaunchyth*, for *chaungyth*, change; so also *y-charchid* for *y-chargid* in l. 230. *cheynes*, chains of gold, ornaments that are exposed for sale in Cheapside.

140. *seintis*, girdles; but the word is indistinctly written in the MS. The line perhaps means—'And use all their silver for ornamenting girdles or drinking-horns.'

141. *for-doth*, spoil, clip. Hence the *pens-lac*, or lack of money, in l. 142.

145. *Lidford*, in Devon. The proverb, as given by Fuller, is—

'First hang and draw,
Then hear the cause by Lydford law.'

A curious vindication of this kind of justice, commencing with the lines

'I oft have heard of Lydford law,
How in the morn they hang and draw,
And sit in judgment after'—

is ascribed to Wm. Browne, the author of Britannia's Pastorals. It is printed entire in Chambers' Book of Days, ii. 327, with the explanation that—'Lydford itself is the chief town of the Stannaries, and the proverb probably was levelled at the summary decisions of the Stannary courts which, under a Charter of Edward I., had sole jurisdiction of all cases in which the natives were concerned, that did not affect land, life, or limb.'

152. The whole passage is best illustrated from Chaucer's Persones Tale, where we read—'As to the firste synne, that is in superfluite of clotheynge, which that makid is so dere, to harm of the poeple, not oonly the cost of embrowdyng, the deguyse, endentyng or barryng, owndyng, palyng or bendyng, and semblable waste of cloth in vanite; but ther is also costlewe furring in here gownes, so mochil pounsing of chiseles to make holes, so moche *daggyng* [see l. 193] of scheris; with the superfluite in lengthe of the forsaide gownes, traylinge in the donge and in the myre, on hors and eek on foote, as wel of man as of womman, that al thilke traylyng is verraily (as in effect) wasted, consumed, thredbare, and rotyn with donge, rather than it is yeven to the pore,' etc.; Chaucer's Works, ed. Morris, iii. 296. See also a note in Dyce's ed. of Skelton, ii. 248.

156. *pernell*, Purnel (short for Petronilla), a common female name, particularly used of a woman of loose character. Another such name was *Felice*, which is used in l. 160.

159. *Iette*, another spelling (as Tyrwhitt notes) of *get*, used by Chaucer (Prol. l. 684) to mean *fashion*. Tyrwhitt quotes an apposite passage from Occleve's De Regimine Principum—

'Also ther is another *newe getle*,
All foule waste of cloth and excessif.'

168. 'For they pay for the piecing together of it twenty times the cost of the cloth itself; so dear is the workmanship.'

186. *beringe vppon oilles*, the use of flattery; see *Oilles* in the Glossary. Perhaps *vppon* should be altered to *vp of*.

190. 'So, as we learn, the cause begins amongst the great,' etc. Very awkward; and probably, just as in l. 26 above, *clergie* is miswritten for *clerlie*. We then should have—'So evidently the cause of all evil begins amongst the great;' which is doubtless the sense intended.

209. *þat steddeffaste*, that steadfast one. The poet does not *at first* say whom he means; but he is really drawing a picture of 'Wit,' i. e. Wisdom, who is supposed to come to the king's court, and look about him with wonder at all that goes on there. Hence *awilled his wyll* in l. 210 must mean—'controlled his will,' or 'gained mastery over his will,' and could rule himself wisely. The key is given in ll. 226, 238.

228. *halowid*, hallooed at. *yhote trusse*, bidden to pack off.

230. *schoppe*, for *choppe*, i. e. *chop*, hit. Cf.

> 'And gunne *choppen* al aboute
> Every man vpon the *crowne*;'
> Chaucer; Hous of Fame, iii. 734, 735.

236. *slaueyn*, mantle; see Halliwell.

242. *gouernance of gettinge*, lit. moderation in getting, i. e. a just mode of getting money, by imposing moderate taxes; a proceeding which will win *grace*, i. e. favour. In l. 250 *gouernaunce* means government, counsel. There is an allusion to an old proverb, given by Dr. Morris in his Glossary to Chaucer's Prologue (l. 281). 'Grace groweth after [i. e. according to] governance.'

249. The 'three degrees' or ranks were, in olden times, the *Oratores*, (here Counsellors), l. 250; *Bellatores* (Warriors), ll. 251, 252; and *Laboratores* (Labourers), l. 253.

259. *schenshepe*, for *schendship*, i. e. ruin.

265. 'Were not created (or elected) at the first.'

268. 'To mark "maintainers" with maces;' i. e. to beat them; in contradistinction to the marking with badges mentioned above.

272. The word *not* has been dropped, making nonsense of the whole. Restore it, and we have—'And not to rule like bats (awake only at night), and rest all day,' etc. See l. 277.

276. *moppis*, fools, apes; cf. *moppe*, foolish, Seven Sages, ed. Weber, l. 1414.

282. *ouere-wacche*, the being awake too late at night.

284. *letith lyghte of*, despises. The nominative is *the king*, understood.

287. 'To do them right reverence, though his back break,' viz. with stooping. We ought to read *hem* for *him* in l. 286, or else *him* for *hem* here.

288. 'This glow of wealth may not last long with any mortal wight.'

299. *kew-kaw*, a sudden change, a subversion; see *kew* in Jamieson.

302. *carieth*, another form of *caireth*, wander; see C. 1. 31.

303. 'To imprison the robbers that over-run the poor.'

307. 'And put down (refuse) all the complaints.'

310. *louyd*, for *lowyd*, i. e. brought low; as in ii. 179. Compare all this with C. 4. 156–319.

315. 'For, as reason and justice once told me.' The use of *me* here is most important, for the author immediately goes on to cite a line from Piers the Plowman, thus directly implying that he wrote that poem also.

317. *chiders of chester*, wranglers from Chester, who took part with the king. Lingard says that the king's body-guard of archers had been 'levied in the county of Chester.' In fact, one of Richard's titles was *Earl of Chester*, a title which he received from Edward III.; and he afterwards created himself *prince of Chester*. He had the special reason for assuming this title, that he wished to ingratiate himself with the people of that county. This we are expressly told in the following note, printed in Polit. Poems, ed. Wright, i. 461: 'Anno regis Ricardi xxj. incipiente, rex assumpsit sibi nomen principis Cestriae, *ob amorem populi Cestriae*, in parliamento, ubi novi domini creantur, scilicet Henricus comes Derby in ducem Herefordiae,' etc. In MS. Harl. 1989, a rising of *Cheshire men* in favour of Richard is recorded as taking place immediately after his return from Ireland; see Appendix C to the Chronicque de la Traison et Mort de Richart, ed. Williams. Walsingham (ed. Riley, ii. 225) refers to the 'satis feralis turba Cestrensium, armata securibus, gladiis, arcubus et sagittis.' See also Grafton's Chronicle, i. 464, 468; Hardyng's Chronicle, cap. cxcii. Grafton says: 'Those Cheshire men ... accompted the king *to be as their felowe*;' (see Pass. i. l. 66).

319. *pipoudris*, i.e. in the court of Pie-Poudre; the summary court formerly held at fairs, and so called from the dusty feet (*pieds poudreux*) of those present.

320. *coyffes*, coifs such as were worn by the sergeants-at-law; cf. B. prol. 210; and see *houe*, i.e. a hood, in l. 326.

325. *pallette*, a leathern head-piece, which served them instead of a coif or hood, and helped to keep their brain-pans safe; see note in Way's Prompt. Parv. p. 378. To *hille* is to cover.

330. 'And gave men the free experience of their long staves.' To *lend leverè* is to *deliver blows*; see Wm. of Palerne, ed. Skeat; ll. 1233, 3822.

341. *Iustice*, a justice, i.e. an administrator of justice; but *Iewis* (Lat. *judicium*) is justice itself, i.e. the sentence of the law.

347. Here a line has evidently dropped out; we want one like the one supplied by guess.

350. 'Or any apprentice of the court asked to employ his wits.'

351. *Degon* is clearly a term of contempt; see note to l. 362 below. The word *endauntid*, made much of, has already occurred, l. 127 above.

352. 'Till our Lord, in His seat above the seven stars,' i.e. the seven planets; as in the fragment A. of the Alexander Romance, l. 630. God's throne was thought to be beyond the sphere of Saturn, the outermost planet. Cf. Milton, P. L. iii. 481. At a later time, the 'seven stars' meant the Pleiades.

354. *meynteyned of him*, upheld or abetted by him. The MS. reading (see foot-note) is an obvious error.

357. *He*, i.e. the Lord. His servants, 'the barons and bachelors in

bright helms,' are the angels, accompanied by whom 'He rode in full royal array.' A striking and curious passage.

362. *degon and dobyn*, evidently Diggon and Dobbin, both common names for country bumpkins, here used in contempt of the upstarts who used to burst in men's doors and rob them. Spenser introduces *Diggon* and *Hobbinol* into his Shepherdes Kalender for September.

363. *while domys*, occasional (or temporary) sentences.

364. *Awakyd*, awoke to a sense of their folly, on account of their night-wakes and wastefulness. *wecches*, wakes, revels.

366. *it*, viz. the sky, the heavens.

NOTES TO PASSUS IV.

Lines 1–16 form one long interrogatory sentence.

6. *nownagis*, nonages, minorities; *newed*, renewed, i.e. renewed his funds. It is clear from this that, when a nobleman succeeded to a title while in his minority, the king had a share of the estate.

7. *marche and moubray*. Mr. Wright says the reference is to—'Roger de Mortimer, fourth Earl of March, who was committed in ward to the Earl of Arundel. John de Mowbray and Thomas de Mowbray both succeeded to the title while in their minority in this reign.'

10, 11. *prophete*, profit; as in l. 48. *countis*, accounts. *wullus*, wools.

12. 'Might not go far enough, even with the addition of his rent, to repay the poor for that which his purveyors took from them.'

15. *fifteneth*, fifteenth. *dyme*, a tenth; Lat. *decima*.

The tenths and fifteenths were granted by distinct classes. See Hallam, Middle Ages, iii. 54; 7th ed. Lingard says—'Richard had previously demanded an aid of the commons; and on the fourth day (i.e. Jan. 31, 1398) they voted him, with the assent of the lords, *a tenth and a half, and a fifteenth and a half;* and in addition, as if they sought to make him independent of parliament, granted him the tax on wool, wool-fells, and hides, not for a short and determinate period as usual, but for the whole term of his natural life (Rot. Parl. iii. 368).' This is clearly the very occasion to which our author is referring.

17. *creaunce*, the credit-system. It means that the court-revellers spent so much that they would have been utterly ruined by debt if they had not paid some of it by promises only.

20. *reot*, riot; the expenses of revelry.

24–30. This probably has a special reference to the compliant parliament which met in Sept. 1397, concerning which Fabyan complains that the king would not be controlled in the election of sheriffs, and that 'where before times the king of England used to send commissioners unto burgesses of cities and towns, to choose for their free liberty such knights of the shire as they thought most useful for the common weal of the said shire and land, now King Richard would appoint the persons, and will them for to

choose such as then he named.' Lines 28–30 particularly refer to these sheriffs.

24. *colis*, falsehoods, deceits, stratagems. Very rare; but it occurs in Gascoigne's Steel Glas, l. 1114—

'Nor colour crafte by swearing precious *coles*.'

See Specimens of English, A.D. 1394–1579; ed. Skeat, p. 323. Cf. *col-fox* crafty fox, in Chaucer; and see note by M. R. in Notes and Queries, Fourth Series, iv. 358.

38. 'In deceiving the great, lest grievances arise.'

45. 'Some argued *against* the king's right of taxation; but this was merely a blind.'

49. *wattis*, wights, people. In the Coventry Mysteries (ed. Halliwell, p. 294), a messenger, speaking of Christ just after His capture, says—

'3e xal fynde hym a strawnge *watt*.'

And in the Towneley Mysteries (Surtees Society), p. 8, Cain's serving lad says of himself—

'Gedlinges, I am a fulle gret *wat*.'

53. 'Some sat, like a cipher in arithmetic, that marks a place, though of no intrinsic value.' So also in Crowley's Select Works, ed. J. M. Cowper, p. 73—

'And at the last thou shalt be founde
To occupye a place only
As do in A[u]g[r]ime ziphres rounde,
And to hynder learnyng greatlye.'

The old copy of Crowley, having the misspelling *Agime* for *Augrime*, looks hardly explicable at first sight; and Mr Cowper does not explain it.

55. *Symond*, Simon. I have no doubt that 'to sup with Simon' means here to sup with ecclesiastics, to share in the revels which some churchmen indulged in. *Simon* means Simon Peter, and is used elsewhere by the author as a general name for the clergy; see C. 10. 257, and cf. Mark xiv. 37.

57. *tituleris*, tattlers, tale-bearers. 'These went to the king, and informed him of foes, who were really friends and spoke for the best, and deserved no blame at all.'

63. *mafflid*, mumbled, spoke indistinctly.

66. This alludes to the logic-splitters.

72. *bente on a bonet*, spread an extra sail. To *bend* a sail is to fasten it to its yard or stay. A *bonnet* is an addition to a sail, or an additional part laced to the foot of a sail. *topte sail*, a top-sail.

74. *laste*, burden; cf. G. *last*, a load. *charge*, a heavy weight. It seems to refer to the trimming of the vessel.

75. If *bare aboute* is the modern *put about*, it means 'altered the course of;' an explanation which suits well with l. 76.

77. This seems to mean that the lords lay comfortably sheltered on the lee-side, and warned the steersman as to what was going on on the weather-

side; doing so, probably, by guess. Yet the line is rather obscure. The result was that the mast bent, and nearly broke (l. 79); and if they had not taken in the additional sails in time, they would have fallen overboard owing to the lurching of the vessel.

86. *the mo*, the majority.

89. *clappid*, clattered, spoke loudly. Some, instead of looking after the money due to the commons, asked for what the king owed *themselves*, and so far succeeded that they were promised an earnest of money (*hansell*) if they would help the king; for they should be helped to some of the same silver as he received himself.

93. 'And some forsook well-doing, because they feared the great.' An obvious allusion to the author's poem of Do-well.

It is reasonable to suppose that the present poem was never finished. The course of events at the time was so rapid as soon to supersede all conjecture and good advice.

GLOSSARIAL INDEX.

When numbers are used without any symbol preceding them, the reference is to the Passus and Line of the C-text. References to the B-text or A-text invariably have 'b.' or 'a.' prefixed to the numbers. References to Richard the Redeles have 'R.' prefixed. References to the *prologue* to the A-text or B-text are indicated by 'pr.' References to which '*n*' is subjoined are to words occurring, not in the text, but in the various readings in the foot-notes.

Besides the abbreviations *s.*, *adj.*, *adv.*, for *substantive*, *adjective*, *adverb*, &c., the following are used in a special sense:—*v.*, a verb in the infinitive mood; *pr. s.*, present tense, 3rd person singular; *pr. pl.*, present tense, 3rd person plural; *pt. s.*, past tense, 3rd person singular; *pt. pl.*, past tense, 3rd person plural. Other persons are denoted by the figures 1 or 2.

The etymology of words is given occasionally, in the case of the more difficult words. Languages are cited in the usual manner, as O.F. for Old French, A.S. for Anglo-Saxon, and the like.

My former Glossary (published for the Early English Text Society) is on a larger scale. Space has been saved, in the present Glossary, by giving but few references for common words, and by the omission of some words (such as *Abbesse*, an abbess) of which the sense is obvious.

When the modern English form is noted (as e. g. mod. E. *abash*, under Abasched), the etymology is to be found in my Etymological Dictionary. References to 'notes' are to the Notes in the present volume.

Proper Names will not be found *here*, but in the separate Index.

A, *adj.* one, a single, 2. 27; b. 1. 99; b. 17. 39; one and the same, 17. 181. And see note to a. 2. 43, p. 33.

A, *prep.* on, in, 20. 192, 21. 62, 21. 352, 22. 236; on, 15. 142; during, b. 11. 330; A bedde, in bed, 8. 26; A day, in the day, 9. 332; A fure, on fire, 17. 180; A fuyre, a-fire, 8. 52; A morwe, on the morrow, 4. 310; A nyghtes, by night, 10. 78; A parceles, in separate parts, severally, 20. 96; A reste, in rest, asleep, 7. 237; A slepe, asleep, 3. 53; A þre, *adv.* in three (persons), 19. 199; A worth, according to their worth, 15. 66.

A, *prep.* of, a. pr. 6; *a feyrie* = of fairy origin. See note to 1. 7, p. 3.

A, *interj.* ah! 2. 41, 5. 164.

A-bane, *imper. s.* give them disease, 9. 226. See note, p. 114.

Abasshed, *pp.* abashed, alarmed, b. 10. 445; ashamed, b. 10. 286; Abasshyd, deterred, R. 1. 110; Abaisshed, ashamed, 16. 163; Abaissed, 7. 171. Mod. E. *abash*.

Abate, *v.* soften, assuage, b. 12. 61; soften, moisten, a. 7. 171; Abateth, *pr. pl.* put down, refuse, set aside, R. 3. 307; Abated, *pp.* lowered, R. 4. 81; Abate, *imp. s.* reduce, keep under, b. 6. 218.

Abbodesse, an abbess, 7. 128.

A-b-ce, *s.* alphabet, a. 8. 119; A-b-c, b. 7. 132. See Cath. Angl. p. 1, n. 7.

Abedde, in bed, b. 5. 395. See **A**, *prep.*

A-begged, *in phr.* gon abegged = go a-begging, 9. 138. See note, p. 111.

Abie, *v.* pay for, atone for, b. 3. 249. See **Abugge**.

Abiggen, *v.* pay for, b. 2. 127. See **Abugge**.

Abit, dress, 1. 3. Lit. habit.

Abite, *pr. pl.* they (i.e. the winds) bite off, nip off, b. 16. 26; Abiteþ, *pr. s.* bites off, nips, 19. 32. A.S. *ábítan*.

Ablamed, *pp.* blamed, a. 5. 75.

Ablende, *v.* blind, b. 18. 137; A-bleynte, *pt. s.* b. 18. 323; Ablente, 21. 371. See below.

Ablyndeth, *pr. s.* blinds, b. 10. 264.

A-bosted, *pt. s.* boasted against, defied in a bragging manner, 9. 152, b. 6. 156. Cf. E. *boast*.

A-bouen, *prep.* above, before, higher than, 8. 208, 17. 35; Aboue, b. 9. 14.

A-boute, *prep.* about, round, 1. 193; Abouten, b. 1. 6.

A-boute, *adv.* around, 11. 266; everywhere, a. 8. 30; employed about, in a busy state, b. 13. 369.

Abouȝte. See **Abugge**.

A-brode, *adv.* abroad, 16. 264; about, b. 14. 60; Abrod, widely apart, 10. 143.

Abrybeþ; gon abrybeþ = go a-begging, 9. 246. See note to 9. 138, p. 111. '*Briber*, to beg his bread;' Cotgrave.

Abugge, *v.* atone for, pay for, suffer for (a thing), b. 6. 83, 168; a. 3. 236, a. 7. 74, 152; Abouȝte, *pt. s.* 11. 233, b. 9. 142, b. 12. 43, b. 13. 376; Abouȝte, *pt. pl.* b. 10. 281; Abouȝt, *pp.* paid for, 21. 433. See also **Abye**, **Abygge**, **Abie**, **Abigge**. A. S. *ábycgan*; corrupted to *abide* in the 16th century.

A-bydyng, *s.* patience, endurance, 22. 294.

Abydynge, *pres. part.* enduring, persevering, persistent, 19. 136, 23. 143; b. 19. 289.

Abye, *v.* suffer, atone, atone for, pay for, b. 9. 88, b. 18. 401. See **Abie**, **Abugge**.

A-bygge, *v.* pay dearly for, suffer for (a thing), 3. 141, 9. 41, 17. 220, 21. 448. See **Abigge**, **Abugge**.

Ac, *conj.* but, 1. 62, 191; 2. 42, 4. 115, 10. 330. A. S. *ac*, Goth. *ak*. See also **Ak**.

A-cale, *pp.* chilled, very cold, 21. 439, p. 264. Cf. Icel. *kalinn*, pp. of *kala*, to cool. See note. And see **Akale**.

Accesse, *s.* an attack of sickness, esp. of fever, a. 5. 210. See *Axes* in Cathol. Anglicum.

Acchett, hatchet, axe, 4. 462.

Accidie, *s.* a fit of sluggishness, fit of sloth, 7. 417; b. 5. 366. Lat. *accidia*.

Accombreth. See **Acombre**.

A-cloye, *imper.* 1 *pl.* let us embarrass, encumber, 21. 296. Orig. to lame a horse by driving a nail into his foot in shoeing. '*Enclouer vn cheval*, to prick a horses foot in the shooing;' Cotgrave. See *Acloyde* in Gloss. to Fitzherbert's Husbandry (E. D. S.).

Acombre, *v.* trouble, vex, hinder, clog, encumber, b. 2. 50, b. 19. 215; Acombreth, *pr. pl.* are a hindrance to, b. 12. 57; Acombrede, *pt. pl.* encumbered, plagued, R. 2. 28; Acombred, *pp.* overcome, overwhelmed, b. 1. 32; b. 1. 194; Acombrid, R. 4. 67. See *encombrer* in Cotgrave; and Prompt. Parv. p. 6, n. 4.

Acordaunce, concord, agreement, 4. 339, 398.

Acorden, *v.* agree, b. 5. 335, b. 13. 121; Acorde, *v.* 4. 275, 374, 380; to grant, b. 3. 317; Acordeth, *pr. s.* 4. 358, 364, 9. 243; A-corden, *pr. pl.* agree, come to an agreement, 20. 285; Acorde, *pr. s. subj.* a. 10. 87; *pr. pl. subj.* b. 17. 303; Acordede, *pt. s.* held with, 23. 303; agreed, a. 4. 78; Acorded, *pt. s.* agreed, 12. 311; agreed to, b. 11. 42; Acordeden, *pt. pl.* agreed, b. 18. 232; Acordede, united, 21. 244; A-cordynge, *pres. part.* agreeing, a. 10. 89.

A-corse, *pr. s. subj.* should curse, 1. 127, b. pr. 99; Acorsed, *pt. s.* 19. 224; Acorsed, *pp.* accursed, 21. 97. From A.S. *corsian*, to curse.

A-corsede, accursed, 20. 254, 23. 263. Pl. of *acorsed*, pp. of the verb above.

A-counte, *v.* go through accounts, reckon up, 8. 33, 13. 66; give account, 12. 298; esteem, think of, b. 11. 15; A-counteþ, *pr. s.* cares, 4. 396; Acounteþ, *pr. pl.* esteem, 11. 258; Acountede, *pt. s.* counted, valued, 22. 414; A-counted, *pp.* counted, reckoned, 10. 239; considered, a. 1. 88; thought anything of, R. 3. 155; Acountid, *pp.* counted, R. 3. 157.

Acouped, *pt. s.* blamed, accused, b. 13. 459. '*Encoulper*, to appeach, accuse, blame for;' Cotgrave. See **Coupe**, and see note to the line.

A-day, lit. on or in the day, hence, at morn, b. 6. 310. See **A**, *prep.*

Addre, serpent, 21. 317, 328; Adders, *pl.* R. 3. 18.

Adiectif, adjective, 4. 338.

A-do, to do, 6. 164. (Put for *at do*, where *at* is the sign of the infinitive or gerund in Northern English.) See note on p. 68.

Adoune, *adv.* down, 9. 29, 11. 94, 23. 227, b. 10. 330, R. 2. 39; *also* Adoun, Adowne, Adown. A. S. *of dúne*, lit. off the down or hill.

Adrad, *pp. as adj.* afraid, greatly afraid, 22. 307, 23. 352; Adradde, *pl.* b. 19. 21. A.S. *ádrǽdan*, to dread greatly.

A-drencheþ, *pr. pl.* drown (themselves), 11. 162; Adreynten, *pt. pl.* were drowned, b. 10. 408; Adreynt, *pp.* a.

10. 60; drenched (with physic), 23. 377; A-drent, *pp.* drowned, 11. 245. A.S. *ádrencan*.

Afaiten, *v.* to tame, 7. 7; Affaiten, b. 5. 37; Affaiteth, *pr. s.* restrains, b. 14. 296; Affeyteth, *pr. pl.* train, b. 11. 375; Affaite þe, tame for thyself, b. 6. 32. '*Affaiter*, as *Affaicter*, to trim, trick, deck, ... also to tame, reclaim;' Cotgrave. See note to b. 11. 375, on p. 178, line 1.

Afaytyng, a-begging, 10. 170. Put for *a faytyng*, where *a* = on. See A, *prep.*; and see **Faiten**.

A-felde, *adv.* to the field, a-field, 5. 144; Afeld, 9. 198.

Afere, *v.* frighten away, 23. 166; b. 20. 165; Afereth, *pr. s.* frightens, drives away, 21. 478, b. 18. 430; A-fered, *pp.* seized with fear, 5. 66; afraid, frightened, 9. 179, 16. 165, 20. 80, 21. 125; Aferede, *pp. pl.* 9. 128; Aferd, *pp.* 2. 10, 12. 279; Afert, a. 4. 49; Aferde, *pp. pl.* b. 6. 123. A.S. *áfǽran*, to terrify.

A-feynted, *pp.* enfeebled, 23. 198.

Affaiten. See **Afaiten**.

Affendid, *pp.* offended, R. 3. 208.

Afferes, *pl.* affairs, business, doings, 7. 152.

Affeyteth. See **Afaiten**.

Affiaunce, reliance, trust, 19. 256.

Affoot. See **Afote**.

Affor. See **Afore**.

Afforse, *adv.* perforce, R. 4. 22. '*A force*, with much indeavour;' Cotgrave.

Affrayned, 1 *pt. s.* asked, b. 16. 274. See **Frained**.

Afore, *adv.* before, b. 14. 134; Affore, R. 3. 246; Afor, *prep.* b. 5. 12, b. 16. 45; in the sight of, b. 12. 81; Affor, *prep.* before, R. 4. 73.

Aforth, *v.* afford, b. 6. 201. A.S. *forð-ian*, to further aid, advance, perform. Hence mod. E. *afford*.

A-fote, *adv.* afoot, a. 5. 6; Afoot, b. 5. 6; Affoot, R. 4. 65.

Afrontede, *pt. s.* addressed, confronted, accosted, 23. 5.

After, *prep.* according to, like to, like, 3. 27, 4. 272; Aftur, a. 7. 198; After, according to (the position of), 1. 14; in accordance with, b. 12. 188, b. 13. 94; for, 15. 120; After the dede, according to the deed, 4. 474; After person, according to the parson's instructions, 15. 124.

After, *adv.* after, secondly, b. 10. 358; Aftur, a. 8. 4.

Afurst. See **Afyrst**.

A-fyngred, *pp. as adj.* exceedingly hungry, oppressed by hunger, 12. 43, 50; 17. 15, 18. 67; b. 6. 269; A-fyngrid, a. 12. 59; Afyngrede, *pp. pl.* exceedingly hungry, 10. 85. Put for *of-hyngred*, from A.S. *ofhyngrian* (*of-hingrian*), to be excessively hungry. See **Afyrst**, and note to b. 6. 269.

Afyrst, *pp. as adj.* athirst, very thirsty, oppressed by thirst, b. 14. 162; Afurst, 10. 85, 12. 43, 17. 15. A.S. *of þyrst*, (*of þirst*, *of þirsted*), pp. very thirsty. See above, and note to 12. 43.

Agasteth, *pr. s.* frightens, drives away, b. 14. 280; Agast, *pp.* afraid, terrified, in fear, 3. 221, 22. 300; Agaste. *pl.* b. 13. 268. A.S. *gǽstan*, to terrify.

Agayn, Ageyn, Agayns. See **Ajein, Ajeines**.

A-glotye, *v.* satisfy, fill, 10. 76. Cf. E. *glut*.

Agon, *v.* obtain, b. 9. 106. Cf. A.S. *ágangan*, to require; Genesis ix. 5.

A-goo, *pp.* gone, departed, R. 3. 245. E. *ago*.

A-greued, *pp.* annoyed, troubled, vexed, 17. 209, R. 2. 113.

A-grounde, *adv.* on the ground, 21. 44: on this earth, b. 1. 60.

Agulten, *v.* to offend against, offend, b. 15. 385; Agulte, 7. 17, b. 14. 7; commit sin, be guilty, 18. 44; Agulte, 1 *pt. s.* offended against, 20. 276, b. 17. 294. A.S. *ágyltan*.

Aier, air, 2. 127, 11. 129. See **Eir**.

Air, heir, 11. 241; Aires, *pl.* 6. 59. See **Eir, Ayre**.

Aither, *pron.* either. Here aiþeres, of each of them, 13. 137, 138; Aiþer oþere, each other, 23. 353; Oure aiþer oþer = each of us (exciting) the other, 7. 188. See **Ayþer**.

Ak, *conj.* but, a. 5. 254. See **Ac**.

Akale, *pp.* chilled, b. 18. 392. See **Acale**.

Aker, acre, 9. 113, a. 7. 4.

Aknowe, *pp.*; Be aknowe = acknowledge, confess, 10. 86. A.S. *oncnáwan*, to acknowledge.

Al, *adv.* altogether, 2. 30; entirely, wholly, b. 1. 31; Al a = the whole of a, b. 6. 258; Al day, continually, 18. 96; Al so, as, 12. 103.

Alarme, *interj.* to arms, 23. 92. E. *alarm*; see note.

Alay, alloy, b. 15. 342.

Alayed, *pp.* alloyed, 18. 79, b. 15. 346. From O.F. *aleier* (later *aloyer*), Lat. *alligare*, to combine.

Aloonomye, alchemy, a. 11. 157. See **Alkenamye**.

Alday, *adv.* continually, b. 15. 352. See **Al**.

Ale, *s.* ale, 7. 159; ale-house, 1. 43, 9. 122, 10. 194; Alle (*better* Ale), ale, i. e. a feast or ale-house, a. pr. 42.

A-lee, *adv.* on the lee, to leeward, R. 4. 74.

A-leggen, *v.* allege, 13. 31; Alleggen, declare, b. 11. 88; A-legged, *pp.* a. 12. 102.

Aleyne (?), R. 2. 136. Perhaps for *aleid* = *on-leid*, laid upon; hence *aleyne vppon oþer* = one laid upon another. *Lein* (lain) and *leid* (laid) are frequently confused. Or perhaps read *a leen*, i. e. one gift (lit. loan) upon another.

Aliche, *adv.* alike, b. 12. 209, b. 16. 57.

Alle, ally, R. 3. 31.

Aliri, *adv.* across (said of the legs), b. 6. 124, a. 7. 115. Cf. 'And fond hir liggyng *lirylong*,' i. e. and found her lying with her legs stretched out; Pardoner and Tapster, 310, in the Tale of Beryn, ed. Furnivall. From the A.S. *lira*, the flesh, muscles, esp. used of the fleshy parts of the leg, as in *spær-lira*, the calf of the leg, occurring as a gloss to *sura* in Wright, A.S. Vocab. i. 44, where we also find 'Pulpa, vel viscum, *lira*,' and 'Nates, *ears-lyre*.' It is the same word as the Platt-Deutsch *lurre*, the loin, thigh, in the Bremen Wörterbuch. Hence *a-liri* = with the calf of one leg resting on the shin of the other. At least, such seems to be the sense intended. See **A-lyry**.

Alkamye, alchemy, b. 10. 212 (Laud MS.). See also **Alkenamye**, and note.

Alkenamye, alchemy, b. 10. 212. See **Aloonomye**, **Alkamye**. '*Alcanamye*, corinthjum, elixer;' Cath. Angl.

Alkynnes, of every kind; Of alkinnes craftes = of crafts of every kind, b. 10. 177; Of alkynnes siȝtes = of sights of every kind, b. 12. 130; Of alkynnes filthe = from filth of every kind, b. 14. 17; Alkynnes resoun, reason of every kind, b. 15. 52, b. 17. 343; Alkynnes creatures, creatures of every kind, b. 19. 211; Alkynnes crafty men, craftsmen of every kind, b. 3. 224. Also contracted to Alkyn, *as in* Alkyn crafty men = craftsmen of every kind, b. 6. 70; Alkin libbyng laborerers = living labourers of all kinds, i. e. all kinds of labourers alive, b. pr. 222

Alle; *for* **Ale**, q. v.

Alleggen. See **Aleggen**.

Aller, of all; ȝowre aller, of you all, b. 19. 468; Owre aller, of us all, b. 16. 205. A.S. *ealra*, gen. pl. of *eall*, all. See **Alre**.

Allowaunce, praise, approval, estimation, b. 11. 215, b. 14. 109.

Allowe, *v.* praise, b. 16. 233; *pr. pl.* praise, b. 14. 307; Allowed, *pt. pl.* praised, b. 15. 4; Allowed, *pp.* praised, approved, b. 10. 433, 435. '*Allouer*, to allow, advow, approve, like well of;' Cotgrave. See also **Alowe**.

Almaries, *pl.* aumbries, ambries, places for keeping things, cupboards, 17. 88. See *Ambry* in my Etym. Dict.

Almesful, *adj.* charitable, 7. 48.

Almesse, alms, charity, 9. 133, 10. 141; Almus, a. 7. 120, 135; Almes, b. 7. 75; Almesses, *pl.* alms, b. 10. 298; presents received as alms, b. 15. 306. A.S. *ælmesse*, from Lat. *eleemosyna*.

Alofte, *adv.* on high, aloft, high up, up, in elevation, 1. 175, b. 12. 222; Aloft, 21. 44.

A-longet, *pp.* filled with longing, greedy, a. 7. 254. See note, p. 116, l. 11.

Aloue, *v.* praise highly, 20. 101. '*Los*, laud, praise;' Cotgrave.

A-louance, profit, lit. hire, 10. 271. From F. *louer*, to hire, Lat. *locare*.

Aloute, *v.* bow, bow down, 16. 169. See **Loute**.

A-lowaunce, praise, approval, 16. 290. See **Allowe**.

A-lowe, *v.* commend, praise (for it), 19. 252; I *pr. s.* I approve of, R. 2. 69; Alowe þ, *pr. s.* approves of, 4. 74; commends, 19. 82; Alowede, *pt. s.* praised, commended, 13. 138; Alowed, *pp.* praised, 8. 96. See **Allowe**.

Alowe, *adv.* low down, b. 12. 222; Alow, b. 12. 234.

Alre, *adj. gen. pl.* of all, 22. 473. See **Aller**.

Al-so, Also, *adv. and conj.* as, 17. 298, 22. 440; also, likewise, 21. 184; Alse, a. 5. 144; Als, also, b. 3. 72; as, b. 4. 195.

Alswythe, *adv.* as quickly as might be, b. 3. 101. From *als*, as, and *swithe*, quickly.

Alþer-ryghtfulleste, *adj. sup.* most righteous of all, 11. 24.

A-lyghte, *pt. s.* descended, 12. 144; dismounted, 20. 64; alighted, settled, 22. 202.

A-lyry, *adv.* 9. 129. See **Aliri**.

Alyue, *adv.* alive, living, b. 8. 111, a. 2. 14.

Amaistren, *v.* have power over, control, compel, keep in subjection, 3. 161, 9. 221; Amaystren, a. 7. 200; Amaysteren, a. 2. 117; Amaistrye, to teach, instruct, govern, manage, control, b. 2. 147; Amaistrien, b. 6. 214; A-maistrid, *pp.* mastered, got the power over, 3. 167; Amaysterd, a. 2. 144. '*Maistrier*, to master, govern, rule, sway, &c.;' Cotgrave. Cf. Shropshire *amaister*, to teach. 'An old man near Leintwardine, speaking of his schoolmaster, said, 'E used to *amaister* me, Sir.'—Shrop. Word-book.

Amanced, *pp.* excommunicated (*a wrong reading*), 14. 104 *n.* See **Mansed.**

Amarride, *pt. pl.* disturbed, vexed, R. pr. 16.

Amende, *v.* amend, grow better, 2. 77; to make amends or restitution, 20. 314; amend, aid, better, repair, b. 10. 121; reform, b. 10. 319; remedy, b. 10. 60; Amenden, *v.* b. 10. 269; Amendy, *ger.* to correct, 2. 165; Amenden, *pr. pl.* make amends, 20. 202.

Amendes, *pl.* satisfaction, amends, 3. 120, 5. 84. To amendes = as satisfaction for, b. 18. 325; Myne amendes = satisfaction to me, 5. 97.

Amercy, *v.* to amerce, fine, b. 6. 40; Amercyn, 2 *pr. pl.* fine, 9. 37.

Amonge, *adv.* at times, b. 14. 237; Oþerwhile amonge, at odd times, occasionally, R. pr. 70.

Amonges, *prep.* amongst, 1. 131; Amongus, a. 8. 79; Amongis, R. 3. 254.

Amorteisede, *pt. pl.* granted in mortmain, 18. 54; Amortesed, b. 15. 315. See note, p. 225.

A-morwe, *adv.* on the morrow, next morning, 8. 13, R. 4. 40.

Amounteþ, *pr. s.* amounteth to, signifies, a. 3. 87.

Ampulles, *pl.* ampullae, small phials for holy water, b. 5. 527; Ampolles, a. 6. 11. See note, p. 100; and see **Hanypeles.**

Amydde, *prep.* amidst, in the middle of, b. 8. 30; through the midst of, 14. 43.

A-myddes, *prep.* amidst, 11. 67.

Amyddes, *adv.* in the middle, b. 13. 82.

An, *conj.* and, 23. 72; b. 7. 44. Short for *and.*

An, *conj.* if, b. 2. 132.

An, *adj.* one, b. 17. 183; An oþre, one other, another, b. 1. 106 (see note).

An, *prep.* on, upon, 5. 113; in, b. 15. 28; An auenture = in case, lest by chance, b. 3. 72; An hy, on high, 6. 187; An hih, 19. 106; An hiegh, b. pr. 13; An ydel = idly, in an idle manner, b. 5. 580; = in vain, uselessly, 15. 7. A.S. *an, on*, on, in.

Ancre, an anchoress, 4. 141; Ancres, *pl.* anchorites, 1. 30, 9. 146. A.S. *ancra*, an anchorite, Lat. *anachoreta.*

And, *conj.* if, 3, 204, 7. 289, &c.

Anewe, *v.* renew, R. 3. 24.

Angre, ill-temper, vexation, 7. 79; trouble, suffering, misery, 13. 207; violence, b. 13. 336; trial, affliction, b. 17. 336; Angres, *pl.* troubles, sufferings, 7. 114; afflictions, b. 12. 11. (Seldom used in the modern sense.)

Angre, *v.* annoy, injure, b. 14. 244; Angrye, *v.* 17. 86; Angreth, *pr. s.* makes angry, b. 5. 117. Icel. *angra.*

An-heiȝ, *adv.* on high, a. pr. 13. See An, *prep.*

Anon, *adv.* immediately, soon, 1. 111, 2. 115; presently, soon, b. 9. 130; presently, soon after, 4. 323. A.S. *on án*, in one, i. e. in a moment.

Anoye, *v.* vex, R. 2. 67; Anoyed, *pt. pl.* annoyed, R. 3. 71. See **Anuyed.**

Anuyed, *pp.* vexed, displeased, a. 2. 144; Anuyȝed, a. 3. 182, a. 5. 74; Anuyȝen, *pr. pl.* annoy, trouble, a. 2. 97. See **Anoye.**

Any pinge, in any respect, at all, b. 18. 386.

Anyente, *v.* destroy, annihilate, 20. 267; Anyented, *pp.* 21. 389. '*Aneantir*, to abrogate, annichilate;' Cotgrave. (*Anentesch* is from the F. base *aneantiss-*.)

Apaied. See **Apayed.**

Apaired. See **Apeire.**

Aparail, dress, apparel, 7. 30, 11. 116; Aparaille, b. 13. 278; Apparaille, b. 8. 116; Apparail, a. 9. 111. See **Parail.**

Aparaile, *v.* dress, prepare, a. 7. 53; A-paraild, *pp.* dressed, 8. 161; Apparaille, *v.* b. 2. 170, b. 6. 59; Apparayle, *v.* a. 2. 148. See **Parailede.**

Apartie, *adv.* apart, 16. 54; Aparte, separately, R. 4. 36.

Apayed, *pp.* pleased, 9. 115; b. 6. 110, 198; a. 7. 101; contented, 10. 178; With apayet = pleased with, a. 10. 126; Apaied, *pp.* pleased, 16. 63; Apaiede, *pp. pl.* pleased, 3. 45. O.F. *apaier*, to appease, from Lat. *pacare.*

Apeel, appeal, accusation, 20. 284; see note, p. 246. See **Apeles.**

Apeere, *v.* appear, 4. 150; Apeeren, *v.* a. 3. 109.
Apeire, *v.* harm, injure, R. pr. 73; a. 6. 54; impair, R. 2. 79; Apeiren, a. 7. 158; Apeyre, injure, damage, 8. 211; punish, 9. 167; Apeireþ, *pr. s.* harms, injures, 4. 164; Appeireth, b. 7. 47; Apeyre, 2 *pr. pl. subj.* b. 5. 573; Apeyre, *pr. pl. subj.* diminish, 6. 145; Appayre, *pr. pl. subj.* b. 5. 47; Apeire, a. 5. 38; Appeyred, *pt. pl.* b. 6. 134; Apaired, *pp.* injured, 9. 229; Appeyred, *pp.* b. 6. 221. Cf. E. *impair*. *Apeire* answers to a Low Lat. form **adpeiorare*, from *peius*, worse.
A-peles, *pl.* appeals, 3. 186, 244. See **Apeel**.
Apendeþ, *pr. s.* belongs, is proper to, 2. 97; Appendeth, *pr. s.* b. 1. 45. '*Appendre*, . . . to depend on, hang by, appertaine;' Cot.
A-pertelich, *adv.* openly, plainly, 4. 316; Aperteliche, evidently, a. 5. 15.
Apewarde, keeper of apes, 8. 284.
Apeyre. See **Apeire**.
A-poisoned, *pp.* poisoned, 4. 164; Apoysoned, infected, b. 15. 523.
Apose, *v.* question, ask, 4, 5, 15. 155, 16. 93, 17. 163; Aposen, examine verbally, a. 3. 5; oppose in disputation, a. 12. 8; Appose, question, ask, examine, b. 3. 5, b. 12. 215; Apposen, *pr. pl.* ask, question, b. 12. 232; Aposede, *pt. s.* questioned, cross-examined, 6. 10; Aposed, *pt. s.* 16. 192; *pt. pl.* 2. 45; Apposed, *pt. s.* b. 1. 47, b. 13. 222; Apposeden, *pt. pl.* disputed, argued, b. 7. 138; Aposid, *pp.* a. 11. 289; Apposed, *pp.* b. 15. 376.
Apostata, apostate, 2. 98.
Apparaille. See **Aparail**.
Appeireth, Appeyred. See **Apeire**.
Appele, *v.* accuse, b. 11. 413.
Appendeth. See **Apendeþ**.
Appose. See **Apose**.
Aprentys, *pl.* apprentices, 4. 281. See **Prentys**.
Aprocheþ, *pr. s.* approaches, 18. 209; Aproched, *pt. s.* 21. 176.
Aquencheþ, *pr. s.* quenches, 20. 251; Aqueynt, *pp.* quenched, destroyed, 21. 394. A.S. *ácwencan*.
Aquite, *v.* pay, pay off, 16. 12; Aquyte, *v.* redeem, 21. 394.
Aquykye, *v.* quicken, make alive again, 21. 394.
Ar, *adv. and conj.* before, ere, 8. 267, 9. 347, 11. 11, 13. 232. A.S. *ǽr*.
Ar, are; It ar þis=it is these, b. 15. 321.
A-rate, *v.* correct, rebuke, reprove, 13. 35, b. 11. 98; Aratede, *pt. s.* reproached, 6. 11; Arated, blamed, b. 11. 367; Arated, *pp.* rated, abused, b. 14. 163. Cf. E. *rate*, to scold.
Arbytours, *pl.* arbitrators, 7. 382.
Arches, *pl.* court of Arches, 23. 136, b. 2. 60, b. 20. 135. See note, p. 279.
Areche, *v.* reach, R. 5. 12. A.S. *ráecan*.
A-redy, *adj.* ready, 7. 97, b. 4. 192.
Aredy, *adv.* ready, already, R. 2. 129.
Aren, *pr. pl.* are, 1. 126, 2. 139. See **Arn**, **Ar**.
Arerage, arrears, debt, 10. 274, 13. 63, Arrerage, b. 10. 469; Arerages, *pl.* 12. 297. '*Arrerage*, *Arrierage*, an arrerage, the rest, or the remainder of a paiment, that which was left unpaid, or behind;' Cotgrave.
A-rere, *adv.* backwards, 7. 405; Arrere, b. 5. 354; *used as imper. pl.* return, R. 3. 110.
Arered, *pp.* raised, levied, a. 2. 51.
A-resonede, *pt. s.* argued with, 14. 129; 1 *pt. s.* 14. 184; Aresonedest, 2 *pt. s.* didst argue with, b. 12. 218. '*Araisonner*, to reason, conferre, talke, discourse with;' Cotgrave.
Arest, at rest; lit. *on* rest, b. 5. 234.
Arith, *adv.* rightly, R. 3. 120.
Armes, *pl.* arms (weapons), 19. 187; heraldic arms, insignia, 22. 12; coat-armour, b. 5. 508 (in owre armes = with our device upon His coat of arms).
Arn, *pr. pl.* are, 10. 105, 110.
Aroutyd, *pp.* driven out of the assembly, R. 3. 221. From the sb. *rout*.
Arrerage. See **Arerage**.
Arrere. See **Arere**.
Ars, *pl.* arts, 12. 98. See **Arts**.
Arst, *adv. superl.* first, b. 4. 105; sooner, b. 14. 216. A.S. *ǽrest*, superl. of *ǽr*.
Artow, *for* art thou, thou art, b. 5. 260, b. 8. 72.
Arts, *pl.* arts, sciences, b. 10. 150. See **Ars**.
Arwed, *pp.* rendered slothful, made cowardly, 4. 237. A.S. *eargian*, to be slothful; from *earg*, inert. See Cath. Angl. p. 12, *n.* 4.
Arwes, *pl.* arrows, 4. 482, 23. 117, 226.
As, *conj.* as if, a. 5. 233, R. 3. 46; *used pleonastically*, 12. 282, 14. 28; As by = to judge by, according to, 12. 265, 18. 157; As quik, very quickly, b. 24. 189; As tyte, at once, quickly, b. 13. 319.
Asailen. See **Assaile**.

Asaye. See **Assaye.**
A-scapie, *v.* escape, 4. 61; Ascapen, b. 2. 202; Ascaped, *pp.* 9. 79; escaped (hence, separated from), a. 7. 70. See **Askapie.**
A-schomed, *pp.* ashamed, a. 5. 215.
Aschonne, *v.* shun, avoid, R. 2. 185.
Asele. See **Assele.**
Aserued. See **Asserue.**
A-seth, *s.* satisfaction, 20. 203. See note, and Cath. Angl. p. 13, *n.* 6.
Asisours, *pl.* jurors, 23. 290. From F. *assise,* 'an assize or sessions;' Cot. See **Sisour.**
A-skapie, *v.* escape, 3. 215; A-skape, a. 2. 180. See **Ascapie.**
Asken, *v.* ask, 19. 261; Askeþ, *pr. s.* requires, 1. 21, 4. 301, 6. 67, 22. 478; R. 3. 23 (see the note); Askiþ, *pr. s.* requires, a. 1. 180; Asken, *pr. pl.* ask, require, a. 1. 100; demand, 4. 246. See **Axe.**
Askes, *pl.* ashes, 4. 125. A.S. *asce,* pl. *ascan.*
Askyng, *s.* request, 22, 480.
A-slepe, asleep, b. 2. 51.
Asoile. See **Assoille.**
Asondry, *adv.* separate, b. 17. 164.
Aspare, *v.* spare, afford, 11. 84.
Aspie, *v.* look at, see, discover, spy, 3. 46, 235; 13. 140; Aspien, to look after, mind, a. 2. 201; Aspye, to spy out, b. 5. 170; Aspied, *pp.* examined, 20. 34; seen, 22. 302.
Aspie, *s.* a spy, 22. 342.
Assaile, *v.* assail, attack, 23. 374; A-sailen, 14. 63; Asailid, *pp.* tempted, 21. 332.
Assay, the trial, proof, b. 10. 253.
Assaye, *v.* try, examine, 7. 357; taste, try, b. 16. 74; practise, b. 16. 106; endeavour, b. 6. 24; Assayen, examine, a. 3. 5; Asaye, *v.* try, examine, 4. 5, 9. 22; try (it), a. 5. 152; Assaye, 1 *pr. pl.* try, prove (it), b. 18. 69; Assay, *imp. s.* try, ask, 17. 164. E. *essay.*
Assele, 1 *pr. s.* I seal, b. 2, 112; Asselen, *pr. pl.* seal, a. 3. 143; A-seled, *pp.* 3. 113, 20. 6; A-seeled, 20. 9; A-selet, sealed, signed, a. 2. 81. From O.F. *seël,* Lat. *sigillum.*
Asserued, *pp.* deserved, b. 12. 197; A-serued, *pp.* 15. 137.
Assetz, satisfaction, b. 17. 237. O.F. *asses,* enough, Lat. *ad satis.*
Assises, *s. pl.* assizes, R. 3. 187.
Assoille, *v.* explain, solve, b. 10. 245, b. 12. 216; absolve, pardon, 22. 190, b. 5. 276, b. 19. 180, 185; Assoyle, absolve, 7. 296; Assoile, b. 3. 40; Asoilen, b. pr. 70; Asoile, *v.* answer, solve, explain, 12. 157; absolve, 13. 7; Asoily, 4. 42; Asoilie, 1. 68; A-soylye, 22. 185; Asoyle, absolve, a. 3. 41; Asoylen, absolve, a. pr. 67; Assoilled, *pp.* forgiven, absolved, b. 3. 143. O.F. *assoiler,* Lat. *absoluere.*
A-sterte, *v.* escape, avoid, 14. 212; A-stert, b. 11. 392. Lit. to *start* from, or away from.
Astonyed, *pp.* astonied, R. 2. 8.
Astronomyens, *pl.* astronomers, 18. 96; 22. 244; Astrymyanes, b. 15. 352.
A-swage, *v.* assuage, soften, 7. 88.
A-swiþe, *for* As swiþe, *adv.* as quickly as possible, a. 3. 96.
At, *prep.* of, 2. 205, b. 3. 25, b. 13. 309; of, from, 3. 176, 4. 379; according to, 4. 285; amongst, b. 15. 208; in, b. 7. 128.
At ones, *adv. phr.* at once, b. 11. 324; together, b. 5. 163.
Atache, *v.* to attach, arrest, a. 2. 174; Attache, b. 2. 199; Atacheþ, *pr. s. as pl.* cling to, cleave to (*governing* treuthe), 12. 306 (see the next line); Attached, *pt. s.* laid claim to, b. 16. 261; Attached, *pp.* claimed, 19. 279; arrested, b. 2. 236; A-tached, *pp.* arrested, 3. 252; Atachet, a. 2. 212; Atache, *imp. s.* arrest, 3. 211. E. *attach.*
Atamede, *pt. s.* broached, opened (a vessel), 20. 68, b. 17. 68. '*Attamyn* a wesselle wyth drynke, abbrochyn, *Attamino, depleo;*' Prompt. Parv. From an O.F. form *atamer* = Lat. *attaminare;* but the usual F. form is *entamer* (see Cotgrave) = Lat. *intaminare.*
Atamed, *pp.* tamed, R. 3. 27.
Atemye, *v.* attain, 20. 240. 244.
Ateynt, *pp.* attainted, accused, 23. 162; Ateynte, b. 20. 161. '*Attaint,* raught, or attained unto . . . tainted, attainted, convicted, appeached, accused of, charged with;' Cot.
Apurst, *pp. as adj.* athirst, very thirsty, 21. 439, b. 10. 59. See **Afyrst.**
Athynkeþ, *impers. pr. s.* grieves, repents, 7. 100, b. 18. 89. A.S. *oþyncan.*
Attache. See **Atache.**
Atte, *put for* at te (=the), at the, 1. 160, 4. 34, &c.; Atten, at the, 1. 43, 9. 122.
Attere, venom, poison, b. 12. 256. A.S. *ǽtor, áttor,* venom.
Atweyne, in two, 1. 114, b. 7. 116. Lit. 'on twain.'

A-two, *adv.* asunder, apart, in two, 9. 64, 21. 76.

A-twynne, *adv.* apart, separated, 19. 191. Cf. Icel. *tvinnr*, two and two.

Auaille, *v.* avail, be useful for, be of advantage to, assist, help; Auaille, b. 7. 7, 10. 273; Auayle, 10. 276; A-vayle, 10. 7; Availith, *pr. s.* is worth, R. 1. 24, R. 4. 54; Auailled, *pt. s.* helped, b. 10. 273. '*Avaylyn*, or profytyn, *Valeo, prosum*;' Prompt. Parv.

Auarous, *adj.* miserly, avaricious, 17. 279; used as a personification of Avarice, b. 8. 88; Auerous, covetous, 11. 86; Auerouse, 2. 189.

Auarousere, *adj. comp. pl.* more avaricious, b. 1. 189.

Auaunce, *v.* advance, promote, 11. 255, b. 9. 159; Avaunset, *pt. pl.* have promoted, raised to the rank, a. 4. 116; Auaunced, *pp.* promoted, advanced, placed in authority, 14. 104; Auaunsed, 2. 189; Avaunset, a. 1. 165; Auanced, 4. 36.

Auauntying, *pres. part.* vaunting, boasting, 7. 35.

Auctour, author, b. 15. 368.

Audience, hearing, 8. 94.

Auditour, auditor of accounts, 22. 463.

Auenture, *s.* chance; Good auenture = by good luck, b. 6. 79; An auenture = lest perchance, b. 3. 72; In auenture = in case, a. 7. 42; lest perchance, a. 3. 265; On auenture = in case, b. 3. 66. See **Aunter**.

Auerous. See **Auarous**.

Aues, *pl.* Aves, prayers beginning with *Ave, Maria*, b. 15. 176.

Aueyr, wealth, property, 7. 32. O.F. *aveir, avoir*, to have, used as sb. with the sense of 'property.' See **Avere**, **Avoir** in Halliwell.

Auhte, *pt. s.* ought, 7. 86; Aughte, R. 2. 49. See **Auȝte**.

Avise, *s.* advice, R. 3. 8.

Auisen, *v. refl.* look round them, think, reflect, 18. 53. See **Auyse**.

Auncel, a steel-yard, weighing machine, 7. 224; Auncere, b. 5. 218. See Murray's New English Dictionary.

Aungel, angel, b. 12. 149; Aungeles, *gen. pl.* of angels, 23. 241.

Aunter, *s.* adventure, fortune, luck; Good aunter = by good luck, peradventure, 9. 79; An aunter, in case, lest perchance, 4. 437, 9. 40. See **Auenture**.

Auntrep, *pr. s. refl.* adventures (himself), ventures, 11. 216; Auntrede, *pt. s.* ventured, 21. 232; Auntred, b. 18. 220; Auntred, *pt. s. refl.* ventured (with *on* = against), 23. 175. See above.

Auntres, *pl.* adventurers, 21. 14. Probably an error for Auntrous.

Auntrous, *adj. as sb. pl.* adventurous knights, b. 18. 16.

Auoutrie, adultery, b. 2. 175, b. 12. 76. O. F. *avouterie, avulterie*, from Lat. *adulterium*.

Avowe, *v.* declare, assert, avouch, maintain, 4. 315, 16. 140, 21. 226; Auouwe, 16. 114; Auoue, a. 3. 242; Avowe, 1 *p. s. pr.* avouch, R. 1. 112. O. F. *avouer*, later *advouer*, 'to advow, avouch, . . warrant, authorize,' &c.; Cotgrave. From Lat. *aduocare*.

A-vowe, 1 *pr. s.* make a vow, vow, 7. 438; Avowed, *pt. s.* made a vow, b. 5. 388; A-vowed, *pp.* 8. 13. Distinct from the above. See below.

Auowe, *s.* vow, b. 5. 547; '*Auowe*, Votum'; Prompt. Parv.

Auter, altar, 19. 264; Auteres, *pl.* b. 10. 313; Auters, 6. 165. O.F. *alter, auter, autel*, from Lat. *altare*.

Autor, authority, teacher (lit. author), 12. 150; Autowr, b. 10. 243.

Auyse, *v. refl.* consider, b. 15. 314; Avyse þe byfore = take advice beforehand, 5. 21. See **Auisen**.

Auȝt, *as adv.*, at all, b. 5. 311, 540.

Auȝte, 1 *pt. s.* I ought, b. 2. 28. See **Auhte**.

Awaite, *v.* watch for, 18. 62; Awayte, espy, b. 10. 333; guard, keep (in prison), a. 2. 182; Awaytestow, 2 *pr. s.* art thou looking at, b. 16. 257; Awayted, 1 *pt. s.* watched, searched, b. 16. 169.

A-wake, *v.* awake, arouse, 1. 213; Awakyd, *pt. pl.* awoke (to a sense of their folly), R. 3. 364.

Away-ward, *adv.* away, R. 2. 7.

Awgrym, *s.* arithmetic, R. 4. 53. '*Awgrym, Algorismus*'; Prompt. Parv.

Awilled, *pp.* willed, R. 3. 210.

A-wreke, *v.* avenge, a. 5. 68; Awreke, *pp.* 9. 208, 18. 4; Awroke, *pp.* b. 6. 204; Awreke, *imp. s.* 9. 158; satisfy, 11. 288; Awrek, revenge, a. 7. 160. A.S. *áwrecan*.

Axe, *v.* ask, b. 4. 102, b. 17. 284, R. 2. 34; Axen, *v.* b. 5. 543, b. 14. 261; Axeth, *pr. s.* requires, asks, claims, b. 10. 311, b. 14. 110; Axith, *pr. s.* requires, R. 3. 215; demands, R. 3. 174; Axen, *pr. pl.* ask, b. 12. 234; Axe, *pr. pl. subj.* b. 5. 430; Axed, 1

pt. s. I asked, b. 10. 155; Axid, *pt. pl.* required, R. 3. 4; Axe, *imp. s.* b. 10. 157; Axeth, *imper. pl.* ask, b. 13. 309.

Ay, *adv.* always, ever, continually, 6. 96, 11. 19; Aye, 12. 31.

Ayeles, *pl.* grandfathers, ancestors, b. 15. 317. O.F. *aiel*, Ital. *avolo*; from Lat. *auus*.

Ayre, heir, b. 16. 232; Ayres, *pl.* 4. 324, 435. See **Air**.

Ayþer, *pron.* either, each, each (of them), 4. 340, 17. 199; Ayþer oþer, each the other, each other, 11. 282, 17. 66. See **Aithar**.

Aȝe, *adv.* again, back, 17. 312; Aȝein, b. 6. 44. See below.

Aȝein, *prep.* against, contrary to, b. 3. 155, 291; in return for, b. 5. 437; Aȝeyn, 22. 448; in return for, a. 11. 150; Aȝeine, b. 10. 104; Aȝene, 17. 216; Aȝen, 10. 218; Ageyn, 21. 380; Agayne, b. 19. 356; Come aȝein = came to meet, b. 4. 44.

Aȝeines, *prep.* against, contrary to, b. 4. 48; in opposition to, b. 9. 196; in return for, b. 10. 199; Aȝeynes, against, contrary to, b. 15. 52; Aȝeyns, contrary to, 21. 277; Aȝeins, b. 3. 92; Aȝens, against, 8. 151, 11. 217; A-gayns, 21. 264. E. *agains-t*.

Aȝeines, *conj.* against the time that, before the time that, b. 19. 314; Aȝeynst, 22. 319.

Aȝenwarde, *adv.* again, in return, 20. 75.

Aȝeyn, **Aȝen**. See **Aȝein**.

Aȝeynes, **Aȝens**. See **Aȝeines**, *prep.*

Aȝeynst. See **Aȝeines**, *conj.*

Babeled, 1 *pt. s.* babbled, muttered, b. 5. 8; Bablid, *pt. pl.* talked, chattered, R. 3. 78.

Baberlupped, *adj.* thick-lipped, 7. 198; Baberlipped, b. 5. 190.

Bacheler, novice in arts, one who is initiated, 10. 248; novice in arms, young knight, b. 16. 179; Bachelere, 21. 88; Bachelers, *pl.* bachelors, young men, b. pr. 87; Bachilers, 1. 85; Baccheleris, R. 3. 358. A *bachelor* was a novice in arms or arts.

Baches, *pl.* valleys, 8. 159. See *bæch* in Stratmann.

Backes, *pl.* See **Bakkes**.

Bad, (1) begged; (2) bade. See **Bidde** and **Bede**.

Badde peny, bad penny, counterfeit coin, 18. 73.

Baddelich, *adv.* badly, poorly, ill, 5. 55; Baddeliche, 18. 197.

Bagge, *s.* bag, pouch, purse, 1. 42, 6. 52; Bagg (with an allusion to Bagot, see the note), R. 2. 164; Bagges, *pl.* 11. 85.

Balardes. See **Bayardo**.

Bakbite, *v.* backbite, slander, defame, b. 2. 80; Bakbyten, 3. 85.

Baken, *pp.* baked, 9. 318, b. 6. 295; Bake, 9. 178, 192; b. 6. 196. A.S. *bacen*, pp.

Bakesteres, *pl.* (female) bakers, b. 3. 79; Baxteres, b. pr. 218. A.S. *bæcestre*, a woman who bakes.

Bakken, *v.* cover their backs, clothe, a. 11. 185. See **Bakkes**.

Bakkes, *pl.* clothes (glossed *panni*), b. 10. 362; Backes, 14. 72. Lit. clothes for the *back*, cloaks; see note, p. 160. And see above.

Balder, *adj. comp.* bolder, more daring, b. 4. 107; Baldore, a. 4. 94.

Baldly, *adv.* boldly, 10. 28, b. 20. 325; Baldely, 19. 115; confidently, without hesitation, 22. 477.

Bale, sorrow, misfortune, misery, trouble, mischief; (also) wrong, harm, injury, destruction, 5. 85, 88, 89; 13. 56, 21. 33. A.S. *bealu*, *bealo*.

Baleyse, *s.* rod, stick, instrument of punishment, 12. 124; Baleis, b. 10. 176; Baleyses, *pl.* rods, b. 12. 12. See note to 7. 157, p. 80; and Prompt. Parv.

Baleysed, *pp.* flogged, beaten, whipped, 7. 157. Still in use in Shropshire; see Miss Jackson's Wordbook.

Balies, *s. pl.* bellies, a. pr. 41. See **Bely**.

Balkes, *s. pl.* ridges of land left unploughed, balks, 9. 114; b. 6. 109. A.S. *balca*. See *Balk* in Halliwell.

Balled, *adj.* bald, 23. 184, b. 20. 183; (metaphorically, as applied to a reason) bald, trite, worn out, insufficient, b. 10. 54; Ballid, R. 4. 70; Ballede, *pl.* 12. 38.

Ballokknyf, a kind of large knife worn suspended from the girdle, b. 15. 121. See note, p. 218.

Bamme, *imp. s.* cozen (?); or fill (?), feed (?), a. 7. 204. Prob. from M. E. *baumen*, to anoint, grease, lit. to cover with balm. The sense would thus be 'grease,' in a jocular sense. See *bame* in Halliwell, and *bawm* in Evans, Leicest. Glossary.

Baneoure, standard bearer, b. 15. 428. '*Banyowre*, or bannerberere;' Prompt. Parv.

Baner, banner, flag, a. 8. 15; Banere, b. 20. 68, 95.
Banne, *v.* curse, 2. 58, 4. 144; Banneth, *pr. s.* curses, 10. 162; prohibits severely, b. 7. 88; Banned, *pt. s.* severely rebuked him, b. 10. 7.
Bar, *pt. s.* bore. See **Bere.**
Bar, *adj.* bare, stripped of hair, 7. 150; naked, 7. 157; Bare, naked, b. 5. 175; bald, 23. 184; Bare, empty, R. 4. 21; bare, trite, R. 4. 70.
Barge, *s.* ship, R. 4. 75.
Barke, husk, outer skin (of a walnut), 13. 144.
Barliche, barley, 7. 225.
Barliche, *adj.* made of barley, 9. 142.
Barn, child, 3. 3, 11. 233, 15. 127, 20. 84, 21. 243; Barne, b. 2. 3, b. 9. 142; man, b. 16. 250; Barnes, *pl.* children, 4. 189, 6. 70; Barnes bastardes = bastard children (where *bastardes* is used as a pl. adj.), 6. 71. A.S. *bearn.*
Barn-hede, childhood, manhood, 19. 136.
Barre, bar (in the legal sense, in the phr. *atte barre* = at the bar), 1. 160, 4. 452; Barres, *pl.* bars, bolts, 8. 239, 21. 283.
Barre, *imper.* 1 *pl.* let us bar, let us fasten, 21. 286.
Barst, *pt. s.* burst, broke, 9. 175; Barste, b. 6. 180. A.S. *bærst*, pt. t. of *berstan.*
Baselard, a kind of long dagger or short sword, suspended from the girdle, a. 11. 211; Basellarde, b. 15. 121; Baslard, b. 3. 303; Baselardes, *pl.* 4. 461, b. 15. 118. See note, p. 52.
Bat, in the double sense of 'bat' or 'mass,' a. 7. 167; Bat of erþe = mass or lump of earth (cf. E. *brick-bat*), 19. 92; Battis, *pl.* bats, i. e. staves, R. 3. 330; Battys, small pieces of broken meat, a. 12. 70 (Ingilby MS.).
Bat, *pr. s.* beats. See **Bete.**
Bataille, battle, 1. 108, b. 12. 107; contest, b. 16. 164; Bataile, warfare, 9. 352.
Batauntliche, *adv.* hastily, eagerly, b. 14. 213; Batauntlyche, 17. 56. F. *tout batant*, very hastily; Cotgrave. See note, p. 211.
Bated, *pt. s.* fluttered, R. 2. 162. See the note. A term in hawking; cf. O.F. *batre*, to beat.
Baterid, *pt. s.* beat, R. 2. 152; Batered, 1 *pt. s.* patted, b. 3. 198. Cf. O.F. *batre*, to beat; and see **Battide.**
Batte-nelde, large needle, packing-needle, 7. 218; Batnedle, b. 5. 212 *n.* Used as equivalent to *paknelde, packenedle.*
Battide, 1 *pt. s.* patted, a. 3. 192. See **Baterid.**
Baude, bawd, 4. 165, 9. 72.
Baudy, *adj.* dirty, b. 5. 197. Cf. W. *baw*, dirty, *bawaidd*, dirty.
Baxteres. See **Bakesteres.**
Baw (an exclamation of contempt), bah! 13. 74; Bawe, 22. 398. See note, p. 169.
Bawtid, *pt. s.* (*for* Bated), abated, R. 2. 13. See note, p. 292.
Bayarde, a horse, properly a bay horse, 9. 192, 20. 70; b. 6. 196; Bayard, b. 4. 53; Bayȝard, a. 4. 40; Baiardes, *pl.* b. 4. 124. From F. *bai*, Lat. *badius*, bay-coloured.
Bayed, *pt. pl.* bayed, R. 3. 235.
Bayten, *v.* (with *on*), bait, attack, R. 3. 29. E. *bait.*
Be-, *prefix.* See **Beo-, Bi-, By-.**
Be, *prep.* by, b. 5. 130, R. 2. 140, 180; beside, with, a. 4. 46; concerning, of, b. 12. 124; on (the), R. pr. 10; with reference to, a. 4. 119; Be þat, according to that, a. 11. 193; Be clergie, as found out by learning (conjectural reading), R. 3. 190; Beo, by, according to, a. 4. 123. A.S. *be.*
Be, *v.* be, b. pr. 79, &c.; Be moste = must be, b. 14. 191; Ben, *v.* a. 2. 21; Beth, *pr. s.* is, b. 10. 347; Beth, 1 *pr. pl.* b. 3. 27; Ben, 2 *pr. pl.* b. 6. 132; Beþ, Beth, *pr. pl.* 6. 166; Buth, 11. 208, 19. 98; Ben, *pr. pl.* 2. 81, 21. 264; It ben = they are, b. 6. 56; Beest, 2 *pr. s.* (*with fut. sense*), shalt be, b. 5. 598; Best, 8. 236; Be, 1 *pr. s. subj.* may be, 8. 298; Be, *pr. s. subj.* may be, b. 14. 247; Be he, let him be, b. 10. 347; when (the life) is, b. 15. 141; if (my council) be, b. 4. 189; Be þow, if thou be, b. 6. 207; Be, *pp.* been, 13. 121; become, 1. 62; Beth, *imp. pl.* 10. 51, b. 2. 137; Be we, let us be, b. pr. 188. See **Beeþ, Beo, Aren, Was, Were.**
Beau fits, fair son, 10. 311. F. *beau fils* (O.F. *fiz*). See **Beu.**
Beaupere, father, elder, reverend father, 10. 248, 21. 241. See note, p. 256; and Cath. Angl. p. 27, note 4.
Beaute, beauty, 14. 11; Bewte, b. 12. 49.
Beches, *pl.* beech-trees, 6. 121.
Bed, Bede. See **Bede, Bidde.**
Bed-bourde, bed-play, marriage, a. 10. 197; Bed-borde, 11. 293. See **Bourde.**

Bedden hem, *v.* repose, rest in bed, b. 2. 97.
Beddyd, provided with a bed, 18. 197.
Beddyng, bed, 17. 74.
Bede, *v.* to offer, 11. 267; Bed, *pt. s.* bade, has ordered, a. 11. 189; Bad, *pt. s.* bade, ordered, 5. 117, 141; Beden, *pt. pl.* bade, 4. 28, 16. 27; Bede, b. 18. 53; Bed, *pt. pl.* 3. 173; Bede, *pp.* bidden, invited, 3. 56; Boden, *pp.* b. 2. 54. A.S. *béodan*. Confused with Bidden, to pray. See **Bit, Biddeth.**
Bede, prayer, b. 11. 144; Beodes, *pl.* a. 5. 8; Bedes byddyng = praying of prayers, bidding of beads, 13. 84; Bydde my bedes, bid my beads, b. 12. 29; Bidde any bedes, pray any prayers, 8. 16; Babeled on my bedes = muttered my prayers over, b. 5. 8. A.S. *bed, gebed*, a prayer. To *bid one's beads* is, properly speaking, to *pray one's prayers;* but the name *beads* was afterwards transferred to the balls strung upon a string, by which the prayers were counted off. See **Bedes.**
Bedel, a beadle, apparitor, or summoner, b. 2. 109; Bedeles, *pl.* 4. 2; O.F. *bedel* (*bedeau* in Cotgrave).
Bedeman, one who prays for another for money, a beadsman, b. 3. 41, 46; Bedman, 4. 43, 48; Bedemen, *pl.* b. 15. 199; Bedmen, 4. 276.
Bedered. See **Bedreden.**
Bedes, beads; Peyre bedes, set of beads, b. 15. 119. See **Bede.**
Bedes-byddynge, bidding of beads, b. 19. 373; Bedes-byddyng, 13. 84. See **Bede.**
Bedreden, *adj.* bedridden, 6. 21, 8. 108, 10. 177; Bedredene, *pl.* 10. 34; Bedrede, b. 13. 448; Bedraden, a. 7. 179; Bedered, b. 7. 101. See Cath. Angl. pp. xxix, 25.
Beede, *pt. s. subj.* should intreat, beg, a. 9. 96. See **Bidde.**
Beekis, *s. pl.* beaks, R. 3. 76.
Beere, *s.* noisiness, noisy behaviour, a. 11. 7. See **Bere**, *v.* to low as a cow. A.S. *gebǽru*, demeanour, noise, clamour; M.E. *bere* (Stratmann).
Beere, 2 *pt. s.* didst bear away, carry off, a. 3. 189; Beeren, *pt. pl.* bore, carried, a. 5. 209. See **Bere.**
Bees, Beest. See **Be**, *v.*
Beest, beast, animal, 22. 263; Best, R. 2. 130; Beestes, *pl.* 22. 264; a. 3. 256; Bestes, *pl.* 4. 424.
Beete, relieve, repair. See **Bete.**
Beep, *pr. pl.* are, 7. 299; *imp. pl.* be, 2. 172. See **Be.**
Be-falle, *pr. s. subj.* fall, b. 13. 453.
Be-flobered, *pp.* muddied, made dirty, b. 13. 401. See **Flober.**
Begeneldes, *gen. sing.* beggar's, 10. 154, 11. 263. See note, p. 124.
Beggerye, *s.* begging, 10. 162.
Behote, 1 *pr. s.* vow, promise, b. 5. 462; Beohote, a. 5. 235; Behihte, *pt. s.* promised, a. 3. 30; Beohi3te, *pt. s.* a. 5. 47; Behote, *pp.* R. 4. 91. A.S. *behátan*. See **Bihote.**
Beire, *gen. pl.* of both, b. 2. 66. See **Beyer.** A.S. *begra*, gen. pl. of *bá*, both.
Bei3, a metal ornament for the neck, collar of bright metal, b. pr. 165, 176; Bi3es, *pl.* b. pr. 161. And see **By3e.** A.S. *bēah*, any circular metal ornament, as a ring, bracelet, collar, crown.
Bekne, *s.* beacon, 20. 228; Bekene, 17. 262.
Beknowe, 1 *pr. s.* acknowledge, a. 5. 114.
Bele, *adj. pl.* good, fair, b. 15. 113. O.F. *bel*, F. *beau*. See **Beu.**
Belde, *v.* grow bold (?), R. 1. 113. See note. Cf. A.S. *byldan*, to embolden, M.E. *belden*, (Stratmann, p. 51).
Belefte, *pp.* left, R. 2. 30. See *bilǽfen*, to remain, in Stratmann, p. 63.
Be-lei3e, 2 *pr. pl. subj.* belie, tell lies to, 21. 358. See **Bilyep.**
Belsyre, grandfather, 21. 284; Belsires, *gen. sing.* ancestor's, 11. 233. '*Bellsyre*, Auus;' Cath. Angl. p. 27.
Belwe, *v.* bellow, b. 11. 333.
Bely, *s.* belly, 1. 42; b. pr. 41.
Bely-ioye, appetite, delight in food, lit. belly-joy, b. 7. 118.
Belye, *v.* to lie against, belie, slander, b. 5. 414; Be-lei3e, 2 *pr. pl. subj.* belie, tell lies to, 21. 358. See **Bilyeth.**
Bemeneth, *pr. s.* means, signifies, b. pr. 208; a. 1. 1; Bemente, *pt. s.* signified, b. 18. 18. See **By-menep.**
Ben. See **Be.**
Bene, bean, 13. 92; R. 3. 151; Benes, *pl.* 9. 177, 226, 307, 327.
Benefys, benefice, b. 3. 312; Benefices, *pl.* benefices, 4. 33; possessions, a. 11. 192.
Benene, *adj.* made of beans, a. 7. 167.
Beneson, *s.* blessing, b. 13. 235.
Benfait, a benefit, kind deed, b. 5. 436; Benfes, *pl.* good deeds, a. 6. 101; F. *bienfait*. See **Bienfetes, Bynfet.**

Bente, *pt. pl.* fastened, R. 4. 72. Used in a nautical sense, as in modern English.

Benygneliche, *adv.* with good will, 15. 57; gently, mildly, b. 12. 114.

Benyme, *v.* take away from, R. pr. 66. A.S. *beniman*.

Beo-, *prefix.* See **Be-**, **Bi-**, **By-**.

Beo, *prep.* by, according to, a. 4. 123. See **Be**.

Beo, *v.* be, a. 8. 32; *ger.* to be, a. 9. 98; *imp. pl.* a. 8. 170; *pr. pl. subj.* 19. 217; Beoþ, *pr. s. as fut.* will be, 20. 84; *pl.* shall be, a. 7. 91; *imp. pl.* be, 20. 224, 226; *pr. pl.* are, a. 1. 16; Beo, *pr. pl.* a. 8. 58; Beon, *pr. pl.* are, 21. 302; 1 *pr. pl.* 19. 285; 2 *pr. pl.* 20. 225.

Beodeles, *s. pl.* beadles, a. 3. 2. See **Bedel**.

Beodeman, *s.* beadsman, one who prays for another for money, a. 3. 47. See **Bedeman**.

Beodes, *s. pl.* prayers, a. 5. 8. See **Bede**.

Beofore, *adv.* before, a. 5. 9.

Beoheold, 1 *p. s. pr.* beheld, a. pr. 13. See **Biholde**.

Beohiȝte, Beohote. See **Behote**.

Beoleeue, *s.* belief, creed, a. 5. 7. See **Bileue**.

Beo-louh, *pt. s.* 1 *p.* smiled at, a. 8. 105. Lit. laughed at; *louh* is the pt. t. of *lazen*, to laugh.

Beores, *pl.* bears, a. 7. 33. See **Bere**, *s.*

Beot, *pt. s.* beat, hammered out, 21. 284; buffeted, a. 7. 165; 1 *pt. s.* corrected, a. 11. 132. See **Bete**.

Beo-take, 1 *pr. s.* commend, a. 9. 50. See **Betake**.

Berde, fair maid, lit. bride, 4. 15; Berdes, damsels, *pl.* b. 19. 131. See **Birde**.

Berde, *s.* beard, b. 5. 194; R. 3. 214.

Berdles, *adj.* beardless, R. 3. 235.

Bere, *v.* bear, carry, 11. 92, b. 3. 268; wear, 1. 178; Beren, a. 2. 151; Bereþ, *pr. s.* bears, 19. 223; Beriþ, *pr. s.* a. 11. 189; Bereth, *pr. pl.* bear, 20. 236; Bar, *pt. s.* bore, carried, 8. 162; pierced, 21. 88; thrust, 23. 132; Bar, 1 *pt. s.* a. 7. 92; Bere, 2 *pt. s.* didst bear, b. 3. 195; Bere, *pt. pl.* carried, 7. 416; Baren, *pt. pl.* b. 5. 108; Bare, *pt. pl.* turned, put (about), R. 4. 75; Ber, *imper. s.* bear, carry, 4. 426; Bereth, *imp. pl.* a. 8. 15; Bere, *pt. pl. subj.* b. 5. 139 See **Bore**.

Bere, *v.* low (as a cow), 14. 150. See *beren*, to cry out, in Stratmann.

Bere, *s.* bear, R. 3. 29; Beres, *pl.* 10. 196.

Bereued, 2 *pt. pl.* didst bereave, R. 2. 137. See **Bireue**.

Bergh, hill, 8. 227; Berghe, b. 5. 589. A.S. *beorg*.

Beries, *pl.* berries, grapes, 3. 28; Beryus, 11. 207 *n.*

Berke, *v.* bark, 10. 261.

Berkeres, barking-dogs, watch-dogs, 10. 260.

Berlingis, *s. pl.* little bears, cubs, R. 3. 96.

Bern, *s.* barn, 22. 346, 360; Berne, b. 19. 340; Bernes, *pl.* 9. 179; Bernes dore = barn-door, 5. 60.

Bern, man, 7. 247, 19. 281; Berne, 4. 477, R. pr. 86; Bernes, *pl.* men, a. 3. 256; Biernes, *pl.* b. 3. 265. See **Burn**. A.S *beorn*.

Berne-dore, barn-door, a. 4. 44.

Beryng, *s.* bearing, manners, conduct, mien, 23. 116; Berynge, 22. 255.

Besely, *adv.* busily, R. 2. 147. See **Bisy**.

Besieth, *pr. s.* busies, R. 2. 147. See **Bisy**.

Best, 2 *pr. s. as fut.* shalt be, 8. 236. See **Be**.

Beste, *adj.* best, a. 2. 133; *as sb.* best, best part (of me), R. pr. 47; To þe beste = for the best purpose, as well as possible, a. 8. 63; Best, greatest benefit, advantage, 8. 126; best thing, R. 3. 241.

Bestes, beasts. See **Beest**.

Bet, *adj.* better, richer, 6. 96. Properly the adverbial form; see below.

Bet, *adv.* better, 8. 240, 9. 42, 15. 10; more easily, 1. 163; *ill spelt* Bette, b. 5. 601. A.S. *bet*.

Betake, 1 *pr. s.* commend, a. 11. 162; Beotake, a. 9. 50. Cf. A.S. *betǽcan*, to shew, commit, deliver. See **Bytechе**.

Bete, *v.* beat, knock, 21. 264; punish, correct, chastise, 9. 163, 23. 27; Beten, *v.* strike, beat, 21. 99; beat, correct, b. 10. 321, b. 14. 19; Bet, *pr. s.* beats, b. 4. 59; Bat, *pr. s.* beats, assaults, (*short for* Beteþ), a. 4. 46; Bette, *pt. s.* beat, b. 6. 180; 1 *pt. s.* b. 10. 176; But, *pt. s.* chastised, 1. 115; Bet, 1 *pt. s.* beat, chastised, 12. 124; Bete, *pp.* R. 3. 78; Bet, *imp. s.* beat, 8. 61; smite, a. 5. 227. See also **Beot**.

Bete, *v.* to better, remedy, b. 6. 239; relieve, 9. 246; Beete, *v.* help (or abate), a. 7. 224; repair, a. 8. 30. A.S. *bétan*, to profit; from *bót*.

Betere, *adj. comp.* better, 19. 285; Bettere, 2. 136; More better, R. pr. 60.
Betere, *adv.* better, 1. 120; Bettre, more highly, b. 11. 246.
Beth. See **Be.**
Be-þenke, *v.* bethink, think of, R. 3. 219. See **By-þenke.**
Bette. See **Bet.**
Bettre. See **Betere**, *adv.*
Be-twynne, *prep.* between, R. 2. 85.
Betydde, *pt. s.* befell, happened to, b. 12. 118. See **Bitit, Bytydde.**
Betynge, *s.* beating, attack, chastisement, 16. 148.
Beu, *adj.* beautiful, fine, R. 3. 1. And see **Beau fits, Bele.**
Beuerages, *s. pl.* beverages, i. e. drinkings, a. 5. 189.
Bewar, *imper. pl.* beware, be careful, b. 9. 184. Put for *be war.*
Bewte. See **Beaute.**
Beyer, *adj.* of both; Here beyer, of both of them, 21. 36; Oure beyere, of us both, 21. 374. See **Beire.**
Bi-, *prefix.* See **Be-, Beo-, By-.**
Bi, *prep.* by, through, b. 4. 134: with, b. 1. 28; past, a. 11. 115; commensurately with, a. 5. 76; according to, in accordance with, b. 4. 70, b. 10. 251; during, in, b. 13. 452; with reference to, with respect to, with regard to, b. 4. 71, b. 5. 180, b. 8. 38; Bi so, provided that, b. 5. 647; Bi so þat, provided that, so long as, b. 14. 53; Bi my lyue, throughout my lifetime, b. 6. 103; By þat, by that, by that time, b. 6. 292, 301; By þe bischop (b. pr. 80) may mean either with reference to the bishop, or with the bishop's permission. See also **By.**
Bible, *s.* Bible, b. 8. 90; book, b. 15. 87. See **Byble.**
Bicomeþ, *pr. s.* is becoming, befits, b. 3. 208; Bicome, *pt. s.* became, b. 10. 136; went to, R. 1. 49; Bicomen, *pt. pl.* (they) became, a. 1. 112; Bicome, *pt. pl.* have gone to, b. 5. 651. Cf. G. *beikommen*, to reach to. See **Bycome.**
Bidde, *v.* pray, beg, ask for, 7. 169, 20. 216; b. 5. 231, b. 6. 239; Bidden, *v.* b. 12. 114, b. 17. 250; Biddeth, *pr. s.* asks, a. 1. 138; begs, b. 7. 81; Bidde, 1 *pr. s.* pray, bid (beads), 8. 16; Bit (*for* Biddeth), *pr. s.* begs, b. 7. 68; Bidden, *pr. pl.* beg, ask for, solicit, b. 3. 218; Biddeþ, *pr. pl.* a. 3. 212; Bidde, 1 *pr. pl.* pray, 15. 29; Bidde, *imp. s.* pray, b. 5. 454; Bidde of = pray for, a. 5. 227; Bid, *imp. s.* 8. 240; Biddeth, *imp. pl.* b. 5. 610, b. 7. 84; Bad, *pt. s.* prayed, 23. 376; Bad, 1 *pt. s.* begged, asked, prayed, a. 9. 114; Bede, *pt. s. subj.* should intercede, b. 8. 102. A.S. *biddan*, to pray. pt. t. *bæd.* Confused with Bede, to bid, to offer, q. v. And see **Bydden.**
Bidderes, *pl.* beggars, b. 6. 206, b. 7. 66, b. 13. 241; Bidders, *pl.* b. pr. 40; a. pr. 40. See **Bidde** and **Bydders.**
Biddeth, *pr. s.* orders, commands, b. 3. 75; Biddeþ, *pr. pl.* bid, 12. 45. And see **Bit.** (Due to confusion between Bidde and Bede.)
Biddyng, *pres. pt.* begging, 17. 349. See **Bidde.**
Biddyng, *s.* praying, prayer, b. 11. 147; Biddynge, b. 3. 218 (the line means—"beggars ask men for money for their prayers to God for their benefactors"). See **Bidde, Byddyng.**
Biden, *v.* await, b. 18. 307; Bideth, *imp. pl.* remain, abide, b. 9. 133. A.S. *bídan.* See **Byden.**
Bidowe, *s.* a curved dagger, a. 11. 211. See note, p. 157.
Bidrauele, *pp.* slobbered, covered with grease, b. 5. 194. Cf. A.S. *drabbe*, dregs: Low G. *drabbelen*, to slobber.
Bidropped, *pp.* spotted, b. 13. 321.
Bidyng, *pres. pt.* abiding, enduring, b. 20. 141.
Bienals. *See* **Biennales.**
Bienfetes, *pl.* good deeds, b. 5. 621 (where it refers to presumption due to trusting to one's own good deeds). See **Benfait.**
Biennales, *pl.* masses said for a period of two years, b. 7. 170; Byennals, 10. 320; Bienals, a. 8. 157. See note.
Biernes, *pl.* men, b. 3. 265. See **Bern.**
Bifalleth, *pr. s.* belongs, b. 1. 52; Bifel, *pt. s.* happened, b. 5. 479, b. 7. 164; was proper, became, b. 11. 286; happened, came, a. 10. 179; Bifalle, *pr. s. subj.* may happen, b. 5. 59; Bifalle, *pp.* befallen, happened, a. pr. 62. See **Befalle, Byfalle.**
Bifore, *adv.* in front, before, b. 13. 316. See **Beofore, Byfore.**
Biforen, *prep.* before. a. 8. 39; Biforn, b. pr. 183; Bifor, b. 7. 188. See **Byfor.**
Bigge, *v.* buy, 4. 33; b. 6. 282; Biggen, *v.* b. 4. 89; Bigge, 1 *pr. s.* b. 5. 429; Bouhte, *pt. s.* 6. 96, 7. 225; a. 5. 133; paid for, suffered for, 14. 16; Boughte, *pt. s.* redeemed, 3. 3; Bouhte, 9. 217; Bouȝte, *pt. s.* b. 2. 3, b. 3. 86; redeemed, R. pr. 14; Bouȝt, *pt. s.* a. 2. 3; Bouȝe, 1 *pt. s.* bought, a. 12. 70; Bouhte, *pt. pl.* 19. 166; Bouhten, *pt. pl. subj.*

would have bought, 4. 85 Bouȝte, *pp.* b. 13. 192. A.S. *bycgan*. See **Bugge, Bygge.**

Biggere, *s.* buyer, a. 11. 209.

Bigile, *v.* beguile, deceive, b. 10. 118, 125; Bigileth, *pr. s.* b. 7. 70; Bigiled, *pp.* b. 18. 290. See **Bigyle, Bygyle.**

Bi-gon, *pt. s.* began, 21. 100; Bigonne, *pt. pl.* a. 5. 189. See **Bygan.**

Bi-gon, *pp.* persuaded, deceived (lit. gone about), a. 2. 24. A.S. *begán*, to go about, commit.

Bi-grucoheth, *pr. s.* begrudges, repines at, murmurs at (it), b. 6. 69. See **Bygruccohe.**

Bigurdeles, *pl.* purses, b. 8. 87. A.S. *bigyrdel*, a purse, because worn '*by* the *girdle*.' See **By-gurdeles,** and the note, p. 134.

Bi-gyle, *v.* deceive, a. 11. 67, 75, 82. See **Bigile.**

Bihelde, 1 *pt. s.* beheld, saw, b. 7. 109; Bi-heold, a. 8. 93; Beoheold, a. pr. 13.

Biheste, *s.* promise, b. 3. 126, b. 11. 60; behest, promise, a. 3. 122. A.S. *behés*, a vow. See **Byheste.**

Bihote, 1 *pr. s.* promise, vow, b. 6. 233; Bihiȝte, *pt. s.* b. 16. 239; Bihight, b. 3. 29; Bihyȝte, b. 18. 330. See **Behote, Byhote.**

Bihyȝte, 1 *pt. s.* promised, b. 18. 330. See **Bihote.**

Bi-iaped, *pp.* mocked, b. 18. 290. See **By-Iapede.**

Bikenne, 1 *pr. s.* commend, commit, b. 2. 49, b. 8. 59. See **Kenne, By-kenne.**

Bikere, *v.* fight, contend, lit. bicker, b. 20. 78. See **Bykere.**

Biknowen, *v.* acknowledge, confess, b. pr. 204; Biknowe, 1 *pr. s.* b. 5. 200; Biknewe, *pt. s.* b. 10. 416; *pt. pl.* b. 19. 145; Biknowen, *pp.* well known, favourably received, b. 3. 33; Biknowe, *pp.* known, acknowledged, 4. 36; b. 18. 24. See **Byknowe.**

Bildith, *pr. s.* builds, R. 3. 41.

Bileue, *imper. pl.* believe, trust, b. 10. 119; Bileeue, *v.* a. 1. 79; Beo-leeue, 1 *pr. s.* a. 7. 81.

Bileue, *s.* belief, creed, b. 5. 7, b. 7. 175, b. 10. 202; Bileeue, a. 6. 79. A.S. *geléafa*. See **Beoleeue, Byleue.**

Bille, petition, b. 4. 47, b. 13. 247; Billis, *pl.* complaints, R. 3. 307. See **Bylle.**

Bille, beak, bill, b. 11. 349.

Billid, *pp.* beaked, having bills, R. 3. 37.

Bilongeth, *impers. pr. s.* it behoves, b. 10. 246, 359; *pr. pl.* belong, b. 16. 191. See **By-longeþ.**

Biloue þe, *imp. s.* make thyself beloved, b. 6. 230; Biloued, *pp.* beloved, b. 3. 211.

Bi-loure, *v.* lower at, look sullenly at, a. 8. 105.

Bilyeth, *pr. pl.* lie against, b. 10. 22; Bilowen, *pp.* lied against, accused falsely, b. 2. 22; a. 5. 77. See **Belye.**

Bimolen, *v.* soil, sully, b. 14. 22. From A.S. *mál*, a spot, E. *mole.*

Binam, *pt. s.* took away from, b. 6. 243; Binom, *pt. s.* a. 7. 228. See **By-nymen.** A.S. *beniman.*

Bineth, *adv.* beneath, b. 16. 67; Bineoþe, a. pr. 15; Bineoþe, 19. 85.

Biqueste, bequest, will, b. 6. 87. See **Byquyste.**

Biquethe, *pt. s. subj.* should have bequeathed, b. 13. 10. See **By-quethe.**

Birde, *s.* lady, b. 3. 14. See **Berde, Buirde, Burde.** The same word as E. *bride.*

Bireue, *v.* bereave, take away by force, b. 6. 248; Bireuet, *pp.* taken away, a. 7. 233. See **Bereued, Byreue.** A.S. *berèafian.*

Birewe, *pr. pl.* rue, lament, b. 12. 250.

Bisechen, *v.* beg, beseech, ask, a. 11. 98; Biseche, *v.* b. 10. 141; Biseke, *v.* pray, b. 11. 55; Bisouȝten, *pt. pl.* a. 2. 189. See **Bysechen.**

Biseged, *pp.* besieged, b. 20. 214.

Bisette, *v.* employ, bestow, b. 5. 264, 299; By-sette. 7. 254. See **By-sette.** A.S. *bisettan*, orig. to set round.

Biseye, *pp.* visited, b. 20. 201. See **Byseye.** A.S. *besèon*, to look round, behold, regard.

Bishetten, *pt. pl.* shut, b. 2. 213; Bishette, *pp.* shut up, with closed doors, b. 19. 162. From A.S. *scyttan*, to shut.

Bishoped, *pt. s.* confirmed, b. 15. 545.

Bisitten, *v.* oppress, press on, beset, harass, encumber, b. 10. 361; a. 2. 110. A.S. *bisittan*, to beset.

Bislabered, *pp.* beslobbered, bedabbled, dirty, b. 5. 392. See **By-slobered.** Cf. E. *slabber*, *slobber.*

Bismer, *s.* calumny, reproach, reviling, b. 5. 89; Bismeres, *pl.* b. 19. 289. A.S. *bismer*, insult, lit. a 'besmearing.'

Bisouȝten. See **Bisechen.**

Bispered, *pt. s.* locked up, b. 15. 139. A.S. *sparrian*, to shut up.

Biswinke, *v.* labour for, gain by work, a. 7. 202; Biswynke, *v.* b. 6. 216;

Biswynkyn, *pr. pl.* b. 15. 480; **Biswonke**, *pt. pl.* b. 20. 290. See **Byswynke**. A.S. *beswincan*.
Bisy, *adj.* busy, b. 7. 125; **Bisi**, b. 7. 118, a. 8. 110.
Bi-syde, *adv. used as sb.*; On his bisyde, on his side, on his behalf, a. 5. 173.
Bit, *pr. s.* begs, b. 7. 68. See **Bidde**.
Bit, *pr. s.* (*for* Biddeth), bids, orders, 4. 309, 16. 76, 18. 61, 21. 272. (Due to confusion of Bidde and Bede.)
Bitelbrowed, *adj.* with beetling or overhanging brows, b. 5. 190; **Bitelbrouwed**, a. 5. 109; **Bytelbrowed**, 7. 198. See note, p. 81.
Biten, *v.* bite, b. 14. 22; **Bote**, *pt. s.* bit, b. 5. 84; **Bot**, a. 5. 67. See **Byte**.
Bitere, *adv.* bitterly, dearly, 16. 304; **Bittere**, sharply, bitterly, 23. 27. See **Byttere**.
Biterliche, *adv.* bitterly, sorely, 4. 144; **Byterliche**, 12. 192.
Biterour, *adv.* more dearly, 17. 220.
Bitit (*for* Bitideth), *impers. pr. s.* it happens, it befals, b. 11. 393.
Bi-traye, *v.* betray, a. 5. 225. See **Bytraye**.
Bitter, *s.* bitterness, b. 5. 119; a. 5. 99. See note, p. 76, l. 5.
Bitwene, *adv.* between, b. 8. 119, b. 9. 167. See **By-twyne**.
Bitwixen, *prep.* amongst, b. 5. 338.
Bi-tyme, *adv.* in time, betimes, soon, b. 5. 647.
Biȝes. See **Beiȝ**.
Biȝete, *s.* offspring, b. 2. 40. See **Biȝute**.
Bi-ȝonde, *adv.* beyond, a. 3. 105; across, i. e. over sea, a. 4. 111; **Biȝunde**, b. 3. 109; **Byȝonde**, 4. 146.
Biȝute, *pp.* begotten, 3. 144.
Blaberde, *pt. s.* babbled, mumbled over, a. 5. 8. Dan. *blabbre*, to gabble.
Bladis, *s. pl.* blades, sword-blades, R. 3. 329.
Blake, *adj.* black, b. 10. 436.
Blameles, free from blame, 14. 127.
Blamet, *pp.* blamed, a. 10. 66.
Blammanger, a dish somewhat like a cheesecake, 16. 100; **Blancmangere**, b. 13. 91. See note; and Cath. Angl. p. 34, *n.* 3.
Blase, *s.* flame, blaze, 20. 178.
Blase, *v.* blaze, flame, burn brightly, 20. 188; **Blasen**, *v.* 20. 198; **Blaseth**, *pr. s.* 20. 185; **Blaseþ**, 2 *pr. pl.* 20. 228; **Blased**, *pt. s.* shone brightly, 21. 243.
Blasen, *s.* blazon, coat of arms, b. 16. 179.
Blast, *s.* blast, R. 4. 81; **Blastis**, *pl.* tumults, R. 3. 365.
Blede, *v.* be shed, bleed, 21. 439; **Bledden**, *pt. pl.* bled, shed, 19. 255; **Bledde**, *pt. s. subj.* should bleed, R. 3. 31.
Blenche, *v.* blench, flinch, (hence) turn aside, 8. 227. See note, p. 103.
Blende, *v.* blind, 21. 294, b. 10. 129; **Blendeþ**, *pr. s.* a. 6. 101; **Blente**, *pt. s.* 8. 135; **Blent**, *pp.* 21. 286, b. 5. 502. A. S. *blendan*.
Blerede, *pt. s.* made dim, cast a mist over, bedimmed, 1. 72; dimmed, b. 5. 191. Cf. Swed. *plira*, Dan. *plire*, to blink. See note, p. 10.
Bler-eyed, *adj.* blear-eyed, 20. 306; **Blere-nyed**, b. 17. 324; **Blernyed**, R. 2. 164. See note, p. 295.
Blery, *adj.* bleared, 7. 198. See above.
Blessen, *v.* to bless, a. 11. 148; **Blessede**, *pt. s.* blessed, (perhaps) signed with the cross, 19. 272; **Blessed**, *pt. s.* b. 11. 229; **Blessid**, *pp.* consecrated, R. 2. 75.
Blete, *v.* bleat, 18. 38.
Bleuh, *pt. s.* blew, sounded, a. 5. 193. See **Blowen**.
Blewe, *adj.* livid, ash-coloured, 4. 125. See **Blo**; and see note, p. 44.
Blisful, *adj.* blissful, blessed, a. 2. 3; full of happiness (which He bestows upon others), b. 2. 3.
Blisse, *s.* pleasure, happiness, b. 8. 64, b. 11. 324; a. 3. 97, a. 9. 55; place of bliss, as *in his blisse* = to enter His paradise, b. 10. 105. See **Blys**.
Blisse, *v.* bless, b. 12. 187, b. 16. 237; **Blissed**, *pp as adj.* blessed, b. 5. 503, b. 10. 402, b. 14. 35. (Due to confusion of A.S. *blissian* with *blétsian*.) See **Blessen**.
Blisseder, *adj. compar.* more blessed, b. 11. 249. '*Blyssyd*, beatus;' Cath. Angl.
Blipe, *adj.* glad, pleased, a. 2. 128; Blithe, merry, R. 3. 277. See **Blythe**.
Blo, *adj.* livid, ash-coloured, b. 3. 97. Icel. *blár*, livid.
Blod, blood, 19. 255, 20. 270; family, race, kin, lineage, 4. 263, 6. 78; **Blode**, b. 9. 135. See also 21. 439, and the note, p. 264.
Blod-breþrene, *pl.* brethren of one blood, 13. 109.
Blody, *adj.* covered with blood, 5. 74, 7. 150; by blood, of one blood, related, 9. 217, 13. 115; **Blodi**, a. 7. 196. See note to 9. 217.
Blosmed, *pt. pl.* blossomed, b. 5. 140.

Blosmes, *pl.* blossoms, 19. 11; Blossemes, 19. 10.

Blostrede, *pt. pl.* wandered blindly about, blundered, stumbled about, 8. 159; Blustreden, b. 5. 521. Cf. '*blustreden* as blynde' = wandered about like blind people, Allit. Poems, B. 886.

Blowen, *v.* blow (as wind), 22. 340; Blew, *pt. s.* b. 5. 515; Blowen, *pp.* blown, b. 5. 18. And see **Bleuh**. A.S. *blówan*.

Blowyng-tyme, rough weather, storm, b. 16. 26. Compare the preceding line; else it may mean 'time of blossoming.'

Blysse, bliss, happiness, 1. 29; Blys, a. 12. 112. See **Blisse**.

Blythe, *adj.* cheerful, merry, glad, pleased, 3. 171, 4. 28. See **Blipe**.

Bo, *adj.* both, a. 2. 36. A.S. *bá*.

Boches, *pl.* tumours, boils, swellings, 23. 84, b. 13. 249. E. *botch* = *boss*. 'Bohche, botche, *Ulcus*;' Prompt. Parv.

Bocher, *s.* butcher, a. 5. 173; Bochers, b. 5. 330; Bochers, *pl.* a. pr. 98; Bocheres, *pl.* b. pr. 218. See **Bouchere**.

Bookes, *pl.* bucks, 9. 29.

Boden, *pp.* bidden, invited, b. 2. 54. See **Bede**, *v.*

Bodiward, inwards, within the body, a. 7. 169.

Body, *s.* person, b. 10. 258: *som body*, some people, 23. 27; Bodi, body, a. 5. 67; Bodies, *pl.* a. 1. 169.

Bodyhalf, the front part (of a dress), b. 13. 317.

Boffatede, *pt. s.* buffeted, struck, 23. 191. See **Buffated**.

Boillaunt, *pres. part.* boiling, 21. 291. O.F. *boillant*, pres. part.

Bok, book (Bible), 2. 28, 10. 120; Boke, 1. 129; Bokis, *pl.* 4. 59. A.S. *bóc*.

Bolden, *v.* embolden, cheer up, a. 3. 192; Boldid, *pt. s.* emboldened, R. 1. 113; Bolded, 1 *pt. s.* b. 3. 198.

Bole, bull, 14. 150; Boles, *pl.* b. 11. 333. Icel. *boli*.

Bolke, *s.* belch, eructation, 8. 6. 'To belche, belke, or bolke, *ructare*;' Cath. Angl.

Bolle, cup, bowl, 7. 420, 8. 164, 21. 410. A.S. *bolla*. See note, p. 93.

Bolleful, *s.* bowlful, a. 7. 168.

Bollers, *pl.* drunkards, 10. 194. Lit. 'bowlers'; see note.

Bolleþ, *pr. s.* swells, a. 5. 99; Bolled, *pp.* swollen, a. 5. 67. See **Bolneþ**. Cf. Exod. ix. 31.

Bollynge, *s.* swelling, 9. 226. (For bollynge = to prevent swelling.)

Bolneþ, *pr. s.* swells, b. 5. 119. See Cath. Angl. p. 36, n. 6.

Bolted; bolted with yren = supported with iron fastenings, 9. 143. The allusion is to the strengthening of weak limbs by the use of iron supports.

Bommeþ, *pr. s.* tastes, drinks, a. 7. 139; Bommede, *pt. s.* tasted, drank, 7. 229. See **Bummede**.

Bonched, *pt. s.* struck, smote, lit. banged, knocked, b. pr. 74; Du. *bonken*, to knock, rap. See note to 1. 72; and see **Bunchiþ**.

Bond, *s.* bond, band, 6. 14, R. 3. 94. See *Bond* in Shropsh. Wordbook.

Bond, *pt. s.* bound, 21. 448, 22. 57; bound up, 20. 70; enclosed, a. 1. 159; 1 *pt. s.* fastened, 7. 218.

Bondage, *s.* bondage, servitude, R. 3. 85.

Bonde, *s.* bond-woman, servant-maid, 11. 267. '*Bonde*, as a man or woman, *Servus*, *Serva*;' Prompt. Parv.

Bonde, *pl.* bondmen, i. e. husbandmen, 4. 201. A.S. *bonda*, borrowed from Icel. *bóndi*, short for *búandi*, a peasant, tiller of the soil.

Bondman, *s.* a husbandman, labourer, tiller of the soil, b. 5. 194; Bondemen, *pl.* 1. 219, 9. 42; Bondemenne, *gen. pl.* of bondmen, of husbandmen, 6. 70, 7. 201. See above.

Bone, petition, prayer, request, 4. 421, 13. 84. E. *boon*.

Bone, *s.* bane, poison, a. 6. 93. See *bane* in Prompt. Parv.

Bones, *s. pl.* bones. On bones = with its bones, 21. 340. See note.

Bonet, *s.* additional sail, or additional part of a sail, R. 4. 72, 81. See Cath. Angl. p. 36, n. 10.

Boost, noise, 17. 89; Boste, b. 14. 227. See note, and see **Boste**.

Bootles, *adj.* boot-less, without boots, 21. 9. See the note.

Bor, boar, 14. 150; Bore, b. 11. 333; Bores, *pl.* wild boars, 9. 29.

Bord, board, table, 9. 289, 16. 174; Borde, *dat.* 9. 277, b. 6. 267; side-timbers, side of a boat, 11. 40; Oure þe borde = overboard, R. 4. 82; Bordes, *pl.* boards, planks, 11. 222. A.S. *bord*. See notes, pp. 116, 199.

Bordiour, jester, 8. 108; Bordiours, *pl.* 10. 127, 136. '*Bourdeur*, a mocker,

jeaster, cogger, liar, foister, guller of people;' Cotgrave. See **Bourdeoure.**
Bordles, *adj.* without a seat at the table, 15. 141. See **Bord.**
Bordon, pilgrim's staff, 8. 162. F. *bourdon.* See note. p. 100.
Bordynge, *pres. pt.* joking, jesting, 17. 202. See **Bourdynge.**
Bore, boar. See **Bor.**
Bore, *pp.* born, 2. 58. See **Bere.**
Borel, *adj.* lay, b. 10. 286. See note. So Gower calls himself '*a borel clerke*'; C. A. i. 5.
Borgages. See **Burgages.**
Borgh, *s.* bail, surety, pledge, 23. 13; b. 10. 133; Borghe, 19. 281; Borw, 23. 248; Borw of = security for, 5. 85; Borwe, b. 14. 190; Borwgh, b. 4. 89; Borwes, *pl.* sureties, sponsors, 2. 74. A.S. *borh,* a pledge.
Borghe, borough, town, 3. 92, b. 2. 87; Borugh, R. pr. 2; Borowe, R. 4. 69; Borwes, *pl.* 10. 189. A.S. *burh.*
Bornes. See **Bourne.**
Borre, *s.* burr, huskiness, 20. 306.
Borwe, *v.* to borrow, 3. 176. 5. 55, 17. 371; Borwe, 1 *pr. s.* borrow, give security for, 8. 35, 22. 477; Borwest, 2 *pr. s.* 7. 343; Borweth, *pr. s.* borrows, 18. 1; Berwith, R. 3. 149; Borweþ, *pr. pl.* 23. 285; Borwen, b. 7. 82; Boru, R. 3. 151; Borwede, *pt. s.* borrowed, 5. 56; Borwed, b. 4. 53; Borwede, 1 *pt. s.* 9. 108, a. 7. 92; Borwe, *pr. s. subj.* give security for, b. 4. 109.
Borwton, borough, lit. borough-town, 4. 112.
Bosarde, buzzard, worthless fellow, b. 10. 266. See note, p. 156.
Bosome, bosom, b. 16. 254.
Bosse, *s.* master, lord (?), R. 3. 98. Cf. Du. *baas,* a master, now used in America in the form *boss.* It is difficult to see how it can mean a *boss* (excrescence). See note.
Bosshes. See **Busshes.**
Bost, boasting, blustering, arrogance, 17. 65, 22. 251; Boste, b. 14. 222.
Boste, noise, b. 14. 247. The same word as the above. See **Boost.**
Bosten, *v.* to boast, 3. 85; Bosteth, *pr. s.* b. 13. 281; Bostynge, *pres. part.* boasting, 7. 34.
Bostour, boaster, bragger, b. 13. 303; Boster, R. 2. 80.
Bot, boat, ship, ark, 11. 33, 47; Bote, b. 8. 31; Bote, *dat.* 11. 34, 36.
Bot, *pt. s.* bit, a. 5. 67. See **Biten.**
Bote, *s.* help, aid, benefit, good, advantage, remedy, relief, 5. 85, 88, 89; 9. 178, 192; 13. 56, 16. 229, 21. 157, 477; Bote, advantage, reward, recompense, b. 14. 116; To bote = to boot, in addition, 17. 110. A.S. *bót.*
Bote, *v.* make up the difference, give up something to make things equal, 7. 380. From the sb.
Bote, *conj.* except, unless, 1. 64, 3. 141, 4. 149, 8. 16, 10. 62; if—not, 21. 266; Bot, unless, b. 17. 245; Bote yf, *conj.* unless, 2. 178, 9. 15, 10. 63; Bote þer = except where, 10. 67. See **But.**
Bote, *adv.* but, only, 1. 204, 4. 477.
Bote, *pt. s.* bit, b. 5. 84. See **Biten.**
Botel, bottle, 6. 52; Boteles, *pl.* 20. 68; Botels, 10. 139.
Boteles. See **Botles.**
Boteles, *adj.* without boots, b. 18. 11. See **Bootles.**
Botened. See **Botnede.**
Boteraced, furnished with buttresses, buttressed, 8. 236.
Botere, butter, 8. 51.
Botless, *adj.* incurable, irremediable, 21. 208; Botelees, b. 18. 200. From *bote,* sb.
Botnede, *pt. s.* helped, cured, 9. 188; Botned, *pp.* restored, assisted, a. 7. 179; Botened, *pp.* b. 6. 194. Cf. Goth. *gabatnan,* to profit.
Bope, *adj.* both, 11. 18 *n.* 20. 285; Her botheres = of them both, 3 67, b. 16. 165, b. 18. 37; Oure boþers = of us both, 7. 181. Icel. *báðir,* both.
Bothe, *adv.* also, at the same time, b. 12. 90. 95.
Botones, *pl.* buttons, b. 15. 121.
Bouchere, butcher, 7. 379; Bouchers, *pl.* 1. 221. See **Bocher.**
Boughte, Bouhte. See **Bigge.**
Bouken, *v.* cleanse with lye, b. 14. 19, b. 15. 185; Boukeþ, *pr. s.* cleanses, 17. 331. Cf. E. *buckwash.* See note, p. 205.
Boun, *adj.* ready, 3. 173; willing, a. 2. 54; obedient, R. 3. 294; Bown, ready, b. 2. 159. Icel. *búinn,* pp. of *búa,* to prepare.
Bounde, *pp.* bound, i. e. servile, 11. 263. See note.
Bounte, goodness, 9. 49; reward, b. 14. 150.
Bour, *s.* inner room, esp. a lady's chamber or 'bower,' 7. 228, a. 3. 14; Boure, 4. 11, 15; b. 2. 64; Bowre, b. 3. 102. A.S. *búr.*
Bourde, play, sport, b. 9. 187. '*Bourdes,* scoffs, jeasts;' Cotgrave.

Brutiner, *s.* an inhabitant of Brittany, a swaggerer, a. 7. 142. See **Britoner.**

Bruting, *s.* destruction, 16. 156. See **Bruten.**

Bruydale, *s.* bride-ale, wedding-feast, now corrupted into *bridal*, b. 2. 43. See **Bridale.**

Brybours, *pl.* robbers, 23. 262. See **Briboure.** See note, p. 282.

Bryddes, *pl.* birds, 10. 200, 14. 163; young birds, nestlings, 14. 167, R. 2. 146. See **Brid.**

Brygge. See **Brigge.**

Brynston, brimstone, 21. 291. Cf. Icel. *brennistein*, brimstone,

Brytonere. See **Britoner.**

Brywers, *pl.* brewers, 1. 221.

Budele, beadle, officer, 3. 111; Budul, a. 2. 77; Budels, *pl.* 3. 60. A. S. *bydel*; distinct from (yet cognate with) Bedel, q. v.

Buffated, *pt. s.* buffeted, beat, hit, 9. 173; Buffeted, b. 20. 190. See **Boffatede.**

Bugge, *v.* buy, b. pr. 168, b. 7. 24, b. 14. 230; Buggen, v. buy, procure, b. 7. 85; Buggeþ, *pr. s.* buys, bribes, a. 3. 151; Buggen, *pr. pl.* b. 3. 81; Buggeþ, *pr. pl.* a. 3. 74. A.S. *bycgan.* See **Bigge.**

Buggers, *s. pl.* buyers, a. 2. 46.

Buggynge, *s.* buying, b. 19. 230. See **Byggynge.**

Buirde, maid, b. 18. 116. A.S. *bryd.* See **Birde.**

Buirn, man, b. 11. 353, b. 16. 180; Buyrn, b. 16. 263; Buirnes, *pl.* men, b. 12. 67. See **Burn.**

Bules, *pl.* boils, 23. 84; Byles, b. 20. 83. A.S. *byle.*

Bulle, bull, papal rescript, 1. 67; 10. 42, 61, 285; Bulles, *pl.* 1. 71, 4. 185, 10. 337. L. *bulla*, a boss of metal, the seal of a bull.

Bummede, *pt. s.* tasted, took a draught, a. 5. 137; Bummed, *pt. s.* b. 5. 223. Prov. E. *bum*, drink, *bumpsy*, tipsy, See **Bommeþ.**

Burde, lady, 21. 121. A.S. *bryd*, a bride. See also **Berde, Birde, Buirde, Buyrde.**

Burdoun. See **Bordon.**

Burgages, *pl.* tenements, 4. 85, b. 3. 86; Burgagys, 4. 105; Borgages, a. 3. 77. Properly tenements in a town; from F. *bourg*, a town. '*Bourgage*, a towneship . . . also, a tenure in *Burgage*, held either of the King (as in our Bourough English) or of other lords of the burough, and subject to no other then the customarie and accustomed rents and services thereof;' Cotgrave.

Burgeis, *pl.* citizens, townspeople, 1. 219, 4. 201; R. 3. 149; Burgeys, b. 15. 196; Burgeyses, b. 5. 129; Burgeises, *gen. sing.* townsman's, citizen's, 15. 91; Burgeys, *gen. sing.* b. 12. 148.

Burgeouneth, *pr. pl.* bud, shoot, b. 15. 73.

Burgh-swyn, *pl.* town-pigs, b. 2. 97.

Buriede, *pt. pl.* buried, 22. 143; Buryden, b. 19. 139.

Buriels, grave, sepulchre, 22. 146; Burieles, b. 19. 142. A.S. *byrgels.*

Burn, man; Burne, 16. 163; R. 3. 173; Burnes, *pl.* 16. 156, 19. 11; R. 1. 113, R. 3. 192. See also **Bern, Buirn.**

Burþe, Burthe, birth, 15. 93, 21. 250, 22. 81; Burth, b. 12. 150.

Busches, *s. pl.* bushes (with an allusion to Bushy,) R. 3. 75; Bosshes, 14. 156. See **Buskes, Bussches.**

Busemares, *pl.* disgraces, 22. 294. See **Bismer.**

Busiliche, *adv.* studiously, earnestly, 12. 156.

Busked him, *pt. s.* prepared himself to go, repaired, went, a. 3. 14; Buskede hem, *pt. pl.* hurried, went, 4. 15; Busked, *pt. pl.* started, hurried, R. 3. 75; Buske, *imp. pl.* hasten, make ready, 11. 224. Icel. *búask*, to prepare oneself, reflexive form of *búa*, to prepare.

Buskes, bushes, b. 11. 336. See **Busches.**

Busschel, *s.* bushel, a. 7. 58. See **Bousel.**

Bussches, *pl.* bushes, R. 2. 152; Busschis, R. 3. 17. See **Busches, Buskes.**

Busshid, *pt. pl.* pushed, butted, R. 2. 39. Cf. O. Du. *buysschen*, to strike (Hexham).

Busshinge, *s.* pushing, butting (with punning allusion to *Bushy*), R. 1. 99. See above.

Busshope, bishop, 18. 283; Busshup, 23. 319; Busshopes, *pl.* 18. 277; Busschops, *pl.* a. 8. 13; Busschopes, *gen. sing.* a bishop's, a. 9. 86; Busschopes, *gen. pl.* a. 8. 157. See **Bischop.**

Busshoppede, *pt. s.* confirmed, lit. 'bishopped,' 18. 268. 'I *bysshop* a chylde, as a bysshop dothe whan he confermeth hym;' Palsgrave.

Bustelyng, *pr. pt.* bustling (prob. put for *pr. pl.*), a. 6. 4.

But, *conj.* unless, except, b. 3. 112, b.

6. 120; But if, *conj.* unless, except, b. 3. 305, b. 5. 420; if . . . not, a. 11. 132; But ȝif, unless, a. 7. 16. See **Bote.**

But, *pt. s.* beat, chastised, 1. 115. See **Bete.**

Buth, *pr. pl.* are, 11. 208, 19. 98; Buþ, 9. 17. See **Be.**

Buxum, *adj.* obedient, 10. 220; ready, willing, 16. 223; courteous, complaisant, a. 6. 56; mild, gentle, 21. 121; Buxome, obedient, humble, b. 1. 110; obliging, ready, b. 13. 251; Buxume, willing, 17. 64. See **Boxum.**

Buxumliche, *adv.* obediently, humbly, 15. 57; willingly, 18. 283; Buxomelich, b. 12. 114.

Buxumnesse, obedience, readiness, 8. 239, 17. 65; Buxomnesse, 21. 322, b. 14. 222; Buxomnes, b. 4. 187. See **Buxum.**

Buyeþ, *pr. s.* pays for, 16. 304. See **Bigge, Bugge.**

Buylden, *v.* build its nest, b. 12. 228.

Buyrde, *s.* lady, a. 3. 14; Buyrdes, *pl.* maidens, damsels, 22. 135. See **Burde.**

By-, *prefix.* See **Be-, Beo-, Bi-.**

By, *prep.* in, during, 2. 102, 8. 112; beside, 14. 136; in the case of, for, b. 11. 148; as regards, b. 12. 217; of, with respect, 15. 65; of, about, concerning, b. 11. 289; according to, as far as is in, *or* lies in (*or* lay in), after, 7. 297, 10. 17, 14. 71; after, b. 14. 25; By þys day = for this day, 9. 303; with reference to, 4. 289, 11. 164; R. 3. 65; with reference to (*or* by permission of, 1. 78; with reference to, against (the character of), 7. 70. And see **Bi.**

By so, provided that, 5. 98, 13. 5; By so þat, provided that, 17. 209; By so þat, in proportion as, 11. 309.

Bycome, *v.* become, 23. 380; Bycomeþ, is becoming, befits, 4. 266, 6. 61; Bycam, *pt. s.* became, was made, 8. 128, 19. 135; went, was gone to, 16. 150; By-comen, *pt. pl.* became, 22. 38; Bycome, 1 *pt. pl.* we became, were made, b. 11. 195; Bycam, 1 *pt. pl.* were made, 13. 109. See **Bicomeþ.**

Bydden, *v.* beg, pray, 7. 49; Bydde, *v.* 20. 208; Bydde my bedes = say my prayers, b. 12. 29; Byddeþ, *pr. s.* begs, asks alms, 10. 63; Byddeþ (with *of*), *pr. pl.* pray (for), 23. 285. See **Bidde.**

Bydders, *s. pl.* beggars, 1. 41, 9. 210, 10. 61. See **Bidderes.**

Byddyng, *s.* praying, bidding; Bedes byddyng = bidding of beads, praying of prayers, 13. 84, 22. 377; Byddynges, prayers, b. 15. 418. See **Biddyng.**

Byddyng, *s.* bidding, orders, command, request, 2. 74, 21. 419; Byddinge, 11. 97. See **Biddyng.**

Byden, *v.* remain, bide, a. 10. 162.

Byennals, *pl.* masses said for two years, 10. 320. See **Biennales.**

By-falle, *v.* happen, befall, 22. 242, 23. 350; By-falleþ, *pr. s.* befals, is due, 2. 48; By-falle, *pr. s. subj.* may befal, 6. 200; Byfel, *pt. s.* befell, fell to, 1. 7, 7. 326; By-fil, *pt. s.* happened, 19. 168; Byful, 11. 8; Byfel me = happened to me, b. pr. 6; Byfulle, *impers. pt. s. subj.* it might happen to, might befall, 7. 27. See **Befalle, Bifalleth.**

By-fore, *adv.* beforehand, 22. 16. See **Bifore.**

Byg, great, mighty, 19. 136. See **Bygge.**

By-gan, *pt. s.* began, 7. 342; gave beginning to, created, 2. 104, 20. 111, 21. 222; Bygunne, *pt. pl.* began, 7. 395; Bygonnen, *pt. pl.* a. 2. 59; Bygonne, *pt. s. subj.* should begin, were to begin (work), b. 14. 149. See **Bigon.**

By-gat, *pt. s.* begat, 2. 29; Bygete, *pp.* begotten, 15. 31; Bygetyn, 11. 208.

Bygge, *adj. pl.* big, strong, 9. 224. See **Byg.**

Byggen, *v.* to buy, 1. 183; Bygge, *v.* 10. 28; Bygge þe with a wastell = buy thyself a cake with, 7. 341; Byggen, *pr. pl.* buy, produce, 4. 82. See **Bigge.**

Byggynge, *s.* buying, 22. 235. See **Buggynge.**

By-glosedest, 2 *pt. s.* didst deceive, 21. 383.

Bygonne, Bygunne. See **Bygan.**

By-gruoche, *v.* to grumble at, 9. 338; Bygruccheþ, *pr. s.* grumbles, finds fault, 9. 155; *pr. s. subj.* may grumble, 9. 68. See **Bigruocheth.**

By-gurdeles, *s. pl.* purses, 11. 85; see note. See **Bigurdeles.**

Bygyle, *v.* deceive, beguile, 2. 37, 15. 5, 21. 166; Bygyly, *v.* 12. 309; Bygylede, *pt. s.* 21. 164; Bygyledest, 2 *pt. s.* didst beguile, 21. 328, 383; Bygyled, *pp.* deceived, cheated, 21. 325, 329; Bygylid, *pp.* 21. 385; Bygylen, *pr. pl.* 17. 46. See **Bigile, Bigyle.**

By-gynnynge, *s.* beginning, 15. 160;

creation, the book of Genesis, 9. 239. See **Bigynnyng.**

Byheste, promise, 11. 250, 13. 14, 19. 123, 21. 322, 23. 118. See **Biheste.**

By-hoſthe, *s.* behoof, advantage, use, 13. 187. O. Fries. *bihoſte.* See **Byhouep.**

By-hote, 1 *pr. s.* promise, vow, 8. 69; assure, 9. 238, 302; By-hihte, *pt. s.* promised, 19. 259; By-highte, 7. 5; Byhight, *pt. s.* promised, b. 20. 110; Byhiȝte, *pt. s.* vowed, b. 5. 65; By-hyht, *pt. s.* 4. 30; By-hihte, 1 *pt. s.* promised, 21. 378; Byhote god = I vow to God, b. 6. 280. See **Bihote.**

By-houep, *impers. pr*, it behoves, is necessary, 8. 295; is the fate of, 10. 89. See **Bihoueth.**

By-hyht, *pt. s.* promised, 4. 30. See **By-hote.**

By-lapede, *pt. s.* deceived, cheated, 2. 63; By-laped, *pp.* mocked, 21. 325. See **Bi-laped.**

By-kenne, 1 *pr. s.* I commend, commit, 3. 51, 11. 58; see note. See **Bikenne.**

Bykere, *v.* fight, bicker, 23. 79. See **Bikere.**

By-knowe, *v.* acknowledge, confess, 1. 209; 1 *pr. s.* 6. 92; By-know, 1 *pr. s.* 7. 206; By-knew, *pt. s.* (with *on*), confessed, acknowledged (his guilt), 12. 256 (see note); By-knewen, *pt. pl.* acknowledged, 22. 149; Byknowe, *pp.* acknowledged (to be), 14. 11. See **Biknowen.**

Byles, *pl.* boils, b. 20. 83. See **Bules.** A.S. *býle.*

By-leue, *s.* belief, faith, creed, 22. 336; By-leyue, 8. 74, 9. 97. See **Bileue.**

By-leue, *v.* leave off, cease, desist, 9. 176; remain behind (*or* leave behind), 13. 212 (see note); Byleue, *v.* to leave, give up; the line means, 'it were better for many doctors to give up such teaching,' b. 15. 71. Properly *intransitive*, but it seems to be used transitively; see *bilæfen* in Stratmann.

By-leyue, 1 *pr. s.* I believe, 12. 133; By-leyueþ, *pr. pl.* believe, trust, 11. 167; By-leyue, *pr. pl.* 21. 270; By-leyuest, 2 *pr. s.* 2. 177; By-leouede, *pt. pl.* believed, 11. 190; By-leyf, *imp. s.* believe, 12. 144, 148. See **Bileue.**

Bylle, a petition, 5. 45. See note, p. 55.

Bylongeþ, *pr. s.* belongs, pertains, 2. 43, 20. 143; is proper for, 6. 66. See **Bilongeth.**

By-lowe, *pp.* lied against, slandered, 10. 181. See **Belye, Bilyeþ.**

Bylyf, belief, b. 19. 230. See **Byleue.**

Bylyue, livelihood, means of living, sustenance, 2. 18, 6. 21. A.S. *bigleofa*, food.

By-meneþ, *pr. s.* means, signifies, betokens, 1. 216, 2. 1, 21. 174; By-mente, *pt. s.* 21. 16. See **Bemeneth.**

Bymeneth, *pr. pl.* lament, bemoan, b. 15. 143. A.S. *bimǽnan.*

Bymolen, *v.* bespot, sully, b. 14. 4. From A.S. *mál*, a mole, spot, mark.

By-neoþe, *adv.* beneath, 19. 85; By-nythe, 7. 180. See **Bineth.**

Byn-fet, benefit, kindness, goodness to others, 8. 42, 264. See **Benfait.**

By-nymen, *v.* deprive, take away again, 4. 323; By-nom, *pt. s.* took away from, 9. 254, 14. 9; Worth by-nome hym = shall be taken away from him, b. 3. 312. See **Binam.**

By-nythe, *adv.* beneath, below, 7. 180. See **By-neoþe.**

By-quethe, *pr. s. subj.* bequeath, 16. 12. See **Biquethe.**

Byquyste, *s.* will, bequest, 9. 94. See **Biqueste.**

By-reue, *v.* deprive, take away, 9. 259. See **Bireue.**

Byrthen, *s.* burden, R. 2. 66.

Byschrewed, *pt. s.* cursed, b. 4. 168.

By-sechen, *v.* beseech, beg, ask, 12. 87; By-seche, *v.* beg, pray, 13. 9; By-souhte, *pt. s.* besought, 4. 77, 5. 66; By-seke, *imp. s.* intercede, a. 12. 111. See **Biseche.**

By-sette, *v.* employ, lay out, bestow, dispose of, 7. 254; By-setten, *v.* 7. 346; Bysette, *pt. s.* bestowed (herself), b. 12. 48 (see the note, p. 181). See **Bisette.**

Byseye, *pp.* sought me out, treated, visited, 23. 202. (Mätzner translates it by *hat mich heimgesucht.*) See **Biseye.** A.S. *bisegen*, pp. of *bisēon*, to regard.

By-shutt, *pp.* shut, barred, 22. 167.

By-slobered, *pp.* bedabbled, dirtied, slobbered over, 8. 1. See **Bislabered.**

Bysnewed, *pp.* covered with snow, b. 15. 110; By-snywe, *pp.* 17. 266.

Bystrydeþ, *pr. s.* bestrides, mounts, 20. 76. See **Bistrode.**

By-swatte, *pt. s.* covered with sweat, b. 13. 403.

Byswynke, *v.* work for, earn by labour, 9. 224; Byswynken, *pr. pl.* work at, labour on, 9. 140; Byswynken, 2 *pr. pl.* labour for, earn by labour, 9. 261; By-swonke, *pp.* earned by labour, worked for, 23. 292. See **Biswinke.**

Bysynesse, care, anxiety, b. 14. 316.
Byt (*for* Biddeth), *pr. s.* bids, b. 12. 56. See **Bit** = bids.
Byte, *v.* bite, take effect, 23. 361; Bytynde, *pres. pt.* eating, 16. 54. See **Biten.**
Byte, *s.* bite, morsel, 21. 208.
By-teche, I *pr. s.* commend, 16. 183. A.S. *betǽcan*, to deliver.
Bytelbrowed, *adj.* with prominent brows, 7. 198. See **Bitelbrowed.**
Byter, *adj.* bitter, sharp, 5. 181, 21. 67. See **Bitere.**
By-penke, I *pr. s.* bethink myself of, 7. 107. See **Be-penke.**
By-trauaile, I *pr. s.* labour for, 16. 210; I *pr. pl. as fut.* we shall labour for, 9. 242.
Byttere, *adv.* dearly, bitterly, b. 10. 281. See **Bitere.**
By-tulye, I *pr. pl. as fut.* we shall cultivate the ground for, 9. 242. See **Tulien.**
By-twyne, *prep.* between, 4. 384; amongst, 13. 125. See **Bitwene.**
Bytwyne, *adv.* between, 1. 19.
By-tydde, *pt. s.* befell, happened, 15. 61. See **Betide.**
Bytynge, *adj.* sharp, severe, 10. 16.
By-wicched, *pt. pl.* bewitched, charmed to sleep, 22. 156.
Byȝe, necklace, collar, 1. 180; Byȝes, *pl.* 1. 178. See **Beiȝ.**
Byȝonde, *adv.* beyond, abroad, over sea, 4. 146. See **Biȝonde.**
Byȝute, *pp.* begotten, 3. 144. See **Biȝute.**

Caas, *s.* case, misfortune, a. 8. 52. See **Cas.**
Caban, *s.* cabin, a. 12. 35. 'A Caban of cuke, *capana*;' Cath. Angl. See **Kaban.**
Cacchen, *v.* catch, seize, 15. 86; find out, a. 11. 86; gain, get, b. 11. 168; *ger.* to catch hold, depend (on), 4. 367; Caccheþ, *pr. s.* drives, 15. 117; snatches, takes, b. 12. 178; Cacche, *pr. pl.* receive, b. 12. 220; Cacche, *pr. s. subj.* take, seize, obtain, 23. 14; *pr. pl. subj.* 4. 392; Cauhte, *pt. s.* caught, 7. 409; gained, 22. 128; Cauȝte, *pt. s.* caught, R. 2. 158; Kauȝte, I *pt. s.* b. 13. 405; Kauht, *pp.* captured, taken, 19. 171; Cauht, *pp.* caught, 20. 185. See **Chaeche.**
Cachepol, officer, 21. 76. '*Cahchpolle*, or pety seriawnte;' Prompt. Parv. See **Kachepol.**
Caiser, emperor, 22. 138; Caiseris, *pl.* a. 11. 216. See **Kaiser, Cayser.** From Lat. *Cæsar.*
Caitif, *s.* wretch, 13. 64; Caityue, b. 5. 200; Caityf, vagabond, b. 11. 125, a. 5. 114. O.F. *caitif, chetif*, from Lat. *captivus.*
Caitif, *adj.* wretched, poor, 14. 110. See **Caytyf, Chaytif.**
Caitifliche, *adv.* wretchedly, in a humble manner, 13. 127.
Caitifte, vileness, 10. 255. O.F. *caitivete, chaitivete* (Mätzner).
Cake, *s.* cake, loaf, 9. 306. Cf. prov. E. *cake* of bread.
Cakebrede, bread in the form of a cake, b. 16. 229.
Calabre, Calabrian fur, 9. 293. See note, p. 116.
Calculed, *pp.* calculated, 18. 106.
Calewey, pears of Cailloux, b. 16. 69. See note, p. 237.
Calfe, calf, b. 15. 458; Calues, *gen.* calf's, b. 15. 457.
Calme, *v.* grow calm, R. 3. 366.
Cam. See **Comen.**
Cammoka, a kind of rich stuff, 17. 299. See note, p. 220. From Pers. *kimkhá*, damask silk.
Cammokes, *pl.* plants of the rest-harrow, 22. 314. See note, p. 271.
Can, Canstow. See **Conne.**
Canonistres, *pl.* divines, men skilled in canon-law or ecclesiastical law, 10. 303. '*Canoniste*, a Canonist, or Professor of, or Practiser in, the Canon Law;' Cotgrave.
Canoun, canon of the mass, b. 5. 428. The part of the Mass called Canon Missæ.
Cantel, little bit, 15. 164. O.F. *cantel*, whence F. *canteau, chanteau*, 'a corner-peece'; Cotgrave. See Cath. Angl. p. 53, n. 4.
Capel, horse, 5. 24; Capul, a. 4. 22; Caple, b. 4. 23; Capeles, *pl.* 22. 333, 347; Caples, *pl.* b. 2. 161. O. Icel. *kapall*, Lat. *caballus.*
Capped, *pp.* capped, completed, finished off, 12. 80. See note.
Carded, *pp.* carded, 12. 15. See **Karde.**
Cardiacle, pain in the heart, disease or spasm of the heart, 7. 78; Cardiacles, *pl.* 23. 82. See note, p. 277, and Cath. Angl. p. 54, n. 5.
Cardinale, *adj.* cardinal, chief, 22. 318; chief, supreme, a. 12. 15; Cardinales, *pl.* 1. 132, 22. 274.
Care, woe, anxiety, trouble, misery, 8. 305, b. 14. 175; Caris, *pl.* troubles, R. 1. 100. See **Kare.**

Carecte, sign, character, letter, b. 12. 90; Carectes, *pl.* b. 12. 80, 93. '*Carracte* in pricke song, *minime*;' Palsgrave. And see *Caractes* in Halliwell.

Careden, *pt. pl.* wanted, wished, were anxious, a. 2. 132.

Careful, *adj.* full of care, anxious, troubled, wretched, miserable, poor, b. 9. 156, b. 10. 58; Carful, 12. 42, 13. 303, 14. 110. See note to b. 14. 179.

Carefullich, *adv.* anxiously, mournfully, b. 5. 77; Carfully, 23. 201.

Carien, *v.* (1) carry, 22. 335, a. 2. 132; (2) go, wander, roam, 1. 31, a. pr. 29; Carieþ him = betakes himself, a. 5. 147; Carieth, *pr. pl.* wander, R. 3. 302.

Caristia, dearth, b. 14. 72. See note.

Carket, *pp.* afflicted (*but an error for* Carded), a. 11. 18 *n.*

Carnels, *s. pl.* battlements, a. 6. 78. See **Kernels**.

Caro, flesh, the body, b. 9. 48.

Caroigne, earcase, body, b. 6. 93, b. 12. 254; flesh, 15. 179; Caroygne, corpse, 17. 197; Caroyne, body, b. pr. 193; body, flesh, 9. 100; Careyne, flesh, a. 7. 84; Kareyne, carrion, R. 2. 178. O.F. *caroigne*, F. *charogne*, E. *carrion*.

Carpen, *v.* talk, chatter, speak, tell, 7. 29, 14. 179; Ne carpen = nor (shall I) speak, 1. 208; Carpe, *v.* talk, 23. 333, R. 4. 41; speak, b. 19. 65; Carpe, 1 *pr. s.* speak, 19. 220, 283; Carpen, *pr. pl.* talk, speak, chatter, 8. 77, 12. 52; Carpeth, *pr. pl.* b. 13. 417; Carpe, *pr. s. subj.* talk, argue, 20. 109; *pr. pl. subj.* may say, b. 11. 120; Carpede, *pt. s.* spoke, said, 22. 176, 199; chattered, 16. 109; Carped, *pt. s.* talked, b. 13. 100; told, 3. 203; spoke, b. 13. 179; Carped, *pt. pl.* talked, b. 13. 220, R. 2. 29. See **Karpeþ**. '*Carpyn*, or talkyn, *Fabulor*;' Prompt. Parv.

Carpinge, *s.* talk, R. 1. 87; Carpynge, talking, speech, b. 11. 231; Carpyng, b. pr. 203; talk, b. 10. 138. See **Karpinge**.

Carse, *s.* cress, a thing of no value, 12. 14; Carses, *pl.* cresses, 9. 322. See note, p. 147. A.S. *cerse*, *cærse*, cress.

Cart, *v.* drive carts, 6. 63.

Cartfull, cartful, R. 2. 158.

Cartsadele, *v.* harness, yoke, a. 2. 154; Cartesadel, *imp. s.* b. 2. 179. A *cart-saddle* is the small saddle put on the back of a draught-horse when harnessed; see Cath. Angl. p. 55, n. 2.

Cart-whel, cart-wheel, 16. 162.

Cas, case, instance, circumstance, 4. 436, 10. 48, 23. 14; case (in grammar), 4. 339; Case, case (in grammar), 4. 349; Cas, mishap, misfortune, b. 7. 48. See **Caas**.

Cast, contrivance, 4. 20; Castes, *pl.* 14. 162; Castis, *pl.* R. 3. 102; Conscience caste = Conscience's device, b. 3. 19. From the verb *casten*.

Casten, *v.* cast, a. 9. 94; contrive, a. 3. 18; Caste, *v.* plan, contrive, 12. 16, 18; R. 3. 219; send, b. 13. 247; Cast, *pr. s.* (*for* Casteth), intends, 10. 151, 22. 280; Casteth, *pr. pl.* devise, R. 3. 132; Caste, *pt. s.* cast, a. 5. 170; planned, schemed, devised, 23. 121; Cast, *pt. s.* R. 4. 24; purposed, b. 19. 275; Caste, 1 *pt. s.* contrived, b. 15. 327; exercised (my wit), 7. 264; Casten, *pt. pl.* devised, plotted, 22. 141; Caste, *pt. pl.* determined, 1. 143; Cast, *pp.* cast, melted and cast in a mould, R. 1. 70; Caste, *imp. s.* consider, R. 3. 279; Cast, *imp. s.* cast, put, a. 7. 15. Icel. *kasta*.

Catekumelynges, *pl.* catechumens, b. 11. 77. See note, p. 167.

Catel, property, goods, wealth, 1. 209, 4. 72, 5. 78, 8. 221, 9. 101; Catell, 6. 130, 7. 288. And see **Katel**.

Catelles, *adj.* without property, a. 10. 68.

Caudel, mess, 7. 412. See Cath. Angl. p. 56, n. 2.

Caue, tomb, grave, b. 12. 254.

Cauke, *v.* to tread, breed, 15. 162; Cauken, b. 12. 229; Caukede, *pt. s.* 14. 171; Kauked, *pt. pl.* b. 11. 350. O.F. *cauquer*, Lat. *calcare*.

Caurimaury, the name of a coarse rough material, b. 5. 79; Caurimauri, a. 5. 62. In Pierce the Ploughman's Crede, the ploughman is miserably clad: 'His cote was of a cloute · that *cary* was y-called.' In Skelton's Elynour Rummyng, some slatterns are thus spoken of—'Some loke strawry, Some *cawry mawry*;' l. 149. Halliwell also refers (s. v. *Cary*) to Collier's Memoirs of Alleyn, p. 21.

Causis, *pl.* trials at law, R. 3. 318.

Cautell, craftiness, wiliness, R. 1. 78; wariness, precaution, R. 3. 67. See Prompt. Parv.

Cayser, emperor, 4. 325; Caysers, *pl.* 23. 101. See **Caiser**.

Caytiflyche, *adv.* meanly, 4. 242. See **Caitifliche.**

Caytyf, *s.* wretch, low fellow, miserable creature, 9. 244; Caytifs, *pl.* 21. 97; Caytynes, 220. See **Caitif.**

Caytyf, *adj.* wretched, poor, 15. 90; Caytyne, b. 11. 287. See **Caitif.**

Certayn, *adj. as sb.* certain (number), fixed number, 23. 258, 267.

Certes, *adv.* certainly, assuredly, 6. 22, 14. 197, 23. 340; Certis, b. 2. 151; Certys, 10. 331.

Cessen, *v.* cease, leave off. 23. 107; b. 7. 117; Cesse, *v.* 3. 165; Cesse, 3 *imper. s.* cease, 15. 41; Cesseþ, *imp. pl.* cease, be still, 5. 1.

Chacche, *v.* catch, a. 2. 167; Chacche, 2 *pr. pl.* a. 2. 180. See **Cacche.**

Chaced, *pt. s.* hurried, b. 17. 51.

Chafen, *pr. pl. subj.* should excite (*apparently used with a nom. singular*), b. 12. 127. Read *chafe*; see **Chaufen.**

Chaffare, merchandise, goods, ware, 3. 60, 7. 380; Cheffare, 1. 33.

Chaffare, *v.* make a bargain, deal, trade, 9. 249; Chaffareth, *pr. s.* b. 14. 311; Chaffaren, *pr. pl.* 13. 227; Chaffare, *pr. s. subj.* trade, 17. 149; Chaffared, *pt. pl.* 7. 252; Chaffared, *pp.* bargained, 6. 94; gained in trade, b. 15. 105.

Chalengeth, *pr. s.* claims as a due, b. 15. 160; Chalange, 1 *pr. s.* claim, 17. 191; Chalengen, *pr. pl.* claim, b. pr. 93; Chalengynge, *pres. part.* claiming, demanding, 1. 91; Chalenged, *pp.* arraigned, accused, 7. 136, 156; Chalanged, *pp.* b. 5. 174. See Prompt. Parv.

Chalengynge, *s.* contradiction, b. 15. 338; Chalangynge, accusing, b. 5. 88, b. 11. 415.

Chanoun, *s.* canon, b. 10. 46, a. 10. 109; Chanouns, *pl.* 6. 157; Chanons, *pl.* 6. 171.

Chapitele-hous, *s.* chapter-house, 7. 156; Chapitel-hous, b. 5. 174.

Chapitre, chapter (of a religious house), 4. 476; Chapitere, b. 5. 161; Chapitele, b. 3. 318.

Chapman, trader, merchant, 1. 62; Chapmon, a. pr. 61; Chapmen, *pl.* merchants, tradesmen, 6. 137; b. 5. 34, 233, 331.

Chapon-cote, hen-house, 7. 136. Lit. 'capon-cote.'

Charge, *s.* responsibility, 10. 258; blame, imputation, a. 10. 73; weight, R. 1. 41; burden, duty, R. 4. 29; cargo, R. 4. 74.

Charge hem, *v.* burden themselves, b. 20. 236; Chargeþ, *pr. s.* is burdened with, 17. 149; feels overburdened, grieves as if burdened, cares, 17. 288; loads, burdens with a penalty, 20. 272; accounts (it as), b. 14. 311; Chargeth, *pr. pl.* insist upon, b. 17. 290; Chargede, *pt. s.* charged, a. 5. 32; Chargid, *pp.* charged, entrusted, 1. 87; Charget, *pp.* a. 10. 23.

Charnel, charnel-house, 9. 45.

Chartre, charter, contract, deed, 3. 69; Chartres, *pl.* b. 11. 299.

Chastelet, *s.* little castle, domain, b. 2. 84.

Chasten, *v.* punish, chastise, correct, 6. 137; Chaste, *v.* 9. 346, b. 6. 53, b. 11. 415; Chasteþ, *pr. pl.* correct, chasten, 1. 211; Chasted, *pt. s.* corrected, chastised, 1. 110; Chasted, *pp.* 5. 112, 14. 235; Chastet, a. 4. 103. O. F. *chastier*, from Lat. *castigare*. See Cath. Angl. p. 60.

Chastyng, *s.* chastisement, b. 4. 117.

Chatere, *pr. s. subj.* chatter, argue, 17. 69; Chatre, b. 14. 226.

Chatering, *s.* chattering, 3. 89.

Chaude, Chaud, *adj.* hot, b. 6. 313; *plus chaud* = hotter, very hot, b. 6. 313. F. *chaud.*

Chaufen, *v.* become warm, 18. 49; Chaufe, *pr. s. subj.* excite, enrage, chafe, 15. 68. E. *chafe.*

Chaumbrere, chamberlain, b. 14. 100.

Chaunce, good fortune, b. 13. 342; alternative of fortune, a. 3. 94.

Chaunceler, chancellor, 5. 185.

Chauncelrie, chancery, chancellor's court, 1. 91, a. 4. 26.

Chaunchyth, *pr. pl.* change, R. 3. 139. Put for *chaungyth.*

Chaytif, *adj.* low, mean, 23. 236. See **Caitif.**

Cheef-mete, *s.* lit. chief meat, a. 7. 281. Other MSS. have *chiriuellis* or *cheruelys*, i. e. chervils; also *chesteyns*, i. e. chestnuts.

Cheere, countenance, looks, mien, 5. 160. See **Chere.**

Chees, *pt. s.* chose, 14. 3. See **Chese.**

Cheeue, *v.* prosper, make gain, 9. 249; Cheeuen, *v.* succeed, a. pr. 31. See **Cheuen.**

Chef, *adj.* chief, principal, 1. 62; Chef lordes, landlords, 10. 73; Cheff, R. 2. 114; Chyf, 5. 185.

Cheffare. See **Chaffare.**

Chefteyn, chief, leader, 22. 474; Cheffeteyne, prince, R. 2. 114.

Cheke, *imper.* 1 *pl.* let us stop up, lit. check, 21. 287.

Chekor, *s.* exchequer, b. pr. 93; Chekkere, I. 91; Chekyr, 5. 185.
Chekonys, *pl.* chickens, R. 2. 144.
Chele, *s.* cold, chill, 9. 249; b. 1. 23; b. 10. 59; R. 2. 144; For chele = to prevent a chill, a. 7. 299. A.S. *cele*, cold, *sb.*
Cheorles, *pl.* labourers, churls, servants, 9. 45, 21. 109. See **Cherl.**
Cheose, *imp. pl.* choose, a. 3. 94. See **Chese.**
Chepe, *s.* Cheapside (in London), b. 5. 322.
Chepe, I *pr. s.* buy, bargain, 17. 191; Cheped, *pt. s.* bargained for, b. 13. 380.
Chepyng, market, 9. 323; Chepynge, b. 4. 56; Chepynges, *pl.* bargainings, 5. 59.
Cher, *adj.* dear; Cher ouer = careful of, 18. 148.
Chere, face, appearance, mien, 7. 375, 12. 188; Cheere, 5. 160. E. *cheer.* See **Chiere.**
Cherissing, *s.* cherishing, over-indulgence, 5. 112; Cherissyng, b. 4. 117; Chereschunge, a. 4. 103.
Cherl, churl, serf, peasant, 7. 413, 13. 61; Cherle, b. 11. 122; ill-mannered fellow, b. 5. 360; Cherles, *pl.* churls, b. 6. 50; Cherlis, b. 19. 35; ill-behaved fellows, b. 1. 33. A.S. *ceorl.* See **Cheorles, Churles.**
Cherliche, *adv.* dearly, R. 3. 203.
Cheruelles, *pl.* chervils, b. 6. 296. See **Chiruylles.**
Chese, *v.* choose, 17. 176; b. 15. 38; R. 4. 29; Chees, 14. 3; Chese, *pt. pl.* b. 20. 236; Chesse, 2 *pt. pl.* R. 1. 88. See **Cheose.**
Chesibles, *pl.* chasubles, b. 6. 12. See **Chesybles.**
Cheste, *s.* strife, quarrelling, 1. 105, 3. 89; Chest, b. 2. 84; Chestes, *pl.* strifes, quarrels, a. 10. 187. A.S. *cëast.*
Cheste, chest, ark, 15. 59.
Chesybles, *pl.* chasubles, 9. 11. See **Chesibles.** See note, p. 106.
Chetes, *s. pl.* escheats, property reverting to the king, b. 4. 175.
Cheuen, *v.* prosper, 21. 109; Cheuen, *pr. pl.* thrive, b. pr. 31; Cheuede, *pt. pl.* prospered, throve, 1. 33, 7. 252. Short for *acheue.* See Prompt. Parv. p. 73, n. 7. See **Cheeue, Chieue.**
Cheuesaunce, *s.* agreement, bargain, 23. 16; Cheuesances, *pl.* agreements about the loan of money, b. 5. 249. The *cheuesaunce* or exchange refers to the system whereby the laws against usury were evaded. See note, p. 86.
Cheuesschen, *v.* keep clear, guard, save, a. 10. 73. Cf. *chewyse* = save, in Morte Arthure, l. 1750; and see Mätzner, p. 569.
Chewe, *v.* chew, eat, devour, 16. 46, 21. 207; Chewep, 2 *pr. pl.* eat up, 3. 140; Chewen, *pr. pl.* 2. 191.
Cheyne, *imper.* I *pl.* let us place chains (upon the gates), 21. 287; Cheynid, *pp.* chained, 2. 185.
Cheytif, *adj.* low, mean, wretched, b. 20. 235. See **Caitif.**
Chiboles, *pl.* small onions, 9. 311. F. *ciboule*, Lat. *cæpulla.*
Chiden, *v.* quarrel, chide, 4. 224; abuse, b. 13. 380; Chiden, *pr. pl.* cry out, ask noisily, 2. 191; Chide, *pr. pl. subj.* may cry out, may find fault, 4. 393; Chidde, I *pt. s.* blamed, b. 11. 398; Chidynge, *pres. pt.* quarrelling, 7. 68. See **Chyde, Chit.**
Chiere, looks, mien, b. 8. 117, b. 20. 113. See **Chere.**
Chieue, *v.* thrive, prosper, b. 18. 104; Chieueth, *impers. pr. s.* it succeeds, results, turns out, b. 14. 226. See **Cheuen.**
Chiftaigne, chief, head, b. 19. 469.
Child, *pp.* chilled, 18. 49.
Chile, *s.* cold, 23. 236. See **Chele.**
Chillyng, *s.* chilling, 9. 335. (*For chillyng* = against chilling, to prevent chilling.)
Chircheward, *adv.* towards the church, a. 5. 147.
Chiries, *pl.* cherries, 9. 311, 13. 221.
Chirityme, cherry-time, time of gathering cherries, b. 5. 161. See note.
Chiruylles, *pl.* pot-herbs, chervils, 9. 311. See **Cheruelles.**
Chit, *pr. s.* chides, 2. 177, 17. 288. See **Chiden.**
Chiteryng, *s.* chattering, twittering, b. 12. 253. See note, p. 186.
Chiualer, *s.* knight, 21. 104.
Chiueled, *pt. s.* shivered, trembled, b. 5. 193. '*Chyuerynge*, as one dothe for colde;' Palsgrave.
Choppe, *v.* strike, b. 12. 127; *pr. s. subj.* knock, I. 64; strike, 15. 68; Chop, *imp. s.* hew, a. 3. 253.
Choppes, *s. pl.* blows, knocks, disputes, 11. 275, a. 10. 187.
Choppyng, *s.* exchange (of abuse), b. 9. 167.
Choyse, *s.* choice, a. 3. 94.
Choyse, *adj.* choice, a. 6. 110.

Churles, *pl.* labourers, servants, 2. 29. See **Cherl.**

Chyde, *v.* find fault, b. 13. 323; complain, a. 7. 303; *pr. s. subj.* quarrel, dispute, b. 14. 226; Chydde, 1 *pt. pl.* chid, disputed, b. 18. 418. See **Chiden.**

Chyderes, *pl.* quarrelsome persons, 19. 46; Chyders, brawlers, R. 3. 317.

Chydynge, *s.* fault-finding, b. 11. 415.

Chyuesaunce, an agreement for borrowing money, 7. 252. See **Cheuesaunce.**

Chyf, *adj.* chief, principal, 5. 185. See **Chef.**

Chymneye, hearth, fire-place, b. 10. 98. See note, p. 151.

Chyne, chink, crevice, 21. 287. A.S. *cinu.* See note, p. 257.

Chyuyþ, *pr. s. impers.* befalls, happens, 17. 69. See **Cheuen.**

Cipres, *s.* fine gauze, b. 15. 224. Cotgrave translates *Crespe* by 'cipres, cob-web lawn.'

Circumsyesede, 1 *pt. s.* circumcised, 19. 253; Circumcised, b. 16. 235.

Citees, *pl.* cities, b. 14. 80.

Citiseyns, *s. pl.* citizens, R. 4. 42.

Clam. See **Clymbe.**

Clameþ, *pr. pl.* proclaim, publish, cry aloud, b. 1. 93. See **Clayme.**

Clannere, *adj.* cleaner, 22. 252.

Clannesse, cleanness, purity, pure life, 15. 86, 22. 381.

Clanse, *v.* purify, clear, cleanse, 9. 65; Clanse with oure soules = cleanse our souls with, 17. 25; Clanseþ, *pr. pl.* 20. 176; Clansede, *pt. s.* cleansed, purified, 19. 143; Clansed, *pp.* 4. 361.

Clappid, *pt. pl.* clattered, spoke loudly, R. 4. 89.

Clause, *s.* clause, sentence, tale, a. 3. 264, R. pr. 72.

Clawen, *v.* claw, seize, catch hold of, 1. 172; Clawe, *v.* 20. 156; grip, b. 17. 188; scrape, cleanse by scraping, b. 14. 17; Claweth, *imper. pl.* seize hold of, b. 10. 284. '*Claw*, to seize hold of, to snatch at;' Shropsh. Word-book.

Clayme, *v.* claim, b. 10. 344, b. 14. 142; Claymen, *pr. pl.* b. 10. 322; Claymede, *pt. s.* 23. 96; Claymed, *pp.* a. 1. 168. See **Cleyme. Clameþ.**

Claymes, *pl.* claims, 5. 98.

Cleer, *adj.* bright, clear, 8. 232.

Cleer, *adv.* brightly, 20. 222.

Clees, *pl.* claws, 1. 172.

Clef, *pt. s.* was rent, b. 18. 61. See **Cleue** (to divide).

Clene, *adj.* sinless, pure, upright, 3. 51, 8. 156, 22. 381, 460.

Clene, *adv.* clean, completely, quite, b. 9. 135, a. 10. 164.

Clennesse, cleanness, purity, 15. 88; Of al clennesse = who is all purity, b. 14. 299.

Clepe, *v.* call, invite, b. 11. 185; Clepeþ, *pr. s.* call, 8. 177; a. 9. 62; Cleped, *pt. s.* called, 7. 149; invited, b. 11, 114; Clepide, *pt. s.* called, 13. 53; Clepid, *pt. s.* R. 3. 70; Clepte, *pt. s.* a. 1. 4; summoned, a. 4. 17; Cleped, *pt. pl.* called, 23. 182, a. 10. 144; Cleped, *pp.* called, named, 22. 117; summoned, 12. 18; Clepid, b. 10. 21. A.S. *cleopian*, *clipian*, to call. See **Clypie.**

Clere, *v.* grow clear, R. 3. 366.

Clerematyn, *s.* a kind of fine bread, 9. 328. Cf. O.F. *cler*, clear, *matin*, morning; it was probably used for breakfast.

Clergialliche, *adv.* in a clerkly manner, like a clerk, scholarly, 8. 34; Clergealy, b. pr. 124.

Clergie, prob. an error for *clerlie*, clearly, R. 3. 26. See the note.

Clergye, *s.* learning (sometimes personified), b. 3. 164, b. 10. 148, 442, b. 15. 76; (esp. writing,) b. 12. 72; learned men, men of letters, b. pr. 116; Clergie, 22. 469; Cleregie, 12. 101; Cleregies, *gen.* Learning's, 12. 99; Clergise, *gen.* b. 3. 15. See note to b. 3. 164, p. 48.

Clerioun, *s.* young scholar, chorister, a. 12. 49. See my note to Chaucer, Cant. Tales, Group B, l. 1693.

Clerke, *s.* clerk, student, man of learning, b. 3. 3, b. 7. 73; a. 3. 3; Clerk, 4. 3, R. 4. 35; Clerkes, *pl.* clerks, scholars, b. pr. 114; Clerkis, *pl.* b. 10. 73; Clerkus, *pl.* 2. 88, 122; Clerken, *gen. pl.* b. 4. 119. See **Klerke.**

Cleue, *v.* to cleave, be attached, b. 11. 219; Cleueþ, *pr. s.* clings to, 8. 304; Cleued, *pt. s.* stuck, R. 4. 18; Cleved, 2 *pt. pl.* cleaved, clung, R. 1. 112; Cleuynge, *pres. pt.* 18. 128.

Cleue, *v.* to cleave, divide, b. 7. 155; Clef, *pt. s.* was rent, b. 18. 61.

Cleyme, *v.* claim, 4. 324, 11. 210; Cleymeþ, *pr. s.* 4. 381, 16. 290; Cleymen, *pr. pl.* claim, 2. 89; Him cleymeþ = claim it, claim to know it (read *it* for *him*, as in other MSS.), a. 1. 91. See **Clayme, Clameþ.**

Cliket, *s.* a kind of lock or fastening, b. 5. 613; Clyket, 8. 252. Miss Jackson thus explains it in her Shropshire Word-book. 'An iron link is attached to the gate by means of a staple; this

link is terminated by a short hasp-like bolt. On the gate-post is an iron plate, having in it a kind of key-hole, into which the before-mentioned bolt fits, much after the manner of the fastening of a trunk, thus securing the gate.' From F. *cliquet*, which Cotgrave explains as 'the ring, knocker, or hammer of a doore;' from the verb *cliquer*, to click or snap, a word of imitative origin. The Welsh *clicied*, a door-latch, is borrowed from the West of England *clicket*, not *vice versâ*. The M.E. *cliket* also means a kind of latch-key, as in Chaucer, C. T. 9990. See Cath. Angl. p. 66; Mandeville's Trav. p. 210. '*Hoc clitorium*, a clekyt;' Wright's Voc. i. 237.

Cliketed, *pp.* fastened with a 'cliket' or catch, b. 5. 623. See above.

Clippe, 1 *pl. imper.* let us embrace, b. 18. 417. See **Clyppe**, **Cluppe**.

Clips, eclipse, b. 18. 135. See note.

Clooches, *pl.* claws, talons, clutches, 1. 172. Also spelt *cloke*, *clouche*; see Mätzner.

Clooke, *v.* limp, hobble, 4. 37; Clokke, b. 3. 34. F. *cloquer*, *clocher*, 'to limp, or hault;' Cotgrave.

Clom, *s.* clay, a. 12. 100. A.S. *clam*, clay.

Clomseest, 2 *pr. s.* art benumbed, 16. 253; b. 14. 50. See note; and Cath. Angl. p. 69, n. 4; Prompt. Parv. p. 6, n. 3.

Clomyng, *pres. part.* guttering (as a candle), 4. 106. '*Clome*, to gutter, as a candle; *North*;' Halliwell.

Clos, *s.* close, conclusion, R. 4. 67.

Close, *v.* to enclose; Do the close = cause thee to be enclosed, 4. 140; Closye with heuene = to enclose heaven with, 1. 133; Closed, *pp.* enclosed, 11. 131; shut up, b. 9. 5; buried, a. 12. 100; Closid, *pp.* enclosed, R. 4. 26; Closynde, *pres. part.* closing, 1. 132.

Clop, *s.* cloth, 9. 13; piece of clothing, 23. 16; Clope, cloth, R. 4. 16; clothing, dress, 22. 287; Clopes, *pl.* clothes, dress, 19. 271; pieces of cloth, 11. 193.

Cloped, *pt. s.* put a cloth upon, blindfolded, R. 3. 106; Clopede, *pt. pl.* clothed, 1. 54.

Clopers, *pl.* cloth-makers, 12. 15, a. 11. 18; Clotheres, b. 10. 18.

Clothynge, *s.* clothing, dress, b. 11. 238.

Clouten, *ger.* to patch, 10. 80. See below.

Cloutes, *pl.* rags, patches, patched clothes, 3. 230. A.S. *clút*, a clout, patch.

Clowe, *v.* claw, scratch, b. pr. 154. See Mätzner, s. v. *clawen*. See **Clawen**.

Cluoche, *v.* grasp, clutch, seize, 20. 156, b. 17. 188.

Cluppe, *v.* clip, clasp, 20. 156; Cluppe we, let us embrace, 21. 464; Clupte, *pt. s.* embraced, a. 11. 174. See **Clippe**, **Clyppe**.

Clyochen, *v.* clutch, grasp, 20. 120. See **Cluoche**.

Clyket. See **Cliket**.

Clymat, latitude, 18. 106. See note.

Clymbe, *v.* to climb, a. 10. 98; Clam, *pt. s.* 19. 108.

Clyngest, 2 *pr. s.* art pined, art parched, 16. 253. See note, p. 206.

Clypie, *v.* call, invite, 13. 102. See **Clepe**.

Clyppe, *v.* catch hold of, grasp, b. 17. 188. See **Clippe**.

Cobelere, cobbler, 7. 376, 409.

Cockes, *gen.* cock's, 22. 414.

Cockes, *pl.* cockles, shell-fish, 10. 95. W. *cocs*, cockles.

Coffes, *pl.* cuffs, b. 6. 62. See **Cuffes**.

Cofre, coffer, chest, 6. 130, 17. 90; keeper, 15. 54; Coffre, keeper b. 12. 111; coffer, b. 14. 248; Cofres, *pl.* 17. 88; Coffres, *pl.* coffers, treasures, 13. 214. O.F. *cofre*, Lat. *cophinus*, Gk. *κόφινος*.

Coile, *v.* choose, R. 3. 200. E. *cull*, from O.F. *coillir*, *cuillir*.

Cok, cock, male bird, 14. 172; Cockes, *gen.* cock's, 22. 414.

Coke, *v.* put hay into cocks, 6. 13, 22. 238. See note, p. 61.

Coked, *pp.* cooked, 16. 60.

Cokeney, cook's assistant, scullion, inferior cook, 9. 309; Cokeneyes, *pl.* scullions, a. 7. 272. I have now no doubt at all that this difficult word (whence mod. E. *cockney*) answers to an O.F. *coquine* = Low Lat. *coquinatus*, from *coquinare*, to cook, serve as scullion, a derivative of Lat. *coquina*. It is easily seen how *coquinatus* might mean either (1) a person connected with the kitchen, as in M.E. *cokeney*, a scullion; (2) a child brought up in the kitchen, or pampered by servants, as in E. *cockney*, often used in this sense; and (3) a hanger-on to a kitchen, or pilfering rogue, whence F. *coquin*, as in Cotgrave.

Cokeres, *pl.* a kind of half-boots or gaiters, 9. 59. See note, and Prompt. Parv. p. 84, n. 6. A.S. *cocer*, a sheath.

Cokers, *pl.* men employed in putting hay

into cocks, harvest-men, 6. 13. See note, p. 61.
Coket, a kind of fine bread, so named from the stamp upon it, 9. 328. See note, p. 117. *Cocket*, in the Liber Albus, p. 40, means a stamp or seal.
Cokewold, cuckold, 5. 159, 7. 134; Kokewolde, b. 4. 164, b. 5. 159. See Cath. Angl. p. 85, n. 6.
Coles, *pl.* coals, fire, 10. 142; Colys, R. 2. 52.
Colhoppes; see **Coloppes**.
Colis, *s. pl.* deceits, falsehoods, stratagems, R. 4. 24. See note, p. 153.
Collateral, *adj.* additional, helpful, 17. 136.
Colled, *pt. s.* took round the neck, embraced, b. 11. 16. From O.F. *col*, the neck.
Colmy, *adj.* smutty, grimy, dirty, b. 13. 356. See note. 'Culme of a smeke [smoke], *fuligo*;' Prompt. Parv. 'Coom, dust, dirt; *North*;' Halliwell.
Coloppes, *s. pl.* collops, b. 6. 287; Colhoppes, 9. 309, 16. 67. *Collops* are slices of meat, beaten and then cooked. Ihre gives the O.Swed. *kollops*, which he explains as 'edulii genus, confectum ex carnis segmentis, tudite lignea probe contusis et maceratis.' Cf. Swed. *klappa*, Du. *kloppen*, to beat. See note, p. 117; and Cath. Angl. p. 72, n. 4.
Colour, colour, 21. 214; appearance, b. 15. 203; colour, cloke, pretence, 22. 354, R. 1. 100. Cf. Acts xxvii. 30.
Coloureth, *pr. s.* disguises, b. 19. 455; Colereþ, 22. 460; Colored, *pp.* 22. 349.
Col-plontes, *pl.* cabbages, a. 7. 273.
Coltre, coulter, a. 7. 97. See **Culter**.
Coluer, dove, pigeon, 18. 173, 177; Coluere, 18. 175. E. *culver*.
Comaundement, command, 4. 413.
Combraunce, encumbrance; hence, trouble, confusion, sorrow, 6. 191, 19. 174, 21. 278; hindrance, 13. 245; vexatious conduct, R. 3. 113; Comburance, a. 2. 137. See note, p. 257.
Combred, *pp.* encumbered, ruined, R. 1. 78. See **Cumbrest**.
Comburance, *s.* encumbrance, a. 2. 137. See **Combraunce**.
Come, *s.* coming, R. 4. 71.
Comen, *v.* come, b. 7. 188; Comestow (*for* Comest þou), thou comest, thou wilt come, b. 10. 160; Come, 2 *pr. s. subj.* mayst come, b. 11. 52; arrive, reach, 13. 6; Cam, *pt. s.* came, 1. 139, 4. 239; Com, *pt. s.* 9. 152; Come, *pt. s.* 22. 25; Cam him of kynde = came to him by nature, R. 2. 161; Come, *pt. pl.* b. 19. 70; agreed, 1. 167; Comen, *pt. pl.* b. 2. 150; Comen, *pp.* come, b. 4. 189; Com, *imp. s.* enter, pass, 8. 219. See **Comst**, **Comth**.
Comende, *v.* to be commended, 15. 35; Comenden, *pr. pl.* praise, 17. 285; Comended, *pp.* commended, praised, 12. 276.
Comers, *pl.* strangers, visitors, passers-by, 3. 240. Cf. A.S. *cuma*, a comer, stranger, guest.
Comforty, *v.* cheer, comfort, 7. 281, 16. 188; Comfortye, 16. 195; Comfortie, *ger.* 10. 97.
Cominliche, *adv.* generally, 12. 291.
Comissarie, commissary, 3. 190, 4. 180, 17. 361. '*Commissary*, an officer of the bishop, who exercises spiritual jurisdiction in places of the diocese so far distant from the episcopal see, that the chancellor cannot call the people to the bishop's principal consistory court, without putting them to inconvenience;' Ogilvie, Imperial Dict.
Comliche, *adv.* becomingly, eloquently, R. 4. 35.
Comly, *adj.* comely, fit, 15. 444; Comliche, R. 3. 174.
Comlynesse, *s.* comeliness, R. 3. 184.
Commaundemens, *pl.* commandments, 12. 143.
Commenliche, *adv.* generally, 17. 141.
Commissarie, *s.* commissary, a. 2. 154. See **Comissarie**.
Compaignye, company, b. 13. 160; company, R. 4. 30.
Companable, *adj.* agreeable in company, pleasant, b. 15. 213; Compenable, 17. 341.
Compas, compass, compasses for measuring, 12. 126.
Compassen, *v.* contrive, plan, 22. 241; Compas, measure with compasses, b. 19. 235; Compassed, 1 *pt. s.* provided with compasses, b. 10. 178 (see c. 12. 126).
Comseth, *pr. s.* commences, begins, 9. 338; Comseþ, *pr. s.* 2. 160; Comsith, R. 3. 190; Comsed, *pt. s.* began, 5. 24, 15. 203; Comsede, *pt. s.* 19. 108, 21. 58, 22. 97; Comsed, 1 *pt. s.* 14. 215; Comsede, 1 *pt. s.* I began, 11. 20. From O.F. *comencer*.
Comst, 2 *pr. as fut. s.* wilt come, 12. 110. See **Comen**.

Comsyng, *s.* commencing, beginning, 20. 225; Comsynges, *pl.* 12. 95.
Comth, *pr. pl.* come, spring, b. 11. 66. See **Comen**.
Comune, *adj.* common, 21. 75, 409; b. pr. 148; common, low, 22. 370; of the people, of the commons, 3. 22, 4. 245; In comune = in public, publicly, b. 11. 211; Comuyn, common, a. 3. 127; Comune wymmen, *pl.* prostitutes, 19. 143.
Comune, *s.* commons, common people, commonwealth, community, 1. 95, 4. 202; Comunes, *pl.* the commons, b. pr. 113; Comunes, *pl.* provisions, 'commons,' 1. 143, 22. 416.
Comuners, *pl.* commoners, the commonalty, 5. 188, 6. 184.
Comunete, *s.* community, R. 4. 41.
Comunliche, *adv.* commonly, generally, 15. 19; frequently, 22. 314; Comynliche, R. 1. 87.
Comyns, *s. pl.* commons, a. 3. 20. See **Comune**.
Con, can. See **Conne**.
Conceill, *s.* council, R. 3. 180, 318; Conceyll, R. 4. 60.
Conceyue, *v.* understand, 11. 56; Conceyuede, *pt. s.* conceived, 21. 134; Conceyued, *pp.* conceived, b. 9. 120.
Conclude, *v.* refute, 12. 280, b. 10. 446. See note, p. 163.
Conferme, *v.* strengthen; Confermed, *pt. s.* confirmed, b. 10. 354; Confermede, *pt. s.* 15. 39; Confermed, *pp.* 15. 449.
Conformye, *v.* conform, 4. 401. See **Confourmen**.
Confort, *s.* comfort, 17. 136; Confforte, R. pr. 39; Conforte, consolation, b. 13. 541; strengthening, b. 11. 253.
Confortatyf, *adj.* cheering, b. 15. 213.
Conforten, *v.* cheer, comfort, 21. 267; Conforte, *v.* comfort, strengthen, cheer, b. 1. 201; Confortye, *v.* comfort, 18. 50; Conforted, *pt. s.* encouraged, cheered, b. 11. 45; Confortede, *pt. s.* comforted, 13. 3; Confortid, cheered, 23. 243; Conforte, *imp. s.* b. 6. 223. See **Counforte**.
Confourmen, *v.* establish, make, b. 13. 174; Confourme, *v.* adapt, join, b. 11. 175; Conformye, *v.* conform, 4. 401.
Confus, *adj.* confused, b. 10. 136.
Congey, *v.* bid farewell to, dismiss, get rid of, b. 3. 173; Congeye, a. 3. 167; Congie, *v.* 4. 220, 5. 195; Congeyde, *pt. s.* took leave of, b. 13. 198; Congede, *pt. s.* took leave of, 16. 176; Congeied, *pp.* dismissed, 17. 366; Conge, *imper. s.* dismiss, 5. 4; Congeye me = say farewell to me, dismiss me, b. 4. 4. O.F. *congier*, Ital. *congedare*, to dismiss.
Congeye, *s.* farewell, b. 13. 202. See above.
Congioun, *s.* coward, caitiff, R. 3. 45; Conioun, stupid fellow, a. 11. 86. See notes, pp. 151, 297.
Conjured, 1 *pt. s.* begged, b. 15. 14.
Conne, *v.* understand, know, 12. 102; learn, a. 7. 25; Can, 1 *pr. s.* know, understand, 4. 3, 8. 10; Con, 1 *pr. s.* can, am able, a. 4. 41; *as* 1 *pt. s.* did, a. 11. 99; Const, 2 *pr. s.* canst, a. 6. 24; art able, a. 3. 166; Can, *pr. s.* knows, 13. 101; Can on = is skilled in, 3. 236; Can of = is skilled in, 21. 46, 72; Can = can use, has the use of, 22. 216: Con, *pr. s.* can, is able to, b. pr. 199; knows how to, a. 9. 105; Canstow = canst thou, 6. 12, b. 20, 354; Conneþ, *pr. s.* know, understand, 14. 126; know how, can, 1. 35; b. pr. 33; Connen, *pr. pl.* know, 15. 11; Conne, *pr. pl.* know, understand, b. 10. 43; can, know how to, 2. 192, 15. 11; *as pt. pl.* did, a. 9. 109; Conne, 2 *pr. s. subj.* knowest, understandest, 22. 26; canst, 22. 479; learn, 23. 206, 342; can, b. 8. 110; Coude, *pt. s.* knew, R. 3. 106; 1 *pt. s.* knew, a. 12. 72; Coudestow, couldst thou, b. 5. 540; Couden, *pt. pl.* returned, gave, lit. knew, a. 8. 44; Coude, *pt. pl.* could, b. pr. 129; Couth, 1 *pt. s.* knew, b. 15. 49; could, b. 15. 2; was capable of, b. 13. 311; Couthest, 2 *pt. s.* couldest, 11. 74, 23. 6; Couth, Couthe, *pt. s.* could, 11. 6; knew, 1. 196, 8. 158; Couthen, *pt. pl.* could, 14. 210; Couthe, *pt. pl.* could, b. 10. 245; understood, knew, 23. 231; Couth, *pt. pl.* knew, b. 10. 466. A.S. *cunnan*. See **Konne**.
Connynge, *s.* learning, knowledge, wit, 12. 224, 14. 234. See **Konnyng, Kunnynge**.
Consail, council, 5. 166; advice, 22. 38; a secret, 22. 162; Conseille, advice, counsel, b. pr. 202; council, b. pr. 148; consultation, b. 10. 21. See **Counsail**.
Conscience, *gen.* conscience's, b. 3. 19.
Conseille, *v.* advise, b. 10. 217; Consaile, 1 *pr. s.* 1. 201; Consailest, 2 *pr. s.* 22. 393; Conseileþ, *pr. s.* 22. 464; Consailede, *pt. s.* advised, 22. 200; Consailedist, 2 *pt. s.* 4. 242;

Consailep, *imper. pl.* 23. 207. See **Counsaile.**
Conselleris, *s. pl.* counsellors, R. 3. 258. See **Counseiler.**
Consentep, *pr. s.* agrees (to give), 3. 90.
Conseyuet, *pp.* conceived, a. 10. 136.
Consistorie, consistory, i. e. the ecclesiastical court of an archbishop, bishop, or commissary, b. pr. 99. See **Constorie.** See note, p. 13.
Conspired, *pt. s.* plotted, b. 10. 423.
Const. See **Conne.**
Constorie, consistory, 1. 127, 4. 34, 476; 17. 361; Constorye, 4. 179. See **Consistorie** (of which it is a shortened form).
Construen, *v.* construe, read, explain, interpret, 10. 283, 17. 118, 18. 110; Construe, *v.* 5. 142; b. pr. 144; Constrewe, R. 4. 68; Constrye, 8. 34; Construwep, *pr. s.* explains, a. 8. 135; Construep, *pr. pl.* a. pr. 58; Constrewe, *pr. s. subj.* R. pr. 72; Constrewed, *pt. pl.* made, R. 3. 327; Constrwe, *imp. s.* R. 1. 83; Constrew, 3 *imp. s.* let him explain, R. 3. 35. 'To constru, *exponere, construere, commentari;*' Cath. Angl.
Contemplacion, contemplative life, 19. 73.
Contenaunce, look, gesture, 16. 120; b. 13. 111; outward appearance, 1. 26; favour (as opposed to *right*), b. 5. 183. See **Contynaunce.**
Contene, *v.* contain, b. 12. 39. See note.
Conterfetep, *pr. s.* counterfeits, a. 11. 19. See **Counterfeten.**
Conterroller, controller, steward, accountant, 12. 298.
Continence, self-restraint, 19. 73; Contynence, 12. 177.
Continue, *v.* continue (so), remain chaste, b. 9. 177; Contynue, 11. 284. Another reading is *contene*, i. e. contain, be continent.
Contra, on the other side, i. e. I deny that, b. 8. 20.
Contrarie, *s.* contrary, a. 11. 147.
Contrarie, *v.* oppose, 20. 311, 21. 437; b. 17. 329; Contrarien, *v.* grumble, 20. 320; Contrariep, *pr. s.* opposes, 3. 22; is contrary, 11. 244; Contrarien, *pr. pl.* oppose, act contrary to, b. 15. 531; Contrariedest, 2 *pt. s.* didst oppose, 15. 100; Contrariede, *pt. pl.* opposed, contradicted, 1. 59; Contrarie, *imp. s.* oppose, 18. 149.
Contreie, country, 11. 12; Contreye, 22. 136; Contreo, 22 132; Contree, b. 13. 223; Contreies, *pl.* 22. 314; Contreis, 16. 189; Contreys, 10. 111; Contrees, 1. 31; districts, b. 13. 219. See **Countreo. Cuntre.**
Contreplede, *imper. pl.* contradict, oppose, 9. 53; Contrepleide, 9. 88; Contrepleteth, *pr. pl.* plead against, oppose, b. 20. 382. See **Counterpleidep.**
Contreue, *v.* contrive, find out, b. 10. 19; Contreeue, *v.* plan, 12. 16; Contreued, *pt. s.* devised, b. pr. 118; Contreeuede, planned, 15. 161; Contreued, 1 *pt. s.* invented, b. 10. 177; Contreuede, 1 *pt. s.* contrived, 7. 39; Contreeuede, 1 *pt. s.* planned, 12. 125; Contreuede, *pt. pl.* found out, 1. 144, 15. 73; Contreueden, *pt. pl.* b. 16. 137.
Contumax, *adj.* contumacious, 14. 85. See note.
Contynaunce, gesture, 12. 164. See **Contenaunce.**
Contynence, self-restraint, 12 177. See **Continence.**
Contynue; see **Continue.**
Conuerten, *v. refl.* turn (themselves), 18. 186; Conuerted, *pp.* converted, 21. 190.
Conynges, *pl.* conies, rabbits, b. pr. 193.
Conysaunce, mark, 19. 188.
Coome, *pt. s. subj.* came, a. 6. 16; 1 *pt. s.* came, a. 11. 166; *pt. pl.* a. 7. 291; sprung, a. 10. 148. See **Comen.**
Coostes, *s. pl.* districts, a. 9. 12. See **Costes.**
Cope, *v.* cover with a cope, provide a cope for, 7. 288, b. 5. 269: Copep, *pr. s.* clothes in a cope, provides with a cope, 4. 180; Copyde, *pt. pl.* dressed in a cope, 3. 240; Coped, b. 2. 230; Coped, *pp. as adj.* dressed in a cope, 4. 38.
Copes, *s. pl.* copes, capes or cloaks used by friars, 1. 59, 9. 185; Copis, *pl.* 1. 54. See note, p. 113.
Cople, *v.* to yoke; Lete cople = cause to be yoked, 3. 190.
Coppe, cup, 6. 162, 7. 390; Coppes, *pl.* 4. 23; Coppis, *pl.* b. 3. 22.
Coppe-mel, *adv.* cup by cup, in portions of a cupful at a time, 7. 231. Cf. E. *piece-meal;* and A.S. *mǽlum*, in parts, in pieces.
Corette, *v.* correct, R. pr. 59. Prob. miswritten for *corecte.*
Coriouse, *adj.* curious, R. 3. 163.
Corlew, curlew, 16. 243.
Corner, 16. 162. (The line is obscure;

perhaps 'the corner of a cart-wheel' is a sarcastic expression for 'nowhere.' A circle has *no* corner).

Cornes, *pl.* corn, grain, 22. 320. See note.

Corone, crown, coronet, 3. 11, 5. 79, 135; hair left by the tonsure, 12. 197, 14. 113; Coroune, 21. 275. See **Croune**.

Coroneþ, *pr. s.* marks with the tonsure. 14. 125; Corouneþ, *pr. s.* crowns, a. 1. 122; Coroneþ, *imper. pl.* crown, 22. 256; Coroned, *pp.* 3. 11, 4. 321.

Corps, corpse, dead body, 22. 151; living body, b. 1. 137, b. 15. 23; living body, 17. 183; Corses, *pl.* corpses, 16. 11.

Corse, *v.* curse, a. 7. 302; Corseþ, *pr. s.* 9. 340; Corsede, *pt. pl.* 23. 68; Corsed, *pp.* 4. 179; Corsynge, *pres. pt.* 7. 64. A.S. *corsian*. See **Curset**.

Corsed, *pp. as adj.* cursed, wicked, 4. 106, 22. 434; Corsede, inauspicious, a. 10. 142; Corsede, *pl.* 18. 212, 21. 101, 22. 469.

Corsedour, *adj.* worse, more cursed, 22. 419; Curseder, b. 19. 415.

Corsement, *s.* cursing, curses, 7. 65.

Corseynt, a holy person, saint, 8. 177; Corseint, b. 5. 539. Lit. 'holy body.' Cf. Morte Arthure, 1164; Chaucer's Dream, 942. See note, p. 102.

Cortesye, kindness, condescension, 2. 20, 4. 317; Cortesie, 15. 216. See **Curtesye**.

Corteys, *adj.* courteous, 5. 17; Corteis, a. 3. 60. See **Curteis**.

Corteysliche, *adv.* courteously, politely, 9. 32; Corteisliche, 23. 355; gently, 22. 176; Cortesliche, 4. 9: Cortesly, courteously, kindly, 16. 193. See **Curteisliche**.

Coruen, *pt. pl.* cut up, cut away, 9. 185. Lit. 'carved.'

Corupcions, *pl.* sores, illnesses, 23. 99.

Cosenes, *gen.* cousin's, a. 12. 53.

Cossynge, *pl.* kisses, 19. 174. A.S. *coss*, a kiss. See **Kussyng, Oussynge**.

Costed, *pt. s.* cost, b. pr. 203; Costide, *pt. s.* 1. 208; Costed, *pp.* b. pr. 204.

Costes, *s. pl.* coasts, districts, regions, 11. 12; Costis, R. 2. 106, R. 3. 157.

Costned, *pt. s.* cost, 1. 209; Costened, *pt. s.* R. 3. 169. See examples in Mätzner.

Cosyn, cousin, relative, 12. 94, 23. 357: Cosynes, *pl.* b. 12. 95.

Cote, cottage, cot, 6. 2, 10. 151; Cotes, *pl.* 5. 123, 10. 72.

Cote, *s.* coat, b. 11. 276, b. 13. 314; R. 3. 45; Cotis, *pl.* R. 3. 53, 180.

Cote-armure, coat-armour, coat-of-arms, 19. 188, 22. 13, b. 19. 13.

Coteþ, *pr. s.* coats, provides with coats, 4. 180, b. 3. 142, a. 3. 138.

Cotidian, *adj.* quotidian, i. e. quotidian or daily fever, a. 12. 84.

Cotiers, *pl.* cotters, cottagers, 10. 193; Cotyers, 10. 97.

Couche, *pr. pl.* lie, lie down apart, i. e. be left in the lurch, a. 3. 35. Other MSS. have *clokke*, i. e. hobble, limp.

Coude, Couden, Coudestow. See **Conne**.

Coueiten, *v.* covet, desire eagerly, b. 10. 338; Coueite, *v.* b. 9. 171; Coueyte, *v.* a. 10. 98; Coueite, 1 *pr. s.* desire, am anxious, 11. 108; Coueyte, 1 *pr. s.* a. 9. 103; Coueitest, 2 *pr. s.* b. 11. 39; Coueytest, 2 *pr. s.* desirest, b. 11. 10; Coueiteth, *pr. s.* covets, a. 8. 52; Coueyteþ, *pr. s.* desires greatly, 4. 255; Coueiteþ, 2 *pr. pl.* covet, desire, 23. 253; Coueiten, *pr. pl.* are eager, a. 11. 207; Coueyten, *pr. pl.* 10. 193, b. 10. 299; Coueyted, *pt. s.* desired, was eager, b. 11. 120; Coueited, *pt. s. subj.* should desire, 4. 365; Coueyted, *pp.* coveted, desired, 21. 173; Coueyte, *imp. s.* a. 3. 254; *imp. pl.* 8. 220.

Coueitise, greed, avarice, b. pr. 61; Coueityse, b. 13. 391; Coueytise, b. 10. 18. See **Couetise**.

Coueitouse, *adj.* covetous, b. 11. 183: Coueytous, 15. 21.

Couenaunt, bargain, agreement, condition, 7. 390, 9. 26, 21. 264; Couenaunte, b. 14. 151; Couenant, 15. 216, a. 7. 30.

Couent, convent, 6. 152, 7. 130, 23. 60; Couentes, *gen.* convent's, b. 5. 137. O.F. *covent* (as in *Covent* Garden.)

Couerer, recoverer, restorer, reformer, 6. 176. See note, p. 70.

Couetise, greed, covetousness, avarice, desire, 1. 59, 3. 90; Couetyse, 1. 103, 7. 39; Couetyce, 17. 80; Couetyze, 13. 241. See **Coueitise**.

Couhed, *pt. s.* coughed, 7. 412. See **Cowhede**.

Counforte, *v.* comfort, cheer, encourage, a. 1. 179, a. 2. 121. See **Conforten**.

Counsail, counsel, advice, 22. 79, 317; Counseil, a. 2. 108.

Counsaile, 1 *pr. s.* counsel, advise, 10. 346; Counseile, 11. 279, a. 8. 182; Counsaileþ, *pr. s.* 22. 113; Counseil-

ede, 1 *pt. s.* counselled, advised, plotted, a. 3. 180; Counseildest, 2 *pt. s.* didst counsel, a. 3. 199. See Conseille.

Counte, *v.* account; Counteþ, *pr. s.* values, cares, 13. 196, 22. 306; Counten, *pr. pl.* value, 22. 453; Counteþ, *pr. pl.* account, a. 3. 137; Countede, 1 *pt. s.* reckoned, esteemed, 12. 313.

Counterfeten, *v.* imitate, a. 11. 133. See Conterfeteþ.

Counterpleideþ, *pr. pl.* plead against, argue against, 23. 384; Counterpleide, *imp. s.* oppose, 1. 138; Counterplede, contradict, b. 12. 100. See Contreplede.

Countis, *s. pl.* accounts, R. 3. 279, R. 4. 11.

Countreo, country, 23. 224. See Contreie.

Countresegge, 1 *pr. s.* contradict, 12. 224. Lit. 'counter-say.'

Coupable, *adj.* culpable, guilty, 20. 282, b. 12. 90. F. *coupable*.

Coupe, fault, sin, guilt, 7. 328, 351; b. 5. 305. O.F. *colpe* (Burguy); Lat. *culpa*.

Coupes, cups, bowls, 4. 23. 'Cowpe, *cupa*;' Cath. Angl. See note, p. 40.

Coupleþ, *pr. s.* couples, joins, links, fastens, b. 3. 164; Couplest, 2 *pr. s.* joinest, b. 10. 160; Coupled hem = joined themselves, b. 4. 149; Couplede hem = joined themselves, 5. 146; Coupled and vncoupled = whether held in or free, b. pr. 206.

Courbed, 1 *pt. s.* bent, bowed, knelt, b. 1. 79, b. 2. 1. O.F. *courber*; Lat. *curuare*.

Courour, *s.* courier, a. 12. 84.

Courte, *s.* court, court of a mansion, b. 5. 594; Courte, enclosure, b. 10. 163; yard, b. 15. 466; Courtes, *pl.* courts (of mansions), 11. 15.

Courteisliche, *adv.* courteously, 3. 164. See Corteysliche.

Courtepy, *s.* short coat or cloak, cape, a. 5. 63; Courtepies, *pl.* 9. 185; Courtpies, b. 6. 191. Du. *kort*, short, *pije*, rough coat (whence E. *pea-jacket*). Cf. Goth. *paida*, a coat. '*Hoc epitogium*, cowrteby;' Wright's Voc. i. 196, col. 2.

Couth, Couthest, Couth. See Conne.

Couth, 1 *pr. s.* make known, proclaim, b. 5. 181. Cf. A.S. *cýðan*, to make known, from *cúð*, known.

Cowhede, *pt. s.* coughed, (with *vp*), a. 5. 205; Cowede, 1 *pt. s.* (with *vp*), brought up, made public (lit. coughed up), 7. 163. See Couhed, Kowep.

Cowkynde, anything of the nature of cows, b. 11. 332.

Coyffes, *s. pl.* coifs, R. 3. 320.

Coygne, coin, 2. 46; Coyne, R. 3. 138, R. 4. 89.

Crabbed, *adj.* angry, cross, peevish, perverse, b. 10. 104, b. 12. 157; Crabbede, 15. 100.

Cracchen, *v.* scratch, claw, 1. 200; Cracche, *v.* b. pr. 154; clutch, 13. 78, b. 11. 139; Cracchy, *v.* claw, b. pr. 186; Cracche, 1 *pr. s.* scratch, 7. 140; Cracched, *pp.* scratched, carded, b. 15. 446.

Craft, *s.* way, skill, art, knowledge, 3. 4; b. 3. 19; power, contrivance, b. 1. 137, a. 1. 128; Craft, handicraft, trade, 22. 250; Crafte, trade, b. 13. 223; Craftes, *pl.* arts, trades, 12. 125, 17. 190; Craftus, *pl.* a. 11. 133; Craftis, *pl.* wiles, R. 3. 141.

Crafte, *s.* craft, vessel, R. 4. 76.

Crafty, *adj.* cunning, skilful, skilled in handicrafts, 1. 179. 4. 281; belonging to a craft or trade, b. 3. 224, b. 6. 70.

Craken, *v.* talk, chatter, murmur, grumble, a. 11. 65; Craked, *pt. s.* cracked, broke, 21. 76; b. 18. 73. '*Crake*, to murmur, grumble;' Shropsh. Wordbook.

Crasid, *pp.* crazed, broken, cracked, R. 1. 8, R. 1. 70.

Craue, *v.* seek, pray for, beg, ask for, ask, b. 13. 164; Crauep, *pr. s.* b. 15. 160; Craue, 1 *pr. s.* 22. 478; Crauede, *pt. s.* asked, desired, 9. 101.

Craym, *s.* cream, a. 7. 269.

Creaunce, *s.* borrowing, system of credit, R. 1. 12, R. 4. 17; Casten hem to creaunce = try to get credit, R. 3. 132. See notes, pp. 298, 302.

Creaunt, believer, 15. 133, 154, b. 12. 193; (as a) believer, b. 12. 214.

Credo, the creed, b. 6. 91.

Crepe, *v.* creep, 23. 44; Crepen, *pr. pl.* b. 13. 18; Creptest, 2 *pt. s.* didst creep, a. 3. 184; Crope, didst creep, b. 3. 190; Crepte, *pt. s.* a. 12. 35; Crepe, 1 *pr. pl. subj.* may creep, creep, 1. 200; Crope, 1 *pt. pl. subj.* were to creep, b. pr. 186; Creop, *imper. s.* creep, 21. 475; Crepeth, *imp. pl.* b. 18. 428.

Creym, cream, 9. 322; Creyme, 9. 306; Craym, a. 7. 269.

Cristendome, Christian religion, Christianity, 19. 210, 20. 8; Cristendam, a. 6. 78. See Crystendome. 'A cry-

stendam, *baptismus, baptisma, christianitas, cristianismus*;' Cath. Angl.
Cristene, *adj.* Christian, 19. 210, 20. 254, 21. 409; Cristene, *adj. pl.* Christian (men), 2. 89, 4. 445; Cristine, Christians, 9. 104. See **Crystene.**
Cristene, *v.* baptise, a. 11. 232; Cristned, *pp.* christened, i.e. one who is just christened, a mere infant, a. 12. 15.
Croce, crosier, 11. 92. O.F. *croce*, 'a crosier, a bishop's staff;' Cotgrave.
Crocer, bearer of a crosier, 6. 113.
Croddes, *pl.* curds, 9. 306, 322; Cruddes, b. 6. 284. See **Cruddes.**
Croft, *s.* field, enclosure, 6. 17, 8. 219, 220; 9. 31.
Crois, cross, 6. 106, 12. 256, 21. 75.
Croked, *adj.* crooked, twisted, 3. 29; deformed, b. 11. 186; Crokede, *pl.* crooked, 10. 97, 13. 103.
Crokes, *pl.* crooks, hooks, 21. 296.
Crokke, pot, crock, pitcher, 22. 280; Crokk, R. 2. 52.
Cromes, *pl.* crumbs, 9. 280, 289.
Crompe, cramp, b. 13. 335.
Crop, top, upper part of a tree, 19. 75, 108; Croppe, b. 16. 42. A.S. *cropp, croppa*, a sprout, shoot.
Crope. See **Crepe.**
Croperes, *pl.* harness on the hinder part of a horse, cruppers, b. 15. 453.
Croppen, *pr. pl.* eat, devour, a. 7. 35; Cropped, *pt. s.* ate, b. 15. 394. Properly, to bite off the *crop* or top of growing wheat.
Cros, *s.* cross, a. 5. 23, 245.
Crouche, a cross, 8. 167.
Croune, crown of the head (alluding to the crown of hair left after receiving the tonsure), 23. 184; R. 3. 230; the tonsure or crown of hair itself, b. 11. 35; (sense obscure), 16. 162; Crounes, *pl.* crowns, heads (esp. those that have been tonsured), 6. 178. See **Corone.**
Croune, *ger.* to crown, b. 8. 99; Crouneth, *pr. s.* marks with the tonsure, b. 11. 304; Crounede, *pt. pl.* crowned, 11. 100; Crouned, *pp.* shorn in the shape of a crown, having received the tonsure, 6. 56, 63.
Crowe, crow (!), crow's (!), 16. 162.
Crowen, *s. pl.* crows, a. 7. 129.
Crownynge, *s.* the tonsure, 1. 86; Crounyng, b. pr. 88.
Croys, cross, 7. 319. See **Crois.**
Croys-wyse, *adv.* (with *on*), by way of crucifixion, 22. 142.
Cruche, cross, sign or mark of a cross, b. 5. 529. See **Crouche.**
Cruddes, *pl.* curds, b. 6. 284. See **Croddes.**
Crykett, cricket, 16. 243.
Crysten, *v.* baptise, b. 10. 350.
Crystendome, Christendom, the Christian religion, 8. 235; baptism, 13. 59; Crystenedome, b. 10. 447; baptism, b. 11. 120. See **Cristendome.**
Crystene, *adj.* Christian, b. 10. 425, b. 15. 88; Christian people, b. 9. 171, b. 11. 118; Crystine, Christians, 2. 190.
Crystennynge, *s.* baptism, christening, b. 14. 184.
Cuffes, *pl.* cuffs, 9. 59. See **Coffes.**
Cullen, *v.* to kill, slay, destroy, 2. 62, a. 1. 64; Culle, *v.* 9. 30, 11. 100, 12. 268; Culde, *pt. s.* killed, slew, 23. 99; 1 *pt. s.* 4. 233, 9. 281; Culled, *pt. pl.* 22. 142; Culled, 1 *pt. pl. subj.* should kill, b. pr. 185; Called, *pp.* 11. 247, 18. 291. See **Kullen, Kylle.**
Oulorum, end, conclusion, 4. 436, 12. 248, b. 3. 278, b. 10. 409, a. 3. 264, R. pr. 72, R. 4. 61. This word is short for *seculorum*, in the phrase *in secula seculorum*, for ever and ever, common at the *end* of sermons and prayers, and especially of anthems. Hence it came to mean end or conclusion.
Oulter, coulter, 4. 464, 9. 65. See **Coltre.**
Oumbrest, 2. *pr. s.* injurest, a. 10. 91; Cumbred, *pp.* encumbered, a. 1. 170. See **Combre.**
Oumpas, *s.* compass, circumference, R. pr. 20.
Oumseth, *pr. s.* commenceth, begins, a. 1. 128, 139, a. 3. 39; Cumse, 2 *pr. s. subj.* commence, a. 10. 98. See **Comseth.**
Oun, *s.* kin, race, family, a. 3. 197, a. 10. 153; What cunnes ping = a thing of what kind, a. 10. 26. See **Kun.**
Ounnen, *pr. pl.* can, a. 1. 170; know, a. 8. 13; Cunneth, *pr. pl.* know, b. 15. 468; Cunne, *pr. pl.* know how (to), a. pr. 33, a. 7. 115; know, a. 10. 104. See **Conne.**
Ounnynge, *adj.* cunning, a. 3. 35; wise, a. 11. 265.
Ountinaunce, *s.* appearance, outward show, a. pr. 24. See **Contenaunce.**
Ountre, *s.* country, district, a. pr. 95, a. 2. 129. See **Contreie.**
Ouppe, *s.* cup, b. 10. 310, b. 13. 103, a. 5. 184. See **Coppe.**
Ouppemel, *adv.* by cupfuls, a. 5. 139; Cupmel, b. 5. 225.

Curatour, curate, priest, one who has cure of souls, 18. 292, 22. 453; Curatours, *pl.* 16. 16, 17. 279; Curatoures, *pl.* curates, b. 1. 193, b. 10. 409; Curatores, 12. 248. See note, p. 273.
Cure, a charge, cure of souls, 1. 86, 23. 233, 237, 253; b. pr. 88.
Curen, *v.* cure, heal, 15. 70, 23. 325.
Curinge, *s.* healing, aid, R. 1. 95.
Curne, *v.* form into grain, 13. 180. See note. Formed (as if from an A.S. *cyrnan**) from *corn*, sb. See below. Cf. G. *körnen*.
Curnel, kernel, 13. 146, 149. A.S. *cyrnel*; from *corn*. See **Kirnelle**.
Curseder, more accursed, b. 19. 415. See **Corsedour**.
Cursidnesse, *s.* wickedness, mischievous behaviour, R. 3. 113; Cursidnes, R. 3. 187.
Cursyng, *s.* cursing, excommunication, 9. 159.
Curteis, *adj.* courteous, a. 3. 17; Curteys, 9. 47; Curteise, loving, b. 13. 15. See **Corteys**.
Curteisliche, *adj.* courteously, kindly, 16. 120, b. 3. 103; Curtesliche, 9. 161. See **Corteysliche**.
Curtesye, courtesy, manners, 11. 264; kindness, 20. 207; Curtesie, courtesy, R. 3. 184; Curteisye, kindness, b. 1. 20; compassion, b. 12. 79; behaviour, manners, b. 10. 311. See **Cortesye**.
Cusse, *v.* kiss, embrace, 3. 146, 23. 353; a. 2. 102; Ouste, *pt. s.* 19. 171, 21. 467; kissed (me), a. 11. 174; Cusse, *imp. s.* 21. 475, a. 4. 3. A.S. *cyssan*; from *coss*.
Cussynge, *s.* kissing, 7. 187. See **Cossynge**, **Kussyng**.
Custum, *s.* custom, toll, R. 4. 11; Custumes, *pl.* observances, 15. 73, b. 12. 99.
Cut, *imper. s.* cut, a. 4. 140.
Cuth, race, people, 4. 262; Cuþþe, a. 3. 197. E. *kith*.
Cutpurs, *s.* cutpurse, thief, b. 5. 639; Cutte-pors, a. 6. 118.
Cuynde, *s.* nature, a. 10. 5. See **Kuynde**.

Daffe, fool, idiot, dolt, 2. 139, 11. 177, 14. 236, b. 1. 138, b. 11. 417, 424; a. 1. 129, a. 11. 87. Cf. Shropshire *daffish*, shy, bashful (Jackson).
Dagge, *v.* to cut at the edges; Let dagge = caused to be cut at the edges, 23. 143; Leet dagge, b. 20. 142. See below.
Dagges, *s. pl.* jagged edges, curious ornaments of garments, R. 3. 193. See note to l. 152, p. 299.
Daies, *s. pl.* days; *on þe daies*, all day, in the daytime, R. 3. 272. See **Beremys**.
Dale, *s.* dale, 2. 1.
Dame, dame, mother, 3. 120, 10. 316; female, R. 3. 43; mother, R. 3. 55; Dam, mother, dame, a. 11. 1; Damme, 21. 284.
Damesele, damsel, maid, attendant, 11. 138; Damoisele, b. 9. 12; Damysele, a. 10. 12; Damoyseles, *pl.* maidens, b. 11. 11; Damseles, 21. 471.
Dampne, *v.* condemn, 18. 215; Dampneþ, *pr. s.* 10. 158, 20. 283, 21. 430; Dampned, *pt. s.* 21. 310; Dampned, *pp.* damned, condemned, 8. 147, 20. 230; Dampne, *imp. s.* 7. 325. O. F. *damner*.
Dar, *pr. s.* dare, 10. 261, 16. 289; 1 *pr. s.* 1. 217, 3. 36; Darstow = darest thou, b. 14. 55; Dorste, *pt. s.* dared, durst, 3. 250, 20. 62; 1 *pt. s.* 11. 118; *pt. s. subj.* would dare, 4. 236; *pt. pl.* dared, b. 13. 109. See **Der**. A.S. *dear*, pt. t. *dorste*.
Daubyng, *s.* plastering, 9. 198.
Daunce, *v.* dance, 21. 184.
Daunger, daager, 15. 146; Daungere, power to harm, b. 16. 263.
Daunseled, *pp.* cherished, made much of, a. 11. 30. This very rare word is the frequentative of *daunsen*, to fondle, cherish, also a very rare word. In Wyclif, Isaiah lxvi. 12, 13, we find *daunsen*, as another form of *daunten*, in the sense of cherish or fondle; cf. 'to *dawnte*, or to cherys, blanditractare;' Cath. Angl. See below.
Daunten, *v.* daunt, tame, subdue, 4. 444; Daunted, *pt. s.* tamed, b. 15. 393; Daunted, *pp.* made much of, b. 10. 37. Cf. Shropshire *daunted*, shy, timid (Jackson).
Dawen, *v.* dawn, 21. 185; Dawe, *v.* b. 18. 179; Dawede, *pt. s.* 21. 471. A.S. *dagian*, to become day; from *dæg*, day.
Dawes, *pl.* days, a. 10. 163; Dawis, R. 1. 65. A.S. *dagas*, pl. of *dæg*.
Day, *s.* a day's journey, b. 9. 1; a. 10. 1; Daye, 11. 127; Day bi day = day by day, a. 8. 177; Day after other, one day after another, ceaselessly, b. 10. 134; Dayes, *pl.* days, a. 1. 96; Dayes, *gen. sing. as adv.* by day, 12. 192.
Daysterre, *s.* day-star, a. 6. 83.

Debat, strife, dissension, disagreement, 7. 123, 22. 251; Debate, b. 5. 98, 337.

Decorreth, *pr. s.* departs (*of* = from), b. 14. 193. Mätzner offers as an explanation, 'ablaufen, zu Ende gehen, schwinden.' This he attributes to the O.F. *decorre*, *decourre*; Cotgrave gives *decourir*, but only in the senses 'to run down, to haste, or hye apace; also, to purge downwards.' Taking *decorreth of* to mean 'flows away from, recedes from, glides away from, departs from,' the line signifies, 'the record departs from pomp and pride (has nothing to do with them), and especially from every one but the lowly.'

Decretistre, lawyer, one learned in ecclesiastical law, 16. 85.

Ded, *pp. as adj.* dead, 10. 21, 21. 73; Dede, *pl.* 10. 338, 22. 196; the dead, b. 7. 187.

Ded, *s.* death, b. 3. 265. Cf. Swed. *död*, Dan. *död*.

Ded-day, *s.* death-day, b. 7. 50, 115.

Dede, deed, 2. 30, 2. 184; fact, a. 8. 143; performance, a. 10. 17; charter, 3. 113; In dede = indeed, b. 10. 360; Dedes, *pl.* miracles, 22. 133; legal documents, a. 12. 82; Dedus, *pl.* deeds, 22. 134.

Dede, *pt. s.* did. See **Do**.

Dede-doynge, *s.* deed, R. 4. 31.

Dedeignous, *adj.* proud, conceited, disdainful, b. 8. 83. '*Desdaigneux*, disdainful, scornful;' Cotgrave. See **Deynous**.

Dedliche, *adj.* deadly, mortal, 11. 43, 21. 379; Dedlich, 2. 144, 6. 123; Dedly, b. 10. 235.

Dedliche, *adv.* mortally, 10. 329; Sunget dedlich = sinned mortally, committed deadly sin, a. 8. 165.

Deeme. See **Demen**.

Dees, *s. pl.* dice, R. 1. 18.

Dees-pleyere, dice-player, dicer, 9. 72; Dysplayere, b. 6. 73.

Def, *adj.* deaf, 12. 61, b. 10. 130; Deue, *pl.* deaf (men), 22. 130.

De-fameþ, *pr. s.* defames, a. 11. 64; Defamed, *pp.* a. 2. 138.

Defaute, *s.* default, want, lack, b. 13. 260, b. 14. 70, 113, b. 15. 131, b. 18. 205; lack, want, need, poverty, 16. 274, 294, 21. 213; b. 9. 81, b. 10. 363; default, deficiency, famine, 3. 153, 8. 306; fault, defect, 13. 36; fault, mistake, 14. 122; Defautes, *pl.* faults, failings, b. 11. 384; In defaute = in fault, b. 2. 139; For defaute = for want, for need, b. 5. 6, b. 6. 209. 'A defaute, *defectus*;' Cath. Angl.

Defauti, *adj.* scanty, a. 11. 52.

Defence, prohibition, b. 18. 193. See **Defense**.

Defenden, *v.* protect, defend, 22. 469; Defende, *v.* defend, 20. 266; forbid, 17. 170; Defendeþ, *pr. s.* forbids, 4. 68, 21. 112; Defendyþ, a. 12. 19; Defende, 1 *pr. s.* forbid, a. 8. 40; Defendet, *pt. s.* forbade, a. 3. 55; Defendid, *pp.* forbidden, 15. 6.

Defense, prohibition, 21. 201; Defence, b. 18. 193. See note, p. 255.

Defie, *v.* be digested, *also* digest, 17. 225, b. 13. 404; Defye, *v.* 1. 230, 7. 87, 430, 439; Defyen, *v.* a. 5. 219; Defien, b. 5. 389; Defieden, *pt. pl.* defied, 23. 66. O.F. *deffier*, to distrust; whence M.E. *defien*, to renounce, reject, defy, also, to digest. See note, p. 20.

Defoule, *v.* damage, spoil, 9. 31; Defoulen, *v.* dirty, defile, b. 14. 23; Defouleþ, *pr. s.* tramples on, treads under foot, oppresses, 4. 192, a. 2. 136; Defoulen, *pr. pl.* trample on, a. 11. 60; Defouleden, *pt. pl.* trampled on, subdued, 18. 195; Defouled, subdued, b. 15. 496; Defouled, *pp.* trampled on, a. 2. 138. '*Defouler*, to tread or trample on, also, to rebuke, reproach;' Cotgrave. The sense of 'defile' is due to confusion with A.S. *fýlan*, to befoul, from *fúl*, foul. 'Defowled, *maculatus*;' Cath. Angl.

Degiset, *pp.* disguised, apparelled, a. pr. 24. See **Disgisid**.

Deide, Deiede. See **Deye**.

Deis, *s.* dais, higher seat, a. 8. 19. See **Deys**.

Deiynge, *s.* death, 18. 144. See **Deyinge**.

Dele, *s.* bit, R. 3. 339; Some dele = partly, b. 5. 438. See **Dell**.

Dele, *v.* deal, distribute, share, distribute alms, give, 9. 106, 12. 71, 14. 96, 22. 215; deal, have intercourse with, 9. 77; divide, b. 11. 268; Dele, 1 *pr. s.* give, share, impart, 2. 197; Delest, 2 *pr. s.* distributest, 4. 76; Deleþ, *pr. s.* trades, deals, 22. 352; distributes, shares, b. 10. 84; gives, a. 3. 57; Deleþ, 2 *pr. pl.* deal, 20. 224; Delen, 2 *pr. pl.* deal, b. 3. 71, b. 7. 90; Deleth, *pr. pl.* distribute, share, b. 10. 28; Delen, *pr. pl.* have intercourse with, 10. 167; Dele, *imp. s.* deal, have dealings, a. 11. 159.

Delt, *pt. s.* dealt, a. 12. 99. A.S. *dǽlan.*

Delfol, *adj.* doleful, miserable, b. 15. 550. O.F. *deol, doel*, mourning; see **Dole.**

Delfulliche, *adv.* miserably, 4. 419. See above.

Delicatliche, *adv.* luxuriously, daintily, 7. 166.

Delitable, *adj.* delightful, pleasant, nice, b. 1. 34. See **Dilitable.**

Delited, *pt. s.* delighted, pleased, b. 1. 29; Dilytede, a. 1. 29. 'To delite, *delectare*;' Cath. Angl.

Dell, part; Sum dell = in some measure, R. pr. 55. See **Dele.**

Delt. See **Dele.**

Deluen, *v.* dig, b. 6. 143; Delue, *v.* 22. 365, 367; Delue, 1 *pr. s.* b. 5. 552; Deluen, *pr. pl.* a. 11. 184; Doluen, *pt. pl.* dug, b. 6. 193; Doluen, *pp.* buried, b. 6. 182. A.S. *delfan.*

Deluere, *s.* digger, ditcher, one who works with the spade, 9. 354; Delueres, *pl.* b. pr. 223.

Deluyng, *s.* digging, 9. 198; Deluynge, b. 6. 250.

Delycatly, *adv.* luxuriously, daintily, b. 14. 250. See **Delicatliche.**

Delynge, *s.* distribution, b. 19. 374. See **Dele.**

Delytes, *s. pl.* delights, a. 2. 68.

Delyuery, *v.* deliver, 19. 284; Delyuered, *pp.* free of his business, 14. 41.

Demen, *v.* deem, think, suppose, judge, 22. 196; condemn, b. 15. 514; give an opinion, b. 13. 306; Deme, *v.* judge, 2. 82, 17. 227; suppose, R. pr. 7; decide, 21. 36; adjudge, decree, R. 3. 341; sentence, 5. 172; sit in judgment, 10. 21; Deeme, *v.* judge, decide, a. 1. 84; Deme, 1 *pr. s.* judge, b. 5. 114; consider, a. 5. 95; Demest, 2 *pr. s.* judgest, givest sentence, b. 13. 171; Demeþ, *pr. pl.* judge, a. 11. 44; Demen, *pr. pl.* pronounce judgments, 1. 94; consider, 4. 291; Demed, *pt. s.* decided, b. 7. 169; judged, ruled, b. 10. 382; Demede, 1 *pt. s.* judged, concluded, 10. 319; Demed, 1 *pt. s.* judged, 7. 20; condemned, b. 15. 512; Demed, *pp.* sentenced, 4. 463; condemned, b. 4. 181; Demyd, *pp.* administered, 5. 175; Deme, *imp. s.* judge, 9. 83, R. 1. 18; Deeme, a. 7. 74. A.S. *déman*; from *dóm.*

Demer, *s.* judge, R. 7. 70.

Demynge, *s.* judgment, 13. 79, R. 1. 94.

Den, *s.* dean, b. 13. 65; Denes, *pl.* a. 2. 150.

Dene, noise, din, 3. 217; Deone, 21. 128; Deon, 21. 65. See **Dyne.** A.S. *dyn, dyne.*

Dent, *s.* dent, blow, a. 12. 99.

Denyede, *pt. s.* refused, rejected, 12. 264.

Deol, sorrow, pain, 21. 306; lamentation, 20. 318, b. 17. 336, a. 5. 216; Deul, 9. 127. O.F. *deol*, mod. F. *deuil.* See **Dole.**

Deone, Deon. See **Dene**, din.

Deop, *adj.* deep, 21. 408.

Deore, *adv.* See **Dere.**

Deork. See **Derk.**

Deorknesse, *s.* darkness, 20. 199, 21. 68, 106.

Deop, death, 21. 430. See **Dep.**

Deouel. See **Deuel.**

Departable, *adj.* able to be separated, distinct, separable, 19. 189, 216; 20. 28. 'Departiabylle, *diuisibilis*;' Cath. Angl.

Departe, *v.* part, separate, divide, 6. 185; Departe, *pr. pl.* part, share, a. pr. 78; Departe, *pr. s. subj.* separates, 11. 271; Departed, *pp.* divided, parted, b. 7. 156.

Depe, *adv.* deeply, 7. 166, b. 13. 89, b. 14. 6. See **Deop.**

Depose, *v.* put down, b. 15. 514.

Depper, *adv.* more deeply, more closely, b. 10. 182, b. 15. 193; Deppere, 12. 131; Deppore, a. 11. 138. See **Deop.**

Depraue, *v.* slander, defame, depreciate, 4. 225; *pr. pl.* b. 5. 144.

Der, *pr. pl.* dare, 4. 214. See **Dar.**

Dere, *v.* hurt, harm, injure, 10. 38, 20. 18, 21. 25, 299; Deren, *v.* b. 7. 50; Derid, 2 *pt. pl.* harmed, injured, R. 2. 124. A.S. *derian*; from *daru*, sb.

Dere, *s.* hurt, injury, b. 14. 171. See note, p. 209. A.S. *daru.*

Dere, *adj.* dear, 8. 66, b. 14. 325; expensive, R. 3. 169.

Dere, *adv.* dearly, 9. 316; Deore, especially, a. 6. 83; well, a. 7. 278; Me dere liketh = it dearly pleases me, I like best, b. 6. 293.

Dere-worthe. See **Derworthe.**

Derk, *adj.* dark, 21. 63; Deork, darkened, 21. 61; Derke, *def.* a. 1. 1; Durke, 2. 55; Derke, *pl.* b. pr. 16; Deorke, *pl.* black, 22. 21.

Derke, *s.* the dark, darkness, 14. 57; night, b. 11. 259.

Derker, *adj. comp.* darker, 12. 131;

Derkore, *adv. comp.* more darkly, a. 11. 138.
Derklich, *adv.* darkly, mysteriously, R. 1. 20; Derkelich, b. 10. 373.
Derling, *s.* darling, a. 12. 19.
Derly, *adv.* neatly (lit. dearly, in a costly way), 22. 2.
Derne, *adj.* secret, 4. 293, 11. 295, b. 2. 175, b. 9. 189, b. 13. 55, a. 10. 199; Durne, secret, 14. 155. A.S. *dyrne*. See **Derue**.
Derne, *adv.* secretly, b. 11. 343. See above.
Derrest, *adj. sup.* dearest, most valuable, b. 2. 13.
Derth, dearth, famine, b. 14. 171, 176; Derthe, 9. 353.
Derue. Perhaps we should read *derue*, good, excellent, in R. 1. 42; and *derue*, bold, audacious, in R. 1. 69. If so, *derue* is the pl. of *derf*, strong, bold. In R. 1. 42, it may mean excellent, i. e. rare.
Derworthe, *adj.* precious, 2. 83, a. 1. 85; Derworth, b. 1. 87; Dereworthe, 7. 89, 14. 18.
Desauowe, *v.* disavow, revoke, 4. 322.
Deschargen. See **Dischargen**.
Descreued. See **Discreue**.
Dese, dais, table, b. 13. 61. See **Deys**.
Desert, *s.* thing due, thing earned, 4. 293.
Deseruen, *v.* earn, deserve, 6. 42, 9. 204; *ger.* 4. 299; *v. a.* 7. 42, 188; Deserue, *v.* 3. 134; Deseruyþ, *pr. s.* deserveth, a. 12. 92; Deseruen, *pr. pl.* earn, 17. 4; Deserue, *pr. s. subj.* may earn, has earned, b. 14. 135; Deserued, *pp.* deserved, earned, 3. 133; Derseruet, *pp. a.* 5. 248, a. 7. 80.
Deseuerannce, *s.* separation, R. 2. 50.
Despeir, *v.* make to despair, 10. 38.
Despende, *pr. s. subj.* spend, use, b. 12. 58; Despended, *pp.* spent, b. 5. 267. See **Dispended**.
Desperacion, despair, b. 17. 307.
Despit, *s.* spite, 9. 184.
Destine, *s.* destiny, fate, b. 6. 276; Destyne, 9. 297.
Destreres, *pl.* horses, chargers, a. 2. 150. O.F. *destrier*, Lat. *dextrarius*. '*Destrier*, a steed, a great horse;' Cotgrave.
Destruyen, *v.* destroy, 22. 313; Destruye, *v.* 17. 174, 19. 43; Destrueþ, *pr. s.* destroys, 13. 234; Destroieþ, *pr. s.* 21. 160; Destroyeth, *pr. pl.* waste, 1. 24; Destruyen, *pr. pl.* 20. 256; Destruye, 2 *pr. subj.* destroy, b. 3. 269. See **Distruye**.
Desyrynge, *s.* desire; vnkynde desyrynge = unnatural affection, b. 13. 356.
Determyned, *pp.* decided, R. 2. 97.
Deþ, death, 1. 17, 4. 463; Deth, b. 10. 79; To deþe = to death, 2. 168; Deþes, *gen. sing.* death's, 23. 105.
Deþ-day, death-day, death, 2. 131, 10. 350; Deþ-daye, 11. 302. See **Ded-day**.
Deþ-deynge, *s.* hour of death, lit. death-dying, 8. 86; Deth-deyinge, b. 11. 171.
Deth-yuel, death-drink, b. 18. 53.
Dette, debt, 4. 307, 10. 275; R. 4. 19; Dettes, *pl.* 1. 91.
Deu, *s.* God (F. *dieu*) a. pr. 103.
Deue, *adj. pl.* deaf (men), 22. 130. See **Def**.
Deuel, devil, 3. 113, 9. 127, 10. 38; Deouel, 20. 18, 21. 327; Deueles, *gen.* devil's, 9. 52; Deoueles, *gen.* 21. 299; Deoueles, *pl.* devils, imps, 21. 343.
Deuer, *s.* endeavour, duty, task, 17. 5, 18. 92; a. 12. 2. F. *devoir*. See **Deuor**.
Deuh, dew, 8. 265. See note.
Deuiny, *v.* explain, 16. 98; Deuyne, *v.* interpret, b. 13. 89; Deuyne, 1 *pr. s.* guess at, search into, examine, 12. 131; Deuineþ, *pr. pl.* suppose, 18. 314; Deuynede, *pt. s.* explained, a. 8. 138; contrived, 12. 265; prophesied, 22. 148; Deuine ȝe, *imp. pl.* do ye explain, b. pr. 209; Deuyned, *pt. s.* b. 7. 152. See **Diuine, Dyuyne**.
Deul, grief, sorrow, dool, 9. 127. See **Deol, Dole**.
Deuor, duty, b. 14. 136; Deuore, b. 13. 212; Deuoir, b. 11. 277. See **Deuer**.
Deuors, divorce, 23. 139, b. 20. 138 (where it seems to be plural); Deuorses, *pl.* b. 2. 175.
Deuoutours, *pl.* adulterers, 3. 184. Also spelt *deuoutrours*, viz. in MS. E. *Devoterer* occurs in this sense in Becon's Works, i. 450 (Parker Society). The more usual form is *avoutrer*.
Deuyne. See **Deuiny**.
Deuynour, interpreter, explainer, teacher, b. 7. 135; Deuynoure, b. 10. 452; Deuynours, *pl.* commentators, b. 13. 114. See **Diuinour**.
Deuyse, *v.* point out, 8. 190; think on, consider, 22. 278; Deuysede, *pt. s.* planned, devised, 22. 331.

Deuyse, *s.* device, R. 3. 178.
Dewe, *adj.* due, owing, 4. 307; due, natural, real, R. 3. 60.
Dewid, *pp.* endowed, a. 11. 196.
Deye, *v.* die, perish, 2. 144, 3. 221, 4. 432, 11. 60; Dey, *v.* b. 1. 142; Deyeþ, *pr. s.* 15. 211; Deieth, *pr. s.* dies, b. 14. 135; Deyen, *pr. pl.* b. 10. 296; Deien, *pr. pl.* 1. 102; Deidest, 2 *pt. s.* didst die, 7. 319; Deydest, 2 *pt. s.* 22. 174; Deyede, *pt. s.* 11. 194; Deiede, 23. 177; Deyed, *pt. s.* 20. 139; Deyde, *pt. s.* b. 10. 354; Deide, *pt. s.* 11. 58, 23. 19; perished, 7. 336; Deyeden, *pt. pl.* suffered death, b. 15. 548; Deyden, *pt. pl.* died, 6. 40; Deye, 2 *pr. pl. subj.* b. 6. 122. Icel. *deyja*. See Dize, Dye, Dyze.
Deyes, dais, high table, 12. 40; Deis, a. 8. 19; Dese, b. 13. 61; Deyse, b. 7. 17. O.F. *deis, dais*, Lat. *discus*. See note to 10. 21. See **Deys**.
Deyinge, *s.* dying, death, 10. 38, 18. 276; Deiynge, 18. 144; Deyynge, 20. 224. See **Deþ-deynge**.
Deyne, *pr. pl.* deign, a. 7. 296; Deyneþ, *pr. s.* 12. 61; Deyned, *pt. pl.* 9. 332, b. 6. 310.
Deynous, *adj.* proud, conceited, disdainful, 11. 81. 17. 227. A corruption of Dedeignous, q. v. See Cath. Angl. p. 95, n. 4.
Deynte, *s.* importance. 12. 312; Deyntee, value, b. 11. 47; Deyntes, *pl.* dainties, sweetmeats, 16. 91; luxuries, 16. 303, R. 3. 275; Deyntees, *pl.* b. 14. 122. O.F. *daintet*, Lat. acc. *dignitatem*.
Deyntenoslicheˊ, *adv.* daintily, luxuriously, 9. 324.
Deys, *s.* dais, upper table, high table in hall, 16. 65, a. 11. 43; Deyse, b. 7. 17; Deis, a. 8. 19. See **Deyes, Dese**.
Deyynge, *s.* dying, death, 20. 224.
Diademyd, *pp.* crowned, 4. 444, b. 3. 286; Dyademed, a. 3. 268.
Diamauntis, *s. pl.* diamonds, R. 1. 42; Diamantz, *pl.* b. 2. 13.
Diapenidion, *s.* a remedy, b. 5. 123; Diopendion, a. 5. 101. See note, p. 77.
Dicheˊ, ditch, 14. 236, 22. 365; channel of water, 21. 408.
Did. See **Don.**
Dido, a tale of Dido, a thrice-told tale, an old story, 16. 171, b. 13. 172. The story of Dido was very well known. It was indeed a common 'disours tale,' as the text has it.
Dieteˊ þe, 2 *pr. s. subj.* diet thyself, b. 6. 270. See **Dizete.**
Diggedan, *pt. pl.* digged, dug, 9. 114. See **Dike.**
Dighte, *pt. s.* handled, 2. 27; Dihten, *v.* prepare, make ready, a. 2. 150; Dihte, *v.* a. 7. 278; Dyghte, *v.* prepare, 9. 316; Dyght, 2 *pr. s. subj.* conduct, 9. 291; Dyhte, 1 *pt. s. refl.* dressed myself, 22. 2. See **Dizte.** A.S. *dihtan*.
Dignelich, *adv.* worthily, nobly, honourably, b. 7. 171. F. *digne*, Lat. *dignus*.
Dignesse, *s.* haughtiness, R. 3. 127.
Dihte, Dihten. See **Dighte.**
Dike, *v.* dig (esp. to dig a ditch), 22. 365; Diken, *v.* b. 6. 143; Dyke, 1 *pr. s.* b. 5. 552; Diken, *pr. pl.* a. 11. 184; Dikeden, *pt. pl.* dug, a. 7. 100; Dykeden, b. 6. 193. A.S. *dícian*.
Dikers, *pl.* ditchers, 1. 224; Dikeres, b. 6. 109. See **Dykere.**
Dilitable, *adj* pleasant (lit. delightful), 2. 32. See **Delitable.**
Diluuye, deluge, b. 10. 411; Dyluuye, 12. 251. Lat. *diluuium*.
Dilyteˊde, *pt. s.* delighted, a. 1. 29. See **Delited.**
Dimmede, *pt. pl.* became dim, a. 5. 200; Dymmed, *pt. pl.* 7. 407.
Dineth, *pr. s.* feeds, R. 3. 60. See **Dynen.**
Dint, blow, 21. 25. See **Dynt.**
Diopendion, See **Diapenidion.**
Dirige, dirge, 4. 467. See note.
Disalouwynge, *s.* disapproval, 17. 7; Disalowynge, b. 14. 139.
Disalowed, *pp.* not approved of, b. 14. 130.
Dischargen, *v.* unload, relieve, b. 15. 528; Deschargen, *v.* 18. 231; Descharget, *pp.* discharged, dispatched, a. 4. 26.
Disclaundre, *s.* evil fame, disrespect, a. 5. 75. Lit. *dis-slander*, where the prefix is intensive.
Discomfit, *pp.* discomfited, defeated, 1. 198, 113.
Discret, *adj.* proper, suitable, 6. 84.
Discreue, *v.* describe, b. 5. 79, b. 16. 66; Discriue, describe, draw, 21. 214; Discryue, describe, 7. 196; Descreued, *pp.* described, b. 20. 93; Discriued, *pp.* named, described, 23. 94.
Disgisid, *pp.* tricked out, finely dressed, b. pr. 24. See **Degiset.**
Disours, *gen.* romance-singer's, story-teller's, 16. 171; Dysoures, b. 13. 172; Disours, *pl.* professional story-

tellers, minstrels, 9. 52; Disoures, b. 6. 56. O.F. *diseor*, a tale-teller, from *dire*, Lat. *dicere*. See *Dysowre* in Prompt. Parv.

Dispended, *pp.* spent, 13. 235, 17. 278; b. 10. 325; misused, b. 12. 49; Dispende, *imper. s.* spend, use, 9. 235; Dispeyne, *pr. s. subj.* spend, lay out, 15. 18. See **Despende**.

Dispise, *v.* despise, 15. 64, R. 3. 199; Dispice, *v.* 3. 84; Dispice, 1 *pr. s.* 7. 80; Dispiseþ, *pr. s.* despises, 17. 216; Dispiseden, *pt. pl.* 22. 34; Despisede, 10. 190.

Dispoilen, *pr. pl.* rob, plunder, 14. 58.

Dispute, v. to argue, 11. 20; Dispuite, a. 9. 16; Disputen, *pr. pl.* argue, 7. 137.

Dissehere. See **Dissheres**.

Dissese, *s.* lack of ease, misery, R. 2. 71.

Dissheres, dish-maker, dish-seller, 7. 372; Dissehere, dish-seller, a. 5. 166; Dissheres, *s.* female dish-seller, b. 5. 323. 'John le Disshere' is mentioned (A.D. 1304) in Memorials of London, ed. Riley, p. 54. (In a. 5. 164, read *dykere*, i. e. ditcher.) See note to 7. 369.

Distinkte, *pt. pl.* distinguished, explained, a. 4. 133.

Distruye, *v.* put down, put an end to, 10. 17; Distrye, *v.* destroy, 1. 212; Distruyeþ, *pr. s.* destroys, 15. 22; Distruȝen, *pr. pl.* a. 7. 125; Distruen, a. pr. 22. See **Destruyen**.

Diues, the rich man in the parable, b. 14. 122.

Diuine, *imper. pl.* guess, explain, 1. 217; Diuinede, *pt. s.* interpreted, a. 8. 143, 156; 1 *pt. s.* explored, a. 11. 138; *pt. pl.* determined, 11. 99, 101. See **Dyuyne**, **Deuiny**.

Diuinour, interpreter, commentator, 16. 85; Diuynours, *pl.* 16. 123. See **Deuynour**, **Dyuynour**.

Diuyde, *v.* share, 22. 215. See **Dyuyde**.

Diuyn, *s.* divinity, a. pr. 90. See **Dyuyn**.

Diȝe, *pr. pl.* die, perish, a. 11. 205; Diȝede, *pt. s.* a. 9. 50; Diȝedest, 2 *pt. s.* didst die, a. 5. 245. See **Deye**.

Diȝete, 2 *pr. s. subj.* diet, a. 7. 255. See **Diete**.

Diȝte, *v.* dight, prepare, make ready, b. 6. 293; Diȝte, 1 *pt. s.* prepared, dressed, b. 19. 2. See **Dighte**.

Do. See **Don**.

Dobbede, *pt. s.* dubbed, created, 2. 102; Doubed, 21. 11. See **Dubbede**.

Dobeleres. See **Dobleres**.

Dobest, Do-best, 11. 76; to do best, 22. 182.

Dobet, Do-better, 11. 76, 22. 129; Dobetere, a. 10. 88. See **Bet**.

Doblefold, *adv.* two-fold, 10. 344.

Dobleres, *pl.* platters, b. 13. 81; Dobleres, 16. 91. See note, p. 192.

Doctour, doctor, teacher, a. 11. 293; b. 10. 452; Doctoure, b. 13. 61; Doctours, *pl.* learned men, 22. 317.

Doel, *s.* lamentation, b. 5. 386. See **Dole**.

Doeris, *s. pl.* doers, R. 3. 199.

Dogge, dog, 10. 261.

Doke, *s.* duck, b. 5. 75; Douke, 7. 174; Duk, b. 17. 62.

Dole, *s.* dool, lamentation, grief, sorrow, b. 6. 122; b. 15. 142; Doel, b. 5. 386. See **Deol**, **Deul**.

Doles, *s. pl.* portions, alms, a. 3. 63.

Doluen. See **Deluen**.

Dombe, *adj. pl.* dumb (men), 22. 130. See **Doumbe**.

Dome, doom, judgment, sentence, 4. 474. 7. 299, 10. 321; Dom, 13. 88, 21. 27; a. 8. 19, 174; Domys, *gen. sing.* of doom, judgment, 6. 123, 7. 325; Domes day, day of judgment, 10. 21; Domes carte, doom-cart, cart in which a criminal is carried to execution, R. 3. 137; Domes, *pl.* sentences, judgments, decisions, b. 15. 27.

Domesday, day of judgment, doomsday, 22. 196 (cf. 12. 251); b. 5. 20, b. 10. 411, a. 5. 20, 253.

Domes-man, dooms-man, judge, 22. 307. See note.

Dome-ȝeuynge, *s.* judgment, decision (lit. doom-giving), R. 3. 329.

Dompynges, *pl.* dab-chicks, diving birds, 14. 169. See note.

Don, *v.* do, cause, 15. 23, 27; a. 1. 63; Don him lawe = execute law upon him, a. 3. 275; Done, *v.* do, effect, b. 11. 37; Done, *ger.* to do, 4. 233; Do, *v.* do, cause, make, 8. 5, 11. 75; Do come = cause to come, 16. 53; Do me = take, betake myself, 8. 66; Do, 1 *pr. s.* place, put, 21. 93; make, cause, a. 7. 50; I do it on = I lay it upon, I appeal to, I refer it to, I call to witness concerning it, 2. 82, 3. 39, b. 1. 86, b. 3. 187, b. 10. 37; Don, *pr. pl.* do, act, b. 8. 109, b. 10. 11; cause, a. 8. 164; *refl.* betake themselves, go, 11. 276; a. 10. 188; Do, *pr. pl.* cause, b. 10. 41; Done, *pr. pl.* do, act, practise, b. 10. 398; fulfil, b. 14. 153; Done, 2 *pr. pl.* do, b. 14. 146; Don, *pr. pl. subj.* they may

betake (themselves), b. 9. 168; Dede, *pt. s.* did, b. 1. 28; Dede dede = did a deed, b. 14, 325; Dude, *pt. s.* did, made, 1. 123, &c.; caused, made, 19. 145; Dude me = I betook myself, 22. 2; Dud, *pt. s.* prepared, 3. 221; Dudest, 2 *pt. s.* didst cause, 21. 322; Duden, 1 *pt. pl.* did, a. 8. 127; Dude, *pt. pl.* 23. 6; Duden, *pt. pl.* put, 22. 10; committed, 21. 379; Dede, *pt. pl.* b. 7. 122; Deden, b. 5. 547; b. 18. 388; R. 3. 112; Dude, *pt. pl. subj.* should act, a. 9. 92; Doth, *imp. pl.* b. 5. 44; Don, *pp.* caused, made, done, b. 11. 309; Do, *pp.* applied, b. 18. 155; done, b. 11. 38, R. 1. 106; Do hir with = hath given her in charge to, b. 9. 11. Used in many phrases; as, Do maken = I cause to be made, b. 3. 60; Do peynten = cause to be painted, b. 3. 62; Don saue = cause to be saved, b. 7. 177; Don hym lese = cause him to lose, b. 5. 95; Do men deye = cause men to die, b. 6. 276.

Dones, *gen.*; What dones = of what sort, b. 18. 298. See note. So also *wat done man* = what sort of man, Sir Ferumbras, 3445 (where the reading is quite correct).

Donet, grammar, primer, elementary instruction, 7. 215. See note.

Donge, dung, manure, 5. 145, 9. 184, 198; Dounge, a. 4. 130.

Dongehul, dunghill, b. 15. 109.

Dongeon, dungeon, b. pr. 15; Dongeoun, b. 1. 59; Dungun, a. pr. 15, a. 1. 57. The *donjon*, *dongeon*, or keep-tower, is the principal tower in a castle; in the lower part of it prisoners were often confined, whence our *dungeon*. See *Dungeon* in my Etym. Dict.

Doop, *pr. s.* entrusts, places, 11. 137. See **Don**.

Dore, door, 3. 217, 7. 407; entrance, b. 15. 19; Doris, *pl.* R. 3. 362.

Dore-nayl, *s.* door-nail, 2. 184. See note.

Dore-tre, the wooden bar of a door, b. 1. 185. Mätzner explains it as 'door-post;' whilst the mod. Swed. *dörrträ*, Dan. *dörtræ*, mean 'lintel.' But a passage in Havelok (l. 1806) makes it clear that the *doretre* was *the barre of the dore*, i. e. the large wooden bar or beam formerly used to fasten a door, and reaching right across it, being slipped through staples in the door-posts.

Dorste. See **Dar**.

Dosen, dozen, 7. 369; Dosene, 5. 38; Doseyn, a. 5. 164; Doseyne, 23. 164; Dozein, b. 20. 163.

Doted, *adj.* foolish, doting, b. 1. 138; Dotede, 2. 139. Cf. F. *radoter*, to dote.

Dotest, *adj. superl.* most doting, stupidest, a. 1. 129. See above.

Doþ, *pr. s.* doeth, does, 2. 85; causes, 4. 173, &c.; *pl.* cause, 20. 297, 304; *imp. pl.* cause, b. 8. 13. See **Don**.

Doubed, *pp.* dubbed, 21. 11. See **Dobbede**.

Douce, *adj.* pleasant, luxurious, b. 14. 122. F. *douce*, fem. of *doux*.

Douhter, daughter, 9. 81, 11. 138, a. 7. 72; Douheter, 3. 33; Doughter, 21. 473; Douȝter, b. 2. 30, b. 11. 240; Douhtres, *pl.* daughters, 2. 27; Douȝtres, b. 6. 99. A.S. *dóhtor*.

Douhtiest, *adj.* mightiest, most valiant, 22. 134; Douhtieste, *pl.* noblest, 8. 141; Doughtiest, greatest, b. 10. 452; Douȝtiest, mightiest, a. 11. 293.

Douhtiliche, *adv.* doughtily, 21. 36; Doughtilich, b. 18. 37.

Douhty, *adj.* valiant, 12. 265; Douȝty, R. 3. 360.

Douke, duck, 7. 174. See **Doke**.

Doumbe, *adj.* dumb, 3. 39; b. 10. 137; a. 11. 94; þe doumbe = the dumb one, i. e. a *book*, 3. 39. See **Dombe**.

Doun, *adv.* down, 21. 73, 87.

Doun, *s.* down, hill; Doune, *dat.* 5. 51; Dounes, *pl.* hills, a. 10. 167. A.S. *dún*.

Dounghep, dungheap, 17. 265.

Doun-riht, *adv.* quite, entirely, 21. 199.

Doust, dust, powder, b. 20. 99; Douste, *dat.* 23. 100.

Doute, *v.* fear, 11. 197; 1 *pr. s.* 21. 314; Douteth, *pr. s.* R. 3. 148; Douten, *pr. pl.* 11. 126; doubt, are in doubt, b. 15. 70.

Doute, *s.* fear, 15. 69. See **Dowtes**.

Douue, dove, 18. 171; Dowue, b. 15. 393, 401.

Douwe, *v.* endow, 4. 322; Dowede, *pt. s.* 18. 220; Dowed, *pt. s.* b. 15. 519.

Douȝter. See **Douhter**.

Douȝtiest. See **Douhtiest**.

Douȝtiore, *adj. comp.* doughtier, stronger, a. 5. 84.

Douȝty, *adj.* doughty, R. 3. 360. See **Douhty**.

Do-vuele, Do-evil, Do-ill, 11. 17, 27.

Dowble, *adj.* double, b. 18. 148.

Dowed. See **Douwe**.

Dowel, *s.* a well-doing, 10. 318, 319;

12. 78, 22. 110; Doweles, *gen.* Dowell's, b. 9. 12, b. 14. 321.
Dowtes, *pl.* doubts, fears, R. pr. 7. See **Doute.**
Dowue, dove, b. 15. 393, 401. See **Douue.**
Doynge, *s.* deed, thing done, action, actions, 4. 293, 294; 9. 91.
Dosein, dozen, b. 20. 163. See **Dosen.**
Drad, *pp. as adj.* afraid, 17. 310.
Dradde. See **Drede.**
Draf, refuse, grains, hog's-wash, 12. 9, 22. 401; Draffe, b. 10. 11, b. 19. 397. See note, p. 146.
Dragges, *pl.* comfits, b. 20. 173. Cf. Chaucer, Prol. 246. '*Dragée*, a kind of disgestive powder, usually prescribed unto weak stomacks after meat;' Cotgrave. From Gk. τράγημα.
Drat. See **Dreden.**
Drauele. See **Dreuele.**
Drauȝte, draught, b. 20. 222. See **Drawt.**
Drawen, *v.* draw, a. 4. 108; Drawe, *v.* a. 2. 154; Drough, *pt. s.* drew, b. 13. 49; Drouh, *pt. s.* drew near, 16. 286; a. 5. 200; Drouȝ, *pt. s.* moved, drew, a. 11. 94; 1 *pt. s.* I drew, a. 5. 123; Drowgh, *pt. s.* drew, b. 20. 199; drew near, b. 5. 356; Drow, *pt. s.* drew, 16. 57, 23. 200; drew near, approached, b. 14. 106; drew, shut, a. 12. 36; Drowe, *pt. s.* drew, R. 4. 31; Drowe hym arere = drew back, retreated, b. 10. 137; Drow, 1 *pt. s.* drew back, 21. 116; Drow, 1 *pt. s.* drew, betook (me), 7. 215; *pt. s.* drew (nigh), 7. 407; Drowe, 1 *pt. s.* withdrew, b. 18. 111; *refl.* drew myself, went amongst, b. 5. 209; Drowen, *pt. pl.* drew, came, 9. 190; *refl.* betook themselves, attached themselves, 14. 147; Drow, *pt. pl.* 14. 148; Drowe, *pt. pl.* R. 3. 329; Drawen, *pp.* drawn, a. 11. 144; Drawen forþ, *pp.* brought forward, advanced, praised, a. 11. 30; Drawe, *pp.* drawn, withdrawn, 21. 141. A.S. *dragan.*
Drawt, 23. 223. See **Drauȝte.**
Dreechynge, *s.* disturbance caused by dreams, excitement of dreams, a. 9. 60. Cf. Chaucer, C. T. 16372. A.S. *dreccan*, to vex.
Drede, *s.* dread, fear, 3. 217, 6. 122; a. 10. 79, 81. See **Dreede.**
Drede, *v.* be afraid, fear, dread, b. 10. 288; Dreden, *ger.* a. 10. 211; 1 *pr. s.* 8. 9; *refl.* 21. 327; Dreden, *pr. pl.* 9. 159, 22. 21; Drat, *pr. s.* (*for* Dredeth), dreads, fears, 8. 73, 13. 151; Dret, b. 13. 413; Dradde, 1 *pt. s.* dreaded, feared, 7. 276; *pt. s.* 16. 286; Draddest, 2 *pt. s.* didst fear, b. 3. 192; Dradde, *pt. pl.* R. 1. 68; Dradden, 23. 65; Dreddest, 2 *pt. s.* didst dread, a. 3. 186; Dred, *pt. s.* was afraid, b. 14. 106; Dred, *imp. s.* dread, avoid, a. 32. A.S. *drǽdan.*
Dredfullighe, *adv.* in alarm, in terror, 20. 62; Dredfully, b. 17. 62.
Dredles, *adv.* doubtless, without doubt, a. 11. 191.
Dreede, *s.* dread, a. 2. 183. See **Drede.**
Dregges, *pl.* dregs, 9. 193, 22. 401.
Dreiȝe, *adj. pl.* on dry land, out of the water, a. 11. 205. See **Drie, Drye.**
Dremede, 1 *pt. s. refl.* dreamt, 21. 6; *pt. s.* a. 9. 60; Dremed, *pp.* 22. 1.
Dremels, *s.* dream, vision, a. 8. 138; Dremeles, 10. 305, 16. 17. The usual M.E. form is *dreme* (see below); *dremels* is formed from *drem-en* with the suffix *-els*, in imitation of *met-els*, a dream. See **Metels.**
Drenche, *v.* be drowned, b. 12. 169; *imp. s.* drown, b. 8. 50, a. 9. 46.
Dret, *pr. s.* (*for* Dredeth), dreads, b. 13. 413. See **Drede.**
Dreuele, *v.* drivel, slobber (*also*, metaphorically), chatter, talk foolishly, 12. 9; Drauele, *v.* a. 11. 11; Dreuelen, *pr. pl.* drivel, chatter, talk foolishly, 12. 40; Drauelen, a. 11. 43. See **Dryuele.**
Drewery. See **Druerie.**
Drie, *adj. pl.* dry, out of the water, b. 10. 296; Dreiȝe, a. 11. 205.
Drien, *pr. pl.* suffer, endure, a. 11. 69. A.S. *drógan*; Lowl. Sc. *dree.*
Driht, *s.* man, a. 9. 60. Here used to denote a single individual; but the A.S. *dryht* properly means a company, host, multitude.
Drinken, *v.* drink, a. 5. 58; Dronk, *pt. s.* drank, 23. 19; Dronke, *pt. pl.* b. 14. 64; Dronken, *pt. pl.* 16. 268; Dronken, *pp.* (*often as adj.*) drunk, drunken, 14. 236.
Drit, *s.* dung, manure, a. 7. 178. Icel. *drítr*, mod. E. *dirt.*
Driueþ, *pr. pl.* drive; Driueþ forþ = pass away (the time), a. pr. 103. See **Dryue.**
Driȝte, Lord, b. 14. 101. A.S. *dryhten*, a lord, the Lord; the final *n* being dropped. See **Dryȝte.**
Drof. See **Dryue.**
Drogges, *pl.* drugs, 23. 174

Dronke, Dronken. See **Drinken.**

Dronkelewe, *adj.* given to drink, 11. 81; Dronkeleuh, a. 9. 75; Dronkenlewe, b. 8. 83.

Drosenes, dregs, lees that sink to the bottom, 9. 193. A.S. *drosna, drosne,* pl. dregs; from *dréosan.*

Drough, Drouh. See **Drawen.**

Drouhþe, *s.* drought, a. 7. 275; Drouthe, 6. 150; thirst, 16. 253; Drouth, drought, 9. 313. See **Drouȝte.**

Drouȝ. See **Drawen.**

Drouȝte, *s.* drought, a. 11. 205. See **Drouhþe.**

Drow, Drowen. See **Drawen.**

Droweþ, *pr. pl.* dry (up), 15. 22.

Drue, dry; Drynke drue = drain the pot, 10. 145. See **Drye.**

Drurie, *s.* precious thing, treasure, object of affection, a. 1. 85; Druwery, 2. 83; Drewery, b. 1. 87. O.F. *druerie,* affection, *drut,* a lover; from O.H.G. *trut, drut,* beloved (G. *traut*).

Druȝest, 2 *p. s. pr.* art dry, art thirsty, a. 1. 25. See **Droweþ.**

Drye, *adj.* dry, 6. 150, b. 13. 269; Druye, *adj. as s.* dry weather, dry places, a. 6. 21; Drye, thirst, drought, b. 14. 50.

Dryest, 2 *pr. s.* art dry, art thirsty, b. 1. 25.

Drynkynge, *s.* drinking, b. 11. 327.

Dryue, *v.* drive, a. 5. 101; Dryueþ, *pr. s.* 20. 289, b. 9. 206; presses, b. 14. 92; *pr. pl.* pass, spend, 1. 225; Drof, *pt. s.* drove, 19. 159; thrust, a. 12. 104; Dryuyng, *pres. pt.* driving, dashing, 23. 100; Dryuende, *pres. pt.* driving, b. 20. 99. See **Driueþ.**

Dryuele, drivel, b. 10. 11; Dryuele, *pr. pl.* drivel, prate, talk nonsense, b. 10. 56; Dryuelen, *pr. pl.* b. 10. 41. See **Dreuely.**

Dryȝte, *s.* Lord, b. 13. 269. See **Driȝte.**

Dubbede, *pt. s.* dubbed, created (knights), a. 1. 96; Dubbed, *pp.* b. 18. 13. See **Dobbede.**

Duche, duchy, 4. 245.

Duchesse, duchess, 3. 33.

Dude, Dudest. See **Don.**

Duelle, 1 *pr. s.* dwell, a. 12. 76.

Duk, duke, lord, 11. 137; chief, master, a. 12. 87; Duke, a. 10. 11; leader, R. 1. 106; prince, lord, 21. 365; Duyk, a. 10. 76; Dukys, *pl.* R. 1. 57; *gen. pl.* R. 1. 69.

Duk, duck, b. 17. 62. See **Doke.**

Dullisshe, *adj.* dull, R. 3. 127.

Dullith, *pr. s.* dulls, R. 3. 178.

Dulnesse, stupidity, R. 2. 50.

Dune, *s.* noise, din, a. 2. 183. See **Dene.**

Dungun. See **Dongeon.**

Dupe, *adj.* deep, 2. 55, 127. See **Deop.**

Dure, *v.* last, continue, endure, 6. 25, 16. 58; live, 4. 29; endure, b. 10. 89; Durest, 2 *pr. s.* livest, b. 10. 205; Dureþ, *pr. s.* lasts, endures, 12. 91; *pr. s. as fut.* shall last, b. 10. 145; Duren, *pr. pl.* endure, last, a. 12. 94; Durede, *pt. s.* lasted, continued, 2. 107, 21. 66; Durid, R. 3. 233.

Durke, *adj.* dark, 2. 55. See **Derk.**

Durne, *adj.* secret, 14. 155. See **Derne.**

Durneliche, *adv.* secretly, in secret places, 14. 164. See **Derne.**

Dust, 2 *p. s. pr.* dost, actest, a. 3. 181.

Dutte, *v.* shut (out), drive (out), a. 7. 178. A.S. *dyttan,* to close, shut out.

Duyk, *s.* duke, lord, a. 10. 76. See **Duk.**

Dwale, an opiate, 23. 379. See note.

Dwelling, *s.* a dwelling, habitation, 3. 106.

Dyademed, *pp.* crowned, a. 3. 268. See **Diademyd.**

Dyas, *pl.* remedies, medicines, 23. 174. See note, p. 281.

Dyche, *s.* ditch, b. 19. 359.

Dye, *v.* die, a. 1. 141, a. 8. 37.

Dyght, Dyhte. See **Dighte.**

Dyke, ditch, b. 11. 417.

Dyke, Dykeden. See **Dike,** *v.*

Dykere, ditcher, 7. 369, b. 5. 320; Dyker, b. 6. 331; Dykers, *pl.* 9. 114.

Dyliȝtliche, *adv.* daintily, luxuriously, 17. 92. See **Deliȝtliche.**

Dyluuye, deluge, 12. 251. See **Diluuye.**

Dym. See **Dymme.**

Dyme, *s.* tenth (as a tax), R. 4. 15; Dymes, *pl.* tithes, 18. 227.

Dymme, *adj.* dim, dark, dismal, 21. 365; dull of sight, 12. 128; Dym, dim, b. 18. 317.

Dymmed, *pt. pl.* became dim, 7. 407, b. 5. 356. See **Dimmede.**

Dyne, din, b. 18. 62, 123. See **Dene.**

Dynen, *v.* dine, a. 5. 58; Dyneth, *pr. s.* b. 14. 135; Dyneþ, *imp. pl.* dine ye, 22. 385. See **Dineth.**

Dyner, dinner, 5. 38, 9. 316.

Dyngen, *v.* knock, beat, b. 10. 330; strike violently (as with a flail), b. 6. 143; to keep pounding away, b. 3. 310; Dynge, 1 *pr. s. subj.* though I knock, 17. 170, b. 15. 19. Cf. Swed. *dänga,* Dan. *dange,* to bang, hit violently.

Dynt, *s.* blow; Dynte, b. 18. 26; Dyntes, *pl.* blows, 23. 105, b. 20. 104; strokes,

9. 187; Dyntis, *pl.* blows, R. 1. 11. See **Dint**. A.S. *dynt*, a blow.
Dysoures, romance-singers, b. 13. 172. See **Disours**.
Dys-playere, dice-player, gambler, b. 6. 73. See **Dees-playere**.
Dyuen, *v.* dive, 15. 106, b. 12. 163; Dyueden, *pt. pl.* dived, plunged into water, 14. 169.
Dyuerseþ, *pr. s.* is different, varies, 18. 133.
Dyuyde, *v.* divide, analyse, 22. 240. See **Diuyde**.
Dyuyn, *s.* divinity, 18. 113. See **Diuyn**.
Dyuyne, *v.* explain, 22. 240. See **Diuine**.
Dyuynour, *s.* interpreter, commentator, a. 11. 293. See **Diuinour**.
Dyze, *v.* die, a. 1. 132, a. 2. 187. See **Deye**.

Ebbid, *pp.* ebbed, R. 3. 206.
Ebrew, Hebrew, 20. 4.
Eche, *adj.* each, every, b. 9. 140; Eche a = every, 20. 247.
Echone, each one, 2. 89, 4. 22, 445. From Eche and On (= one).
Edder, *s.* adder, R. 3. 22.
Edeflen, *v.* build, build up, 21. 42; Edefye, 19. 162; Edefyen, *pr. pl.* build their hermitages, 10. 203.
Edwite, *v.* rebuke, reprove, reproach, b. 5. 370; Edwited, *pt. pl.* rebuked, reproved, 7. 421. A.S. *ed-witan*, to reproach; from *ed*, again, *witan*, to blame. Cf. A.S. *æt-witan*, whence E. *twit*.
Eek, *adv.* also, moreover, b. 13. 164. See **Ek**.
Eende, *s.* end, a. 3. 233. See **Ende**.
Eeris, *s. pl.* ears, R. 3. 68. See **Ere**.
Eet. See **Eten**.
Eft, *adv.* again, 4. 334, 5. 102, 8. 267, 13. 160, 14. 132; Efte, 21. 4, 42. A.S. *eft*, again.
Eft-sones, *adv.* soon after, again, 22. 5, b. 5. 481, b. 19. 5; Eftsone, 7. 328, b. 6. 172. A.S. *eft-sóna*, soon after, again.
Egges, *pl.* eggs, 14. 164, b. 11. 343, 345, b. 13. 63.
Eggeþ, *pr. s.* incites, a. 10. 52; Eggede, *pt. s.* incited, egged on, instigated, 2. 61; Egged, *pt. s.* b. 1. 65; Eggedest, 2 *pt. s.* didst urge, b. 18. 286. Icel. *eggja*, to incite; from Icel. *egg*, edge.
Egle, eagle, R. 2. 9, 176; R. 3. 69.
Egre, *adj.* eager, hearty, 16. 89.
Egreliche, *adv.* eagerly, sharply, bitterly, 22. 380; Egrelich, eagerly, b. 16. 64; Egerlich, bitterly, b. 19. 376. See note, p. 272.
Eg-tool, edged-tool, weapon, 4. 479.
Eighen, eyes. See **Eize**.
Eigteth, *num. adj.* eighth, b. 14. 309. See **Eyhteþe**.
Eileþ, *pr. s.* ails, afflicts, a. 7. 121, 244. See **Eyleth**.
Eir, air, 16. 220. See **Eyre, Aier**.
Eiren, *s. pl.* eggs, R. 3. 42. Formed by adding *-n* (for *-en*) to *eire* = A.S. *ægru*, pl. of *æg*, an egg.
Eires, *s. pl.* heirs, 11. 86. See **Eyres**.
Eise, ease, comfort, 1. 55. See **Eyse, Ese**.
Eiþer, each, the one; Eiþer oþer = each with the other, each other, a. 8. 127. See **Eyther**.
Eize, *s.* awe, respect, a. 5. 33. See note, p. 66. A.S. *ege*, *æge*, *eige*, awe, dread. See **Eye**.
Eizen, eyes. See **Eize**.
Eize-siht, eye-sight, sight, a. 10. 52.
Ek, *adv.* also, moreover, besides, b. 2. 236; Eke, b. 2. 92, a. 1. 137, a. 2. 185; Eek, b. 13. 164. A.S. *éac*.
Elde, *s.* old age, age, 7. 200, 11. 265, 23. 95. A.S. *yldo*, *yldu*; from *eald*, old.
Elderne, *sb. pl. gen.* ancestors', R. 1. 65. See **Eldres**.
Eldres, *pl.* elders, forefathers, ancestors, 10. 214, b. 3. 261; Eldren, *pl.* 4. 419, a. 3. 248.
Element, sky, b. 15. 364; Elementes, *pl.* elements, 2. 17; Elementz, *pl.* b. 18. 235; Elemens, *pl.* 21. 247. See note, p. 277. *Element* still means air or sky in the dialect of Essex.
Elengelich, *adv.* sadly, miserably, b. 12. 45; Elyngliche, 23. 39. See **Elynge**.
Eliche, *adv.* alike, R. 1. 66.
Ellerne, elder-tree, 2. 64, b. 9. 147; Eller, b. 1. 68. A.S. *ellen*. Still called *ellern* in Shropshire.
Elles, *adv.* at other times, 1. 89; b. pr. 91; otherwise, 4. 293, 10. 327, 17. 38; else, b. 15. 6, a. 7. 12; otherwise (than the truth), a. 1. 86 (cf. l. 108 below); Otherwyse elles not = in no other way, a. 9. 100; Ellis, otherwise, b. 6. 233; Ellys, else, 2. 49. A.S. *elles*.
Elles-wher, *adv.* elsewhere, 16. 300, 20. 162; Elliswhere, b. 8. 26.
Elleue, eleven, 3. 238; Eleuene, 10. 315. See **Enleuene**.
Elynge, *adj.* miserable, wretched, 1. 204, 23. 2, b. 20. 2; Elyng, b.

pr. 100, b. 10. 94. See note, p. 18. In a note to his Sprachproben, 1. 148, Mätzner shews that the sense is rather 'miserable' than 'lonely' in most of the passages where it occurs. It is properly the A.S. *álenge*, protracted, tedious; but was probably confused with A.S. *ellend*, foreign, hence exiled, lonely. See **Alange** in Murray's New Eng. Dict.

Elyngliche. See **Elengelich.**

Embaumede, *pt. s.* anointed, 20. 70; Embaumed, *pp.* 20. 86. See **Enbaumede.**

Emcristene, fellow-Christian, 20. 226; Emcrystene, 20. 216; Emcristine, fellow-Christian, 8. 46, 11. 79; Emcristyne, 7. 75; Emcristine, *pl.* fellow-Christians. Short for Euencristene, q. v. Cf. Shropshire *eme*, direct, near, said of a road; where *eme* is merely a contraction of *even*.

Emforth, *prep.* in proportion to, 16. 142. Short for Euenforth, q. v.

Emperour, emperor, b. 13. 165.

Enbaumede, *pt. s.* anointed, 14. 107; Enbawmed, b. 17. 70. See **Embaumede.**

Enblaunched *pp.* whitened, made outwardly fair, 17. 269.

Enchaunte, *v.* enchant, charm, 18. 288; Enchauntede, *pt. s.* 18. 176; Enchaunted, *pt. s.* b. 15. 397; Enchaunted, *pp.* bewitched, enchanted, 23. 378.

Encheison, reason, 7. 40. A variation of M.E. *acheison*; from O.F. *acheison*, occasion, reason, from Lat. acc. *occasionem*.

Encombry, *v.* annoy, trouble, 22. 220; Encombrye, ruin, 2. 67; Encombreþ, *pr. pl.* encumber, 15. 17; Encombre, *pr. s. subj.* trouble, 22. 228; Encombred, *pp.* troubled, 2. 192; ruined, 2. 31.

Encountre, *pr. pl.* meet, 19. 240.

Endauntede, *pt. s.* tamed, 18. 171; Endauntid, *pp.* respected, held in reverence, made much of, R. 3. 127, 351. See **Daunten.**

Ende, last end, death, b. 12. 86; Eende, end, a. 3. 233.

Enditen, *v.* compose a letter, b. 15. 367; Endite, *v.* 18. 109; Endite, *pr. s. subj.* indict, 16. 119; Endited, *pp.* indicted, accused, b. 11. 307; composed, written, R. 1. 20, R. 3. 63.

Endurid, *pt. pl.* remained, R. pr. 22; survived, R. 2, 140.

Endynge, *s.* death, end, b. 14. 260. See **Ende.**

Enforme, *v.* establish, teach, b. 15. 548; teach, 18. 271; Enfourmeth, *pr. s.* teaches, b. 3. 240; Enformede, *pt. pl.* taught, 20. 95; Enfourmed, *pt. s.* informed, b. 17. 125.

Engendreþ, *pr. s.* breeds, begets, 15. 171, b. 12. 238; Engendrede, *pt. pl.* begat, 11. 215; Engendred, *pp.* 11. 248; Engendret, *pp.* a. 10. 144.

Engendrure, engendering, beginning, a. 7. 219 (with an allusion to the sense of *Genesis*).

Engenderynge, *s.* engendering, procreation, b. 11. 327.

Engleymeþ, *pr. s.* makes clammy, cloys, chokes, 17. 218. 'Gleymyn, or yngleymyn, *visco, invisco*;' Prompt. Parv. 'Gleyme, *limus, gluten, glucium*;' id. Cf. A.S. *ge-lám*, i.e. *lám*, loam, clay, preceded by *ge-*.

Englisch, *adj.* English; On Englisch, in the English language, b. 13. 71; In Englisch, in English, a. 8. 91; Englissh, the English translation, a. 11. 247; Englisshe, *pl.* b. 10. 455.

Engreynen, *v.* dye in grain, b. 14. 20; Engreyned, *pp.* dyed in grain, or of a fast colour, b. 2. 15. See notes, pp. 32, 205.

Engyned, *pt. s.* contrived, b. 18. 250. From M.E. *engin*.

En-habiten, *pr. pl.* live, dwell, 10. 188.

En-hansed, *pp.* advanced, increased, 12. 58.

Enioyneþ, *pr. s.* enjoins, 8. 72, b. 13. 412; En-ioynen, *pr. pl.* enjoin, bid (them do so), 3. 150; Enioynye, *pr. pl. subj.* enjoin, 6. 196; En-ioynede, *pt. s.* a. 6. 88; Enioyned, *pt. s.* imposed, b. 5. 607; En-ioyned, *pp.* joined, joined together, 11. 130; Enioigned, *pp.* joined, b. 2. 65; commanded, b. 14. 287.

Enleuene, eleven, a. 8. 146; Enleue, a. 3. 174. A.S. *endleofan, endlufon*. See **Elleue.**

Ennuyed, *pp.* annoyed, b. 5. 94. '*Ennuyer*, to annoy, vex, trouble;' Cotgrave. See note, p. 75.

Enpugneþ, *pr. s.* impugns, invalidates, 14. 118; Enpugnede, *pt. s.* challenged, impugned, 16. 131.

Enqueste, inquest, 23. 162; Enquestes, *pl.* 6. 57, 14. 85.

Ensample, example, 2. 169, 195; 6. 120, 11. 243; Ensaumple, 14. 201; b. 10. 294; Ensamples, *pl.* instances,

examples, 5. 133, b. 1. 170, b. 10. 468; Ensaumples, *pl.* b. 4. 136.
Ensoure, *v.* insure, engage, a. 6. 31.
Enspireþ, *pr. s.* inspires, 17. 243.
Entente, intent, intention, b. 8. 126, R. 2. 99; Entent, R. pr. 79.
Entermeten, *v.* meddle, interfere, b. 13. 291; Entermeted, *pt. s.* interfered, b. 11. 408. '*S'entremettre*, to meddle or deal with;' Cotgrave.
Entermetyng, *s.* meddling, interfering, 14. 226, b. 11. 406. See above.
Entre, *v.* enter, 13. 57; Entren, *pr. pl.* enter, come, 21. 292; Entrie, 2 *pr. s. subj.* mayest enter, 8. 267; Entrid, *pp.* inserted, a. 11. 253.
Entre, *s.* admission, b. 11. 118.
Entyrelíche, *adv.* heartily, 11. 188; Entyerly, 18. 142.
Entysyng, *s.* temptation, enticement, b. 13. 382; Entysynge, b. 18. 158.
Enuenymes, *pl.* poisons, b. 2. 14.
Enuenymeþ, *pr. s. as fut.* will envenom, poison, b. 12. 256.
Eny, *adj.* any, 2. 144, 3. 211, 4. 69; Enye, 21. 388; Eni, a. 10. 206.
Enykynnes, of any kind; Enykynnes ȝiftes = gifts of any kind, b. 2. 200.
Eode, 1 *p. s. pt.* went, a. 7. 92; Eoden, *pt. pl.* went, a. pr. 40; 1 *pt. pl.* went, proceeded, a. 9. 107. A.S. *eode*, went.
Eorl, earl, 11. 86; Eorles, *pl.* a. 3. 206. A.S. *eorl*. See **Erl**.
Eorþe, *s.* earth, a. 1. 7; ground, a. 8. 2, 89, 110; Erthe, b. 12. 205.
Equite, justice, 20. 286; b. 17. 304; Equyte, 22. 310.
Er, *conj.* before, 1. 173, 2. 70, 3. 119. See **Ar**.
Er, *adv.* before, b. 18. 164; before, formerly, a. 1. 120; R. 3. 68.
Erande, errand, message, 14. 41; Erende, 4. 48; Ernde, a. 3. 42.
Erchebischopes, *s. pl.* archbishops, b. 15. 239.
Erchedekenes, *s. pl.* archdeacons, b. 2. 173, a. pr. 92.
Erde, *dat.* (*from nom.* Erd), habitation, home, b. 6. 202. A.S. *eard*, native soil.
Ere, ear, 5. 14, 17. 145, 23. 134; Eres, *pl.* 9. 291; Eris, *pl.* 18. 172; Eren, *pl.* 1. 76; Eeris, R. 3. 68.
Eremites, *s. pl.* hermits, 1. 30, 9. 183; Eremytes, 10. 140. See **Ermite**.
Eren, *v.* to plough, 9. 2; Erie, *v.* 9. 123, b. 6. 67; *pr. s. subj.* b. 14. 28; Ereþ, *pr. s.* 11. 216; Ereden, *pt. pl.* ploughed, 22. 268; Ered, *pp.* 9. 3; Eried, *pp.* b. 6. 5. A.S. *erian*, Goth. *arjan*. See **Eryen**.
Erende, errand, message, 4. 48. See **Erande**, **Ernde**.
Erest, *adv.* soonest, 7. 308. A.S. *ærest*.
Ergo, therefore, b. 8. 25, b. 18. 338.
Eringe, *s.* ploughing, a. pr. 21.
Eritage, heritage, a. 11. 227, 234.
Erl, earl, 8. 11, b. 8. 88; Erles, *pl.* 4. 270, b. 10. 321; Erlis, *pl.* b. 19. 217. See **Eorl**.
Erldom, earldom, 3. 88.
Erliche, *adv.* early, 6. 15.
Ermite, hermit, 1. 3; Ermytes, *pl.* a. pr. 50. See **Eremites**.
Ernde, errand, a. 3. 42. See **Erande**, **Erende**.
Ernynge, *pr. pt.* running, b. 19. 376.
Erraunt, *adj.* common, arrant, 7. 307. Cf. 'an outlawe, or a thef *errauant*,' i.e. arrant thief, Chaucer, C.T. 17156. '*Errant*, wandring, . . vagabond;' Cotgrave. Hence mod. E. *arrant*, with *ar* for *er* as in *parson* for *person*, &c. The account of *arrant* in my Etym. Dict. (1st ed.) is a mistaken one.
Ers, fundament, 7. 157; tail, back, 6. 161, b. 10. 309.
Ers-wynnynge, *s.* trade of her body, 7. 306.
Ert, 2 *pr. s.* art, 2. 80 *n*, 11. 287 *n*.
Erthe, earth, ground, b. 12. 205. See **Eorþe**.
Erthly, *adj.* earthly, 23. 151.
Eryen, *v.* plough, 9. 113; Erye, *v.* 9. 66, 10. 5; Erye, *pr. s. subj.* 16. 236; Eryed, *pt. pl.* b. 19. 263. See **Eren**.
Erys, *s. pl.* ears, a. 12. 23. See **Ere**.
Eschaunge, *s.* exchange, barter, 7. 280; Eschaunges, *pl.* b. 5. 249.
Escheytes, *pl.* escheats, forfeitures, 5. 169.
Eschewe, *imp. s.* eschew, avoid, 9. 51; Eschue, b. 6. 55; Eschuwe, a. 7. 49.
Ese, ease, comfort, 2. 19, 10. 143, 152; 14. 54; R. 3. 285; luxuriousness, R. 2. 46. See **Eise**, **Eyse**.
Espirit, spirit; *Seint espirit*, Holy Spirit, 15. 27.
Essoheker, *s.* the exchequer, a. 4. 26. See **Cheker**.
Est, East, 21. 123, b. 18. 118; Est half = east side, R. pr. 11.
Estate, *s.* rank, class (of men), R. pr. 82.
Estwarde, *adv.* towards the east, 2. 133; Esteward, 1. 14.
Esy, *adj.* easy, b. 7. 123, b. 15. 201.
Eten, *v.* eat, 22. 389; take meals, b. 12. 96; Ete, *v.* 23. 3; Eet, *v.* b. 5. 180; Eteth, *pr. s.* b. 15. 56; Eet, *pr. s.* (*for*

Eteth), 17. 218; Et, *pr. s.* 7. 431; Ette, *pr. s.* he eats, b. 15. 175 (*a bad spelling*); Eten, *pr. pl.* 9. 146; Eet, *pt. s.* ate, 16. 47; Ete, *pt. s.* b. 7. 121; Eten, *pt. pl.* 19. 245, b. 11. 229; *2 pt. pl.* b. 13. 106; Eten, *pp.* eaten, 20. 88; Etyng, *pr. pt.* b. 10. 101; Eet, *imper. s.* 9. 273.

Etynge, *s.* eating, b. 11. 327.

Euangelie, gospel, 12. 204; Euangelye, 2. 196; Euangelies, *pl.* 16. 45.

Euangelistes, evangelists, b. 10. 243, b. 13. 39.

Euel-willed, *adj.* evil-disposed, 2. 189.

Eue, *s.* eve, evening, 4. 310.

Euel-ytauȝte, *pp.* ill-taught, unmannerly, b. 20. 185.

Euen, *s.* even, evening, 10. 87, 142; Ouere euen = the evening before, overnight, R. 4. 55; Euene, *dat.* 9. 181; Euenes, *pl.* eves, 7. 182.

Euen-cristene, fellow-Christian, b. 13. 390; Euene-crystene, b. 2. 94, b. 5. 440. Cf. A.S. *efenbiscop*, a co-bishop; and Swed. *jämn-christen*, fellow-Christian (where Swed. *jämn* = A.S. *efen*). See **Emcristene**.

Euene, *adj.* even, 23. 270.

Euene, *adv.* evenly, exactly, 2. 122, 20. 152; just, a. 8. 129; fairly, 5. 178; even so, a. 4. 147; Euen, exactly, R. pr. 3.

Euene-forth, *adv.* equally; Euene-forth with = equally with, equally as, b. 13. 143, b. 17. 134. See below.

Euene-forth, *prep.* according to, to the extent of, 22. 310, b. 19. 305. See **Emforth**. So also '*emforth* my might;' Chaucer, C.T. 2237; Leg. of Good Women, 2128.

Euensong, *s.* evensong, a. 5. 190; Euen-songe, b. 5. 345, 462. See **Euesong**.

Euenynges, *pl.* evenings, b. 11. 331.

Euerich, *pron.* each, 21. 77; Eury, b. 3. 63. (Mod. E. *every*.)

Euer-more, *adv.* evermore, a. 8. 78; Euermo, b. 7. 82.

Euesses, *pl.* the eaves, (*or* eaveses, *since* eaves *is singular*), b. 17. 227. Pl. of *euese* = A.S. *efese*, *efes*, eaves. See **Euesynges**.

Euesong, evensong, 7. 396.

Euesynges, *pl.* eaves, 20. 193. Cf. prov. E. *aisings*, the eaves; also M.E. *euesunge*, a clipping, Ancren Riwle, p. 398; and *euesing* in Levins. See **Euesses**.

Eure, *adv.* ever, for ever, b. 15. 573.

Euydence, *s.* proof, 21. 156, b. 17. 195; Euydences, *pl.* proofs, 12. 283; examples, instances, 9. 263.

Ewages, *pl.* beryls, b. 2. 14. *Ewage* answers to Lat. *aquaticus*, and obviously here denotes some precious stone. Marsh says it is the green beryl, called by jewellers *aqua marina*, with reference to its clear colour. In Holland's Pliny, bk. 37, c. 5, we read that, of beryls, 'those are best esteemed which carry a sea-water green, and resemble the greenesse of the sea when it is cleare.' The beryl is sometimes blueish. I find mention of the *blewe ewage* in A Ballade of our Lady, pr. in Chaucer's Works, ed. 1561, fol. 329, back. And see *aigage* in Godefroy.

Excepte pat, except that, 18. 9.

Exciteth, *pr. s.* urges, b. 11. 184.

Executor, an executor, 7. 254; Executores, *pl.* 3. 189; Executours, 23. 290.

Experiments, experiments, b. 10. 212; Experimentis, a. 11. 157.

Expounen, *v.* to explain, expound, b. 14. 277.

Eye, *interject.* eh! alas! 13. 1. Cf. G. *ei*.

Eye, *s.* awe, dread, R. 2. 9. A.S. *ege*. See **Eiȝe**.

Eyen, *pl.* eyes, 7. 2, 177; 15. 44, 19. 147; Eyghen, b. 5. 109, 191. See **Eȝe**. A.S. *ēagan*, pl. of *ēage*.

Eyhtepe, *num. adj.* eighth, 17. 147. See **Eigteth**.

Eyleth, *pr. s.* ails, troubles, vexes, b. 6. 130, 259; *pr. pl.* affect, b. 15. 246; Eylid, *pt. s. impers.* ailed, R. 2. 46. See **Eileþ**.

Eyre, *s.* air, b. pr. 128, b. 1. 123, b. 9. 3, b. 14. 43. See **Eir**.

Eyres, *pl.* heirs, b. 2. 101, b. 3. 277, b. 15. 317. See **Eires**.

Eyse, ease, comfort, 6. 153. See **Ese**, **Ese**.

Eyther, *adj.* each; Her eyther other, each of them the other, b. 11. 173; *and see* b. 5. 148, 164; Eytheres, *gen. s.* of each of them, b. 11. 244, b. 18. 348. See **Eiþer**.

Eythes, *pl.* harrows, 22. 273. A.S. *egeðe*, a rake, harrow; cf. O.H.G. *egida*, mod. G. *egge*, harrow.

Eȝe, *s.* eye, a. 11. 80; Eȝen, *pl.* eyne, eyes, a. 5. 44; Eyghen, *pl.* b. 5. 109, 191; Eyghe, *pl.* b. 11. 31; Eyghes, b. 11. 45; Eiȝen, a. pr. 71, a. 5. 200. See **Eyen**.

Fabulers, *pl.* liars, story-tellers, a. 2. 157. Lat. *fabula*, a tale.
Fader, father, b. 1. 14, a. 8. 39, a. 10. 28; Fadre, b. 3. 126; Faderes, *pl.* 1. 122; Fadres, *pl.* fathers, a. 10. 66; instructors, 1. 119. A.S. *fæder*.
Faderlees, *adj.* fatherless, b. 9. 67.
Faille, *v.* fail, 22. 218; want, lack, b. 9. 80; Failleþ, *pr. pl.* fails, 20. 155; Faille, *pr. pl.* come short, fail to receive, 3. 159; Failen, *pr. pl.* want, are deprived of, lack, b. 10. 295; Faile, a. 11. 204; Faille, *pr. s. subj.* if it fail of, 20. 213; Failede, *pt. s.* failed, 2. 120; Failled, lacked, failed to gain, b. 11. 25; Faillede, *subj.* were absent, 20. 138; Failled, *pt. pl. subj.* lacked, wanted, 20. 135; Failid, 2 *pt. s. subj.* shouldst lack, R. 2. 117. See **Faylere**.
Faire, *s.* fair, market, 7. 211; Faires, *pl.* 5. 59. See **Fayre**.
Faire, *adv.* fairly, 6. 200; well, kindly, 10. 322; fairly, plainly, 11. 32; nobly, 21. 71. See **Fayre**.
Fairer, *adv.* more kindly, b. 10. 225.
Fairour, *adj. comp.* nobler, more honourable, 22. 29; better, more profitable, 10. 258.
Fairy, *s.* enchantment, b. pr. 6. See **Feyrie**.
Fait, *s.* action done, deed, a. 1. 160; Faite, b. 1. 184. F. *fait*, Lat. *factum*.
Faite, *imp. s.* tame, 9. 30. Short for Afaite, q.v. And see **Fayten**.
Faiten, *v.* beg, beg under false pretences, b. 7. 94; Faitest, 2 *pr. s.* beggest, 6. 30; Faiteþ, *pr. s.* begs, 10. 100; Faiten, *pr. pl.* use false pretences, are deceivers, b. 15. 208. Coined from F. *fait*, act, deed; thus the sense was, originally, to adopt an act, to pretend to a deed. See **Faiterie**, **Faitour**, the latter of which may have at once suggested the verb. See **Fayteþ**.
Faiterie, deceit, imposture, 13. 33; Faiterye, 9. 138. See above; and see **Faytrye**.
Faithly, *adv.* faithfully, truly, 22. 70, b. 19. 66.
Faitour, pretender, vagabond, impostor, deceiver, 10. 64, 23. 5, b. 20. 5; Faitours, *pl.* lying vagabonds, impostors, cheating beggars, 3. 193, 9. 128, 10. 208, 11. 298; Faitoures, b. 6. 123. O.F. *faiteor*, a maker, answering to Lat. acc. *factorem*. *Factor* had the sense of agent; hence that of contriver. See **Faiten**, **Faytour**; also note, p. 113.
Faityng, *s.* lying, deceit, b. 10. 38. See above.
Fallaces, *adj. pl.* fallacious, deceitful, 17. 231. (Or sb. pl. = deceits.) See note; and see below.
Fallas, *s.* deceit, deception, 12. 22. '*Fallace*, a fallacy, guile, deceit, crafty trick;' Cotgrave. See note; and see above.
Fallen, *v.* fall, a. 2. 172; befal, a. 5. 42; *v. trans.* to cause to fall, fell, overthrow, a. 3. 43; Fall, *v.* happen, R. pr. 27; Falleþ, *pr. s.* falls, a. 1. 140; Falleþ, *pr. s.* falls, belongs, 2. 163; happens, 4. 97, b. 8. 38; Falleth, *pr. pl.* are proper, b. 10. 231; Falle, 1 *pr. s.* I fall (amongst), I light (upon), b. 4. 156; Falle, *pr. s. subj.* happen, come to pass, b. 3. 323; Falde, *pt. s.* caused to fall, a. 3. 122; Falden, *pt. pl.* fell, a. 7. 147; Fallyn, *pp.* fallen, happened, R. 1. 81; Fallen, *pp.* b. pr. 65; Falle, 3 *p. imp. s.* befall, b. 16. 1; Falleth, *pr. s. impers.* befalls, befits, becomes, suits, b. 11. 95, 386; b. 16. 176; Fel, *pt. s.* fell, 21. 90; befel, a. 5. 254, a. 8. 143; turned out, became, b. 12. 47; Felle, *pt. s.* happened, b. 7. 157; was necessary, R. 4. 22; Fellen, *pt. pl.* fell, b. 1. 119; Ful, *pt. s.* fell, 1. 113, 2. 120; Fullen, *pt. pl.* fell, 2. 126; Fulle, *pt. s. subj.* should fall, 11. 39; should happen, 19. 128.
Fals, *adj.* false, 3. 42; *as sb.* falsehood, 3. 6; *def. form*, þe false, a. 9. 38; falsehood, 3. 4; Fals, *pl.* false men, b. 3. 138.
Falshed, *s.* falsehood, b. pr. 71, b. 1. 64; Falshede, 2. 60, 4. 41.
Falsliche, *adv.* falsely, deceitfully, ill, 7. 428, 10. 270, 21. 382.
Falsnesse, *s.* deceit, 19. 173, a. pr. 68. See **Falshed**.
Famede, *pp.* defamed, slandered, 4. 232. Probably short for *defamed*. See Cath. Angl. p. 122, n. 1.
Fange, *v.* take, receive, b. 5. 566. See **Fonge**. Cf. A.S *fón*, to take, catch, pt. t. *feng*, pp. *fangen*.
Fantasie, *s.* fancy, R. pr. 58; Fantasies, *pl.* silly inventions, b. pr. 36; Fantasyes, *pl.* fancies, a. 11. 63.
Fare, *v.* fare, go, a. 8. 82; depart, b. 7. 98; return, R. 3. 36; act, 21. 100; happen, 21. 236; Wel fare = to fare well, 6. 8; Fareþ, *pr. s.* fares, is, 20.

287; fares, b. 13. 51; happens, a. 9. 33; Fareth, *impers. pr. s.* fares, is, happens, 11. 38, 41; Fare, *pr. s. subj.* happen, 12. 244; Fareþ, *pr. pl.* are, lit. go, 7. 335; travel, fare, b. 2. 183; go, a. 2. 158; Fare, 2 *pr. pl.* fare, are treated, b. 13. 108; Faren, 2 *pr. pl.* act, b. 11. 71; Faren, *pp.* gone, passed, 9. 112; Fare, *pp.* suited, R. 2. 150; Fareth, *imp. pl.* fare, speed ye, b. 13. 180.

Fare, *s.* doing, business, proceeding, 21. 16, 130; course, R. 4. 73.

Farten, *v.* break wind, 16. 206.

Faste, *v.* fast, a. 1. 99.

Faste, *adv.* fast, quickly, readily, soon, 1. 41, b. 10. 69; earnestly, a. 5. 224; diligently, a. 7. 13.

Fastingdaies, *pl.* fast-days, 7. 431; Fastyngdaies, 7. 182; Fastyngdayes, 8. 25.

Fastinges, *s. pl.* fastings, fasts, 1. 69; Fastynges, days of fasting, 10. 233. See above.

Fastne, *v.* join, attach, lit. fasten, 13. 9; Fastnet, *pp.* united (in marriage), a. 2. 51.

Fat, *adj.* rich, 13. 224; Fatte, *pl.* fat, 10. 208.

Fatte, *s.* fat, 22. 280, b. 19. 275.

Fauchon, falchion, sword, 17. 169.

Faucoun, falcon, b. 17. 62, R. 3. 87; Faucones, *pl.* falcons, 9. 30; Faucuns, a. 7. 34. See **Faukyn**.

Fauel, *s.* the impersonification of Flattery or Deceit, 3. 6, 24, 43; Fauuel, a. 2. 6, 158. O.F. *favele*, Lat. *fabella*, idle discourse; from Lat. *fabula*. See note, p. 31.

Fauht, Fauhte. See **Fighten**.

Fauhnede. See **Fauned**.

Faukyn, falcon, R. 2. 157. See **Faucoun**.

Fauned, *pt. pl.* fawned, b. 15. 295; Fauhnede, 18. 31. See **Fayn**.

Faunt, infant, child, b. 16. 101, b. 19. 114; Fauntes, *pl.* 10. 170; b. 7. 94; Fauntis, b. 6. 285. Merely a shortened form of *infant*. Cf. Ital. *fante*, boy, man, *fantino*, little child, &c. So also Roquefort gives O.F. *fant* = *enfant*.

Fauntekyn, child, 22. 118; Fauntekynes, *pl.* children, 10. 35. Dimin. of *faunt*.

Fauntelet, *s.* Infancy, lit. a little infant, 12. 310. See below.

Fauntelte, childishness, b. 11. 41, b. 15. 146. See note, p. 165, last line.

Faute, fault, b. 11. 209; lack, want, R. 2. 63, 120; Fautes, *pl.* faults, b. 10. 103; Fautis, R. 3. 112; Fawtis, R. pr. 68. 'Fawte, or defawte, *defectus*;' Prompt. Parv.

Fauten, *pr. pl.* fail in, are without, are wanting in, 11. 182, b. 9. 66; Fauteth, b. 9. 67.

Fauuel. See **Fauel**.

Fauȝte. See **Fighten**.

Fawtis, *s. pl.* defects, faults, R. pr. 68. See **Faute**.

Fayle, *v.* fail, 23. 31; Fayleþ, *pr. s.* is wanting, a. 10. 58; Faylled, *pt. s.* failed, b. 12. 7.

Faylere, *s.* one who fails to perform a duty, a non-performer, a. 2. 99.

Fayn, *adj.* fain, glad, pleased, 5. 13, 12. 103.

Fayne, *adv.* gladly, b. 8. 125; Fayn, a. 12. 67.

Fayre, *s.* fair, market, 7. 377.

Fayre, *adj.* fair, just, coming by good means, 4. 372; *as sb.* fair (side), 10. 85. See **Faire**.

Fayre, *adv.* fairly, plainly, 2. 2.

Fayrnesse, beauty, fairness, b. 12. 47.

Fayten, *v.* to tame, mortify, a. 5. 49. O.F. *afaiter*, to prepare, from Lat. *affectare*. See **Faite, Afaiten**.

Fayteþ, *pr. pl.* beg, wander like beggars, a. 8. 78; Fayteden, *pt. pl.* made pretence, shammed, begged deceitfully, b. pr. 42. See **Faiten**.

Faytour, lying vagabond, impostor, 9. 73; Faytur, a. 2. 99; Faytoure, b. 6. 74; Faytours, *pl.* a. 2. 157; Faytors, *pl.* a. 7. 173, a. 11. 58; Fayturs, a. 11. 6. See **Faitour**.

Faytrye, fraud, deceit, b. 11. 90. See **Faiterie**.

Faytynge, *pres. part.* telling lying tales, feigning, shamming, 1. 43. See **Faiten**.

Fe, *s.* property, a. 4. 114. See **Fee**.

Febiochis, contrivances (?), a. 11. 156. See note, p. 154. Rietz gives Swed. dial. *febba*, *fibba*, to be boastful, thoughtless, or awkward, *febbla*, to trip, *fipla*, to be awkward, words allied to the Icel. *fipla*, to touch, to finger, all words of difficult origin. These words (if connected) point to the sense 'awkward contrivances,' or 'clumsy tricks.' Cf. b. 10. 211.

Feble, *adj.* feeble, a. 10. 181; weak, poor, 7. 159. See **Fieble**.

Feblen, *pr. pl.* grow feeble, R. 3. 16.

Fecchen, *v.* abstract, steal, take away, 7. 268, 9. 154; take away, recover, 22. 247; Fecche, *v.* take, bear away,

21. 279; take, fetch away, 6. 132, 19. 282, b. 2. 180, b. 5. 29; bring back, 21. 18; bring, 3. 191, b. 11. 55; obtain, 4. 379; Fecchep, *pr. pl.* bring back, 11. 277; Feccheth, steal, b. 4. 51; Fecche, bring home, a. 10. 189; Fecche, 2 *pr. s. subj.* fetch, bring, 5. 7. A.S. *feccan*. Compare Fetten.

Feden, 2 *pr. pl.* feed, support, 8. 83; Fedde, 1 *pt. s.* fed, 7. 434.

Fedares, *pl.* feathers, 15. 173, 184; Fedris, R. 2. 148, R. 3. 52; Feedrin, R. 2. 147 (cf. the pl. *uetheren* in the Ayenbite of Inwyt, p. 270). See Fether.

Fee, property, 5. 128. See Fe.

Feedrin, *pl.* feathers, R. 2. 147. See Fedares.

Fee-fermes, *pl.* fee-farms, rented farms, R. 4. 4.

Feende, fiend, devil, 9. 97.

Feere, *s.* companion, mate, a. 4. 141; Feeres, *pl.* a. 2. 168, 185. See Fere.

Feet, *pp.* fetched, R. 3. 126. See Fetten.

Feffe, *v.* endow, 3. 160, 4. 372, 18. 56; fee, b. 2. 146; Feffe, 1 *pr. s.* endow, a. 2. 61; Feffeth, *pr. s.* endows, b. 2. 78; Fefled, *pp.* endowed, dowered, 3. 83, 137, b. 15. 319. '*Fieffer*, to infeoffe, to grant, pass, alien a *fief*, or an inheritance in fee; Cotgrave.

Feffement, deed of gift, or of endowment, 3. 73. See above.

Fei, faith, a. 1. 14. See Fey.

Feir, *adj.* fair, a. 3. 258, a. 11. 179; flattering, a. 2. 23. See Fayre.

Feire, *s.* fair, market, a. 5. 119, 171; chance of selling, a. 4. 43. See Fayre, Feyre.

Feire, *adv.* fairly, kindly, a. 6. 114; clearly, a. 9. 24; fortunately, b. 5. 59, a. 5. 42; in order, a. 1. 2. See Fayre.

Feirore, *adv. comp.* more kindly, a. 11. 176.

Fel, fell, befel. See Fallen.

Fel, *s.* skin, a. 1. 15; Felle, R. 3. 16, 24. A.S. *fell*, Lat. *pellis*, a skin; E. *fell-monger*, a dealer in hides.

Fel, *adj.* fell, fierce, b. 16. 31; Felle, *pl.* cruel, 7. 152, b. 5. 170. See Cath. Angl. p. 126, n. 4.

Felawe, *s.* mate, companion, 3. 183, 205; partner, b. 15. 287; Felaw, b. 12. 168; Felawes, *pl.* companions, 22. 201; fellows, a. 1. 112; Felawis, companions, R. 1. 61.

Felawschipe, *s.* fellowship, a. 3. 114; Felawship, society, b. 1. 113; Felawschepe, R. 1. 61; Felaweshepe, crew, 5. 50.

Feld, field, 1. 19, 2. 2, 6. 111.

Felde, *pt. s.* of Felle, q. v.

Fele, *adj.* many, 4. 495, 7. 74, 10. 91, 14. 138, 22. 127, 221. Fele folde = many times, b. 12. 264. A.S. *fela*. See Feole.

Fele, *v.* feel, experience, 21. 230, 22. 171; 1 *pr. s.* observe, b. 15. 29; Felen, *pr. pl.* feel, touch, 20. 145; Felede, 1 *pt. s.* felt, experienced, 7. 114; Feledest, 2 *pt. s.* didst feel, 8. 131, b. 5. 497.

Felefolde, many times, b. 13. 320. See Fele, *adj.*

Felicite, happiness, 23. 240.

Felle, *s.* skin, coat, R. 3. 16, 24. See Fel.

Felle, *v.* fell, defeat, kill, a. 12. 66; Felde, *pt. s.* felled, ruined, 4. 163, 240; Felde, *pt. s. subj.* should knock down, 19. 128. A.S. *fellan*.

Felle, *adj. pl.* violent, cruel, 7. 152; b. 5. 170. See Fel.

Felle-ware, *s.* skin-ware, fur, R. 3. 150. See Fel, *sb.*

Felliche, *adv.* felly, cruelly, R. 2. 173; Felly, fiercely, b. 18. 92. See Fel.

Felonn, *s.* felon, criminal, b. 10. 414; Felon, 7. 326; Felones, *pl.* criminals, 21. 424; Felonns, *gen. pl.* R. 3. 102.

Felounelich, *adv.* like a felon, b. 18. 349; Felonliche, wickedly, wrongfully, 13. 238.

Felynge, *s.* touch, 21. 133.

Femeles, *pl.* females, 14. 148.

Fend, fiend, devil, 2. 38, 3. 143; Fende, 11. 48, b. 1. 40, b. 8. 43; Fendes, *gen. sing.* fiend's, 8. 90; Fendes, *pl.* a. 1. 112. See Feond.

Fendekynes, *pl.* little fiends, b. 18. 371. See Feondekenes.

Fenden, *v.* defend, 22. 65, b. 16. 61; Fendede, *pt. s.* 22. 46; Fended, b. 19. 46. Short for Defenden.

Fenel-seed, *s.* fennel-seed, b. 5. 313. 'The fruit, or, in common language, the seeds, are carminative, and frequently employed in medicine;' Imperial Dict. They were used as a spice, to put into drinks.

Fenestre, window, 21. 13; Fenestres, *pl.* 17. 42. O.F. *fenestre*, Lat. *fenestra*.

Fentesye, *s.* faintness, a. 12. 67 *n*; *better* Fentyse, a. 12. 68. See Feyntise.

Feole, *adj.* many, a. 4. 19. See Fele.

Feond, *s.* fiend, devil, 21. 18, 27, 346;

Feondes, *pl.* 21. 418. See **Fend, Feonde.**
Feondekenes, *pl.* little fiends, 21. 418. See **Fendekynes.**
Feorthe, *num. adj.* fourth, 17. 133; Ferþe, a. 12. 82.
Fer, *adj.* far, distant, b. 8. 79, b. 15. 497; a. 9. 70. See **Ferr.**
Fer, *adv.* far, a long way, 10. 241, 22. 482, b. 11. 34; long time, 12. 196; Fer home = far (to go) home, b. 19. 477; Fer awey = far away, very much, b. 14. 208.
Fer, *s.* fear, R. 4. 65. See **Fere.**
Ferde, *pt. s.* fared, seemed, 20. 112, b. 20. 310; acted, 14. 230, b. 11. 410; went on, 23. 312; prospered, did, a. 11. 176; Ferden, *pt. pl.* fared, 11. 234, b. 9. 143; Ferde, went, R. 2. 180; Ferde, 2 *pt. pl.* fared, R. 1. 61; 2 *pt. pl. subj.* ye would have fared, ye would fare, b. 3. 340. A.S. *fêran*, to go; der. from *fôr*, pt. t. of *faran.*
Fere, partner, mate, companion, 14. 165, 18. 19, 20. 300; Feren, *pl.* companions, 3. 219: Feres, *pl.* b. 2. 6. A.S. *gefêra*, a travelling companion, from *fôr*, pt. t. of *faran.*
Fere, *s.* fear, 9. 191, 20. 300.
Fere, *v.* frighten, terrify, 18. 285, b. 7. 34. A.S. *fêran.*
Fere, fire, 13. 197. See **Fur.**
Ferkyd, *pt. pl. refl.* proceeded, R. 3. 90. (See examples of M.E. *ferken* in Mätzner, where this passage is cited.)
Ferly, *adj.* wonderful, 16. 118. A.S. *fêrlîc*, sudden, from *fôr*, fear, sudden danger; cf. Du. *vaarlijk*, quickly, G. *gefährlich*, dangerous.
Ferly, *s.* wonder, a wonder, 12. 228, 19. 56, 21. 115, 130; Ferliche, wonder, 14. 173; Ferlies, *pl.* wonders, marvels, 1. 63; Ferlyes, a. pr. 62; Ferlis, b. pr. 65. From **Ferly**, adj. (above). See note, p. 3.
Ferm, *adj.* firm, stedfast, 12. 57.
Ferme, *adv.* firmly, 22. 120.
Fermed, *pp.* firmly established, confirmed, b. 10. 74.
Fermes, *s. pl.* farms, R. 4. 4. See **Fee-fermes.**
Fermorie, infirmary, b. 13, 108. 'A fermory, *infirmarium*;' Cath. Angl.
Fern, *adj.* old; Fern ȝere = of old years, long ago, 8. 46. A.S. *fyrn*, Goth. *fairnis*, old. See below.
Fernyere, *adv.* formerly, b. 5. 440.
Fernyeres, *pl.* old years, past years, b. 12. 5. See **Fern.**
Fernycle, vernicle, 8. 168. See note, p. 101.
Ferr, *adj.* far, 11. 77. See **Fer.**
Fers, *adj.* violent, fierce, 7. 7.
Feraly, *adv.* fiercely, R. 3. 77.
Fersnesse, *s.* fierceness, boldness, R. 2. 7.
Ferst, *num. adj.* first, 2. 23; former, 21. 161; *adv.* first of all, 8. 144; in the first place, 7. 15; At þe ferste = immediately, 9. 168. See **Furste.**
Ferþe, *adj.* fourth, a. 12. 82. See **Feorthe, Fierthe.**
Ferthere, *adv.* further, a. 11. 285.
Ferthing, a farthing, 8. 201.
Ferthyng-worth, farthing's-worth, 7. 360, 10. 94.
Ferye, holiday, 5. 113; Be an hey ferye = be (especially observed) as a high holiday or chief festival; Heigh ferye, high festival, b. 13. 415. F. *ferie*, Lat. *feria.* '*Feries*, holy-daies,' &c.; Cotgrave.
Fesauntes, *pl.* pheasants, b. 15. 455.
Fest, *pp.* fastened, joined, b. 2. 123. (The readings vary; the A-text MSS. have *feffet, festnyd, fastnid*; the B-text MSS. have *fest, fast.*) See Cath. Angl. p. 128, n. 5.
Feste, feast, 8. 116, 22. 108, 115; Festes, *pl.* 12. 34.
Feste-dayes, *s. pl.* feast-days, 6. 30.
Festen, *v.* feast, b. 15. 477; Feste, b. 15. 335; Festeþ, *pr. s.* entertains, 17. 318.
Festered, *pp.* festered, corrupted, 20. 83; Festred, b. 17. 92.
Festu, mote, b. 10. 278. Cf. Shropshire *fescue*, a pointer used in teaching children to read. See note, p. 156.
Festynge, *s.* feasts, b. 11. 188.
Fet *pr. s.* fetches, leads, conducts, a. 2. 52; Fet, *pt. s.* fetched, a. 2. 113: *pp.* 23. 323. See **Fetten.**
Fet, *s. pl.* feet, 3. 193, 5. 82.
Fet, action, deed, works, 2. 183. See **Feet.**
Fet, *pr. s.* (*short for* Fedeþ), feeds, b. pr. 194.
Feterye, *v.* fetter; Let feterye = cause to be fettered, 3. 212; Fetere, 2 *pl. pr. subj.* ye may fetter, a. 2. 175; Feterid, *pp.* fettered, bound, 8. 21.
Fether, feather, 22. 414; Fetheris, *pl.* b. 11. 321. See **Federes.**
Fetherede, *adj. pl.* feathered, 23. 118; Fethered, b. 20. 117.
Fetislich, *adv.* nicely, neatly, handsomely, b. 2. 11, 165. O.F. *faitis*,

Lat. *factitius*. See *faictis* in Cotgrave.
Fetours, *pl.* features, 7. 46; Feytures, b. 13. 297.
Fetten, *v.* fetch, a. 2. 155; Fette, a. 3. 96; Fette, *pr. s. subj.* fetch, bring, a. 4. 7; *pt. s.* a. 5. 223; brought, 3. 65, b. 2. 162, a. 2. 133; produced, b. 5. 450; took away, 21. 277, b. 11. 6; took, 12. 168; *ill spelt* Fet, a. 2. 113; Fettest, 2 *pt. s.* didst fetch away, 21. 382, b. 18. 334; Fetten, *pt. pl.* fetched, brought, brought away, 3. 239, 9. 317; Fetten, *pr. pl.* fetch, steal, a. 4. 38; Fet, *pp.* 23. 323; *ill spelt* Fette, b. 11. 316. A.S. *fettan*, *fetian*. See **Feochen**.
Fettren, *v.* to fetter, b. 2. 207.
Feuere, *s.* fever, 7. 79, a. 12. 82; Feure, b. 13. 336.
Fey, *s.* faith, religion, belief, a. 1. 160, a. 11. 60. See **Fei**.
Feye, *adj.* fated to die, 16. 2; Fey, dead, 17. 197. A.S. *fǽge*, Icel. *feigr*.
Feynen, *pr. pl.* feign, pretend, b. 10. 38; Feynen hem = imagine for themselves, b. pr. 36; Feynede, *pt. pl.* feigned, pretended, 9. 128, a. 7. 114.
Feynte, *adj. pl.* faint, R. 2. 63.
Feyntise, *s.* faintness, attack of weakness, b. 5. 5. The O.F. *feintise* means properly dissembling, feigning, but also cowardice; hence the present sense.
Feyntly, *adv.* falsely, hence in a pretentious manner, a. 2. 140. (But the reading is probably false; read *fetisly*.)
Feyre, *adj.* fair, b. 9. 19.
Feyres, *pl.* fairs, markets, b. 4. 56. See **Feire**.
Feyrest, *adj.* fairest, most handsome, b. 13. 297.
Feyrie, *s.*; A feyrie = of feyrie, i.e. of fairy origin, a strange thing, a. pr. 6.
Feyth, *s.* faith, belief, b. 10. 247.
Feytures, features, b. 13. 297. See **Fetours**.
ff.—*For words beginning with* **ff**, *see under* **F** (*the single letter*).
Fieble, *adj.* helpless, weak, b. 5. 177, 412. See **Feble**; and note, p. 81.
Fiere, partner, consort, b. 17. 318. See **Fere**.
Fierse, *adj.* fierce, b. 15. 300. See **Fers**.
Fierthe, *ord. adj.* fourth, b. 7. 52, b. 14. 294. See **Ferpe**, **Feorthe**.
Fif, *num.* five, 8. 295, 22. 216.
Fifteneth, *adj. num. as sb.* fifteenth, fifteenth part (as a tax), R. 4. 15. See note.
Fighten, *v.* fight, struggle, 22. 65; Fihte, *v.* fight, make opposition, a. 4. 39; Fauht, 1 *pt. s.* fought, 21. 411; Fauȝte, 1 *pt. s.* b. 18. 365; Fauhte, *pt. s.* 22. 103; Fauht, *pt. pl.* (or *s.*), 4. 247; Fouhten, *pt. pl.* fought, 9. 149; quarrelled, 1. 43.
Fikel, *adj.* fickle, inconstant, 4. 158. See **Fykel**; and note to 3. 143.
File, concubine, 7. 135. '*Fille*, a daughter; also, a maid, lass, wench;' Cotgrave.
Final, *adj.* complete, perfect, real, 9. 216. See note.
Firses, *pl.* pieces of a furze-bush, b. 5. 351; Firsen, a. 5. 195.
Fisch, fish, 7. 159.
Fisicien, physician, 23. 176, 315.
Fisik, physic, medicine, 23. 169, 314, 378; Fisyk, a. 7. 256.
Fiskep, *pr. s.* wanders, roams, 10. 153. See note; also Cotgrave, s.v. *Coquette*. Cf. Shropshire *fisk*, to wander idly.
Fithel, fiddle, b. 9. 102. A.S. *fiðele*, from Low Lat. *vidula*, a viol.
Fipelen, *v.* play on the fiddle, 16. 206. See **Fythelen**; and note, p. 200.
Fitheler, fiddler, b. 10. 92.
Fitte, *s.* a fitt or canto of a ballad, a. 1. 139. A.S. *fit*, *fitt*, a song, *fittan*, to sing, dispute.
Fiz, *s.* son, a. 8. 148; Fitz, 10. 311. O.F. *fiz*, Lat. *filius*. The *tz* is due to the old sound of O.F. *z* (*ts*).
Flamme, *s.* flame, blaze, 20. 205. See **Flaume**.
Flammep, *pr. s.* flames, 20. 191.
Flappes, *pl.* strokes, b. 13. 67.
Flapten, *pt. pl.* flapped, struck, 9. 180. Cf. F. *frapper*; Du. *flap*, a stroke, blow.
Flat, *adv.* flat, R. 2. 183.
Flateren, *v.* flatter, b. 20. 109; Flaterie, *v.* 23. 110.
Flaterere, flatterer, 12. 6, 23. 315, 325; Flaterers, *pl.* 22. 221.
Flaterynge, *s.* flattery, b. 13. 447; Flatrynge, 16. 77.
Flatte, *pt. s.* dashed, cast quickly, 8. 58. Cf. O.F. *flat*, a blow, *flatir*, to dash.
Flaumbe, *pr. s. subj. as fut.* it will exhale, spread a bad odour, b. 12. 255. See note, where I have made it transitive; but *folde* may be governed by *aboute*; thus it may mean—'it will exhale an ill scent all about the ground.' See note, p. 186.
Flaume, flame, 20. 172.

Flaumed, *pt. s.* flamed, 20. 170; Flaumende, *pr. pl.* flaming, b. 17. 205; Flaumbeþ, *pr. s.* bursts into flame, b. 17. 225. See **Flammeþ**.
Flax, 9. 12. See **Flex**.
Flayles, *pl.* flails, b. 6. 187.
Fle, *v.* flee, a. 2. 185; fly, R. 3. 61.
Fleckede, *adj. pl.* spotted, speckled, 14. 138. Icel. *flekkr*, a spot.
Fleen, *v.* fly from, avoid, b. 17. 316; Fleo, *v.* fly, 15. 177, 23. 44; flee, a. 3. 134; Fleighe, *v.* flee, b. 20. 43; fly, b. 12. 241; Fleghyng, *pres. pt.* flying, b. 8. 54; Fleeþ, *pr. s.* flies, 15. 172; Flen, *pr. pl.* fly, 11. 230; Fleeth, *pr. pl.* b. 15. 273; Fleeghen, *pr. pl.* b. 9. 139; Fleo, 1 *pr. pl. subj.* flee, 21. 346; Fleigh, *pt. s.* fled, hurried, b. 17. 88; Flegh, fled, flew, hastened, 2. 119, 3. 220, 19. 121; Fleih, *pt. s.* fled, flew, hurried, 20. 57, 22. 103; Fleyh, *pt. s.* fled, 23. 169; Fleiȝ, *pt. s.* fled, b. 2. 210; Flowen, *pt. pl.* flew, escaped, fled, 3. 249, 9. 179, 20. 80; Fledden, *pt. pl.* 3. 249. This difficult verb is a result of the mixture of A.S. *flēon* (strong verb) with a weak verb answering to Icel. *flýja*.
Fleessh, flesh, body, 18. 195.
Fleeth, Flegh, Fleighe, Fleiȝ. See **Fleen**.
Fleiles, *s. pl.* flails, a. 7. 174.
Flekked, *adj.* spotted, b. 11. 321.
Flen, Fleo. See **Fleen**.
Flent, rock, 16. 268. See **Flynt**.
Flesah, flesh, a. 11. 212; natural desire, 2. 38, 4. 59; Of flessh = according to the flesh, 8. 144; Flesche, the flesh, b. 3. 55; Fleshes, *gen.* flesh's, 21. 204.
Flete, *v.* swim, float, 23. 45, b. 20. 44; Flet, *pr. s.* floats, is carried along, b. 12. 168. A.S. *flēotan*, to float, swim.
Fleyh, fled. See **Fleen**.
Flex, flax, b. 6. 13; Flax, 9. 12.
Fliocohe, flitch, 11. 277. See **Fluocohen**. A.S. *flicce*.
Fliting, *s.* quarrelling, a. 8. 125. A.S. *flītan*, to chide.
Flittynge, *pres. pt.* moving away, removing himself, skulking, 13. 16. See **Flyttynge**.
Flober, 1 *pr. s.* dirty, soil, b. 14. 15. Cf. Beflobered; and see note to b. 14. 15, p. 204.
Flod, flood, overflow of a river, 6. 149; deluge, a. 10. 163; stream, b. 10. 295; Flodes, *pl.* floods, 9. 349.
Floreines, *pl.* florins, 4. 195; b. 2. 143.
Florisshiþ, *pr. s.* makes to prosper, causes to flourish, preserves, 17. 133; Florissheth, b. 14. 294.
Floter, *v.* flutter, R. 2. 166.
Floured, *pt. s.* flowered, b. 16. 94.
Floures, *pl.* flowers, 14. 176.
Flouryng-tyme, time of flowering, 19. 35.
Flowen. See **Fleen**.
Fluochen, *s.* flitch of bacon, a. 10. 189. See **Fliocohe**. (The final *n* properly denotes the plural, but here represents the A.S. stem *flicc*an; cf. E. *bracken*.) Cf. Shropshire *flitchen*, a flitch of bacon, pl. *flitchens*.
Flus, fleece, 10. 270.
Flusah, *v.* fly about quickly, R. 2. 166. See Mätzner.
Flux, running, flow, 7. 161.
Flynt, flint, rock, 20. 210.
Flyttynge, *pr. pt.* moving away, removing himself, b. 11. 62.
Fo, foe, 6. 58; Fon, *pl.* foes, a. 5. 78; Foon, b. 5. 96.
Fobbes, *pl.* cheats, 3. 193. Such seems to be the meaning here; in the Prompt. Parv. we find, '*Foppe*, idem quod *Folet*; fatuellus, stolidus, follus.' Thus the lit. sense is fools, stupid fellows, dupes. Cf. '*Fub*, to put off, to deceive;' also '*Fobbed*, disappointed, *North*;' in Halliwell.
Fode, food, victuals, 1. 43, 2. 23.
Fode, *s.* person, being, R. 2. 169; Fodis, *pl.* lads, R. 3. 260. See **Foodis**; and numerous examples in Mätzner.
Fodith, *pr. s.* feedeth, R. 3. 52; Fodid, 2 *pt. pl.* didst nourish, R. 2. 135.
Fol, *s.* fool, 12. 6; b. 13. 444; Fole, b. 15. 3; Foles, *pl.* 1. 37; Folis, b. 10. 6. The expression *fol sage*, 8. 104, or *fool sage*, 8. 83, means a sage fool, or licensed jester. The note explains *fool sages* by 'foolish wise men,' but it would appear that it is *fol*, not *sage*, which was accounted as the sb. in this phrase; see **Sage**.
Folde, fold, enclosure, 2. 153; Foldes, *pl.* sheep-folds, 10. 259.
Folde, earth, ground, b. 12. 255; world, b. 7. 53. A.S. *folde*.
Folde, times, fold, b. 11. 249.
Folde, *v.* shut, close, 20. 154; shut, b. 17. 176.
Fole, foal, young, b. 11. 335.
Foleuyles, 22. 247; Foluyles, b. 19. 241. See the note, p. 269.
Folewe, *v.* follow, a. 3. 7; Folewen, *v.* try for, a. 10. 189; Foleweþ, *pr. s.* follows, attends, 16. 307.

Folfulle, *v.* fulfil, do, a. 2. 54, a. 7. 38; Folfuld, *pp.* fulfilled, completed, a. 10. 163.
Folie, folly, 21. 236; Folye, 11. 183; Foly, b. 13. 148; Folyes, *pl.* b. 15. 74.
Folilioke, *adv.* foolishly, 17. 235.
Folk, people, 4. 247.
Foll, *adj.* full, complete, 20. 129.
Follen, *pr. pl.* are full, a. 11. 44.
Follouht, baptism, 18. 76. A.S. *fullwiht*, *fulwiht*, baptism.
Follyng, *s.* baptism, 15. 207, 208.
Folthede, *s.* folly, R. 2. 7. From *folet*, *folt*, dimin. of *fol*.
Folwen, *v.* follow, attend to, accompany, try for, 8. 295, 14. 213; Folwie, 3. 105, 12. 185; Folwy, *v.* follow, 7. 127; Folweþ, *pr. s.* 3. 34; Folwith, *pr. s.* R. 3. 40; Folweþ, *pr. pl.* incite, 11. 51; Folwen, *pr. pl.* follow, 20. 287, 22. 59; observe, 22. 33; attend to, 9. 313; Folwed, *pt. s.* acceded to, b. 11. 244; Folwyd, R. 2. 61; Folwynge, *pres. part.* following, coming after, 4. 495; next after, b. 16. 162; attending, 12. 173.
Folwer, follower, 8. 188; Folwar, b. 5. 549.
Fon, *s. pl.* foes, a. 5. 78. See **Fo**.
Fond, **Fonde**, found. See **Fynden**.
Fonde, *v.* try, endeavour, 23. 166; Fondeth, *pr. s.* 13. 104, 17. 45; tries, tempts, 15. 119; b. 12. 180; Fondede, *pt. s.* tried, proved, 19. 249; Fonded, *pt. s.* b. 16. 231; Fonded, 1 *pt. s.* endeavoured, b. 15. 327; Fondyd, 1 *pt. s.* R. pr. 50; Fonde, *imp. s.* endeavour, 16. 144, b. 6. 222. A.S. *fandian*, to seek, try to find; from *fand*, pt. t. of *findan*.
Fondelynges, *pl.* foundlings, b. 9. 193. See **Foundlynges**.
Fondinge, *s.* temptation, 11. 42; Fondynge, b. 11. 391.
Fonge, *v.* take, accept, 8. 201, a. 6. 48; grasp, seize, 10. 91; receive, 17. 7; Fonge, 1 *pr. s.* receive, 16. 202; Fongen, *pr. pl.* receive, a. 3. 66. Cf. A.S. *fôn*, pt. t. *fêng*, pp. *fangen*, to receive. See **Fange**.
Fonk, spark, 7. 335. Dan. *funke*.
Font, 1 *p. s. pt.* found, a. pr. 55.
Foo, foe, enemy, 13. 14; Foos, *pl.* 7. 72.
Foodis, *pl.* lads, R. 3. 126. See **Fode**.
Fool, fool, b. 11. 68; Fooles, *pl.* a. 10. 58, 64; (ironically), 23. 61, 62; Fool sage, licensed jester, 8. 83. See **Fol**.
Foormere, *s.* creator, a. 10. 28.
For, *prep.* for fear of, to prevent, against, 3. 240, 9. 8, b. 1. 24, b. 3. 190, b. 6. 9; b. 16. 25; to keep off, a. 7. 15; in spite of, 3. 211, 216; 7. 35; by, for the sake of, 2. 54; as, 20. 238; **As for** = as was proper for, as being, b. 13. 33. See **Fore**.
For, *conj.* because, 1. 116, 4. 412, 11. 234, 15. 133; in order that, 14. 165, a. 6. 14, R. pr. 14.
Forbede, *v.* forbid, R. 3. 241; Forbede, 1 *pr. s.* R. 3. 277; Forbede, *pr. s. subj.* 4. 148, 156; Forbeode, *pr. s. subj.* a. 3. 107; For-badde, *pt. s.* has forbidden, b. 10. 204; For-boden, *pp.* 4. 189; For-bodene, *pp. pl.* a. 3. 147; For-bode, *pp.* b. 3. 151. In the last two instances *forbode lawes* (or *forbodene lawes*) is incorrectly used to mean 'laws that forbid it.'
For-bere, *v.* forbear to wear, go without, 2. 99; spare, afford, b. 11. 204; For-bar, *pt. s.* spared, forbore (to kill), 4. 430.
Forbete, *v.* beat thoroughly, 21. 33; beat down, b. 18. 35; Forbeten, *pp.* enfeebled, b. 20. 197.
Forbiteth, *pr. s.* eats away, b. 16. 35; For-bit, 19. 39.
For-bode, *s.* forbidding; Godes forbode = may it be the forbidding of God, i.e. God forbid, 4. 138; Goddes forbode elles = it is God's prohibition that it should be otherwise, b. 15. 570; Lordes forbode = it is the Lord's forbidding, i.e. the Lord forbid, 10. 327. Cf. b. 4. 194. b. 7. 176. Palsgrave (p. 548) has: 'I fende to Goddes forbode it shulde be so, *a Dieu ne playse quaynsi il adsiengne*.' A.S. *forbod*, prohibition.
For-brenne, *v.* utterly burn, burn up, 4. 125; Forbrende, *pt. s.* utterly burnt, 4. 107.
Forbusne (*better* Forbusen), pattern, example, 18. 277; Forbusene, *dat.* parable, 11. 32; Forbysene, example, b. 15. 555. A.S. *forebysn*.
Forceres, *pl.* caskets, b. 10. 211. '*Forchier*, *Forcier*, *Forsier*, cassette, écrin, coffre-fort; en bas Latin, *forsarius*;' Roquefort.
Forckis, *s. pl.* gallows, R. 1. 108.
Forde, ford, 8. 214, R. 2. 171.
For-don, *v.* destroy, 21. 41, b. 5. 20, a. 5. 20; For-do, *v.* 6. 123, 21. 28, 162; For-doþ, *pr. s.* undoes, destroys, 20. 253, 261; b. 18. 152; unmakes, b. 17. 271; *pr. pl.* destroy, spoil, clip, R. 3. 141; For-dude, *pt. s.* destroyed, 21. 393; Fordid, *pt. s.* b. 16. 166; Fordo, *pp.* 16. 231, b. 13. 260. A.S. *fordôn*.

Fore bledde, bled for, b. 19. 103. See **For**.
Forebisene, *s.* example, similitude, parable, a. 9. 24. See **Forbusne**.
Foredoures, *pl.* messengers, foragers, b. 20. 80. '*Fourrier*, an harbinger;' Cotgrave. See **Foreyours**.
Forel, chest, box, 16. 103; Forellis, *pl.* caskets, boxes, a. 11. 156. See note, p. 154; and Prompt. Parv. p. 171, note 2.
Fore-sleuys, *s. pl.* fore-sleeves, fronts of the sleeves, a. 5. 64.
Foreward, *s.* agreement, promise, a. 4. 13, a. 7. 38. See **Forward**. A.S. *foreweard*.
Foreward, *adv.* first, to begin with, foremost, a. 10. 127.
Foreynes, *pl. adj. as sb.* strangers, 10. 199.
Foreyours, *pl.* foragers, 23. 81.
For-fadres, *pl.* forefathers, ancestors, 8. 134, 11. 234.
Forfaiteth, *pr. s.* offends, b. 20. 25. See **Forfetep**.
For-fare, *v.* perish, 9, 234; Forfaren, *pr. pl.* are ruined, fare ill, b. 15. 131. A.S. *forfaran*.
Forfet, *s.* forfeit, a. 4. 114.
Forfetep, *pr. s.* fails, 23. 25.
Forfeture, forfeiture, 5. 128.
Forfretep, *pr. s.* eats away, 19. 33; Forfret, *pr. s.* nips, b. 16. 29.
For-glotten, *pr. pl.* waste in gluttony, devour, swallow, 12. 66.
Forgoere, guide, fore-goer, avaunt-courier, harbinger, 3. 198; Forgoers, *pl.* 3. 61; Forgoeres, b. 2. 60. A *fore-goer* or *harbinger* was a man sent on in front of a lord in his progress, to provide lodgings and provisions for him and his followers.
Forlang, furrow, 8. 32. See **Furlong**.
For-leyen, *pp.* lain with wrongfully, 5. 46.
Formaliche, *adv.* in proper manner, correctly, b. 15. 367; Formeliche, 18. 109.
Formen, *v.* make, form, b. 11. 380; Formed, *pt. s.* persuaded, R. 1. 107; Formed, *pt. pl.* informed, R. 4. 58. (In R. it is short for *informed*.)
Formest, *adv.* at the first, first, first of all, 2. 73, 7. 15, 18. 59.
Formour, creator, maker, 2. 14, 11. 152; Former, 20. 133.
Fornicatores, *pl.* fornicators, b. 2. 180. (A Latin form.)
For-pyned, *pp.* pinched with hunger, famished, wretched, b. 6. 157. Cf. Chaucer, Prol. 205.
Forred, furred, b. 20. 175; a. 7. 256; *pl.* 9. 292.
For-sake, *v.* deny, 16. 140; 1 *pr. s.* 8. 37; For-sakeþ, *pr. s.* denies, rejects, 18. 81; Forsaketh, 2 *pr. pl.* refuse, b. 15. 82; Forsoke, *pt. s.* 21. 202, 23. 231; For-soken, *pt. pl.* forsook, gave up, 23. 38; For-sake, *pp.* forsaken, 14. 226.
Forse, matter, consequence; No forse = it matters not, 15. 10.
Forshapte, *pt. s.* unmade, b. 17. 288.
For-shupte, *pt. s.* mis-created, 20. 270.
For-sleuthed, *pp.* wasted by carelessness, spoilt, 8. 52.
Forst, frost, 13. 192; Forstes, *pl.* 13. 188.
For-stalleþ, *pr. s.* forestalls, 5. 59. See note, p. 55.
For-swore, *pp.* forsworn, perjured, 22. 372; Forsworen, b. 19. 367.
Forte, for to, in order to, to, a. 1. 173. a. 2. 4; Forto, b. 10. 145.
Forte, *conj.* until, a. 11. 119; Forte þat, until, a. 7. 2.
For-teþ, *pl.* fore-teeth, front-teeth, 21. 386.
Forþ, *adv.* forth, 22. 153; throughout, 4. 107, 21. 335; henceforth, b. 10. 438; finally, b. 13. 209; further, R. pr. 55.
Forth, *s.* (1) ford, b. 5. 576; (2) course, free course, 4. 195.
Forþere, *adv.* further, hence, 9. 76, 11. 11; a. 6. 121 (*understand* go); Forther, b. 8. 11.
For-þi, *conj.* therefore, 1. 118, 13. 119, 19. 269, 20. 224; wherefore, 6. 82. A.S. *for þý*.
For-þynkeþ, *impers. pr. s.* (it) repents, 11. 252, 21. 92.
For-walked, *pp.* tired out with walking, b. 13. 204.
Forwandred, *pp.* tired out with wandering, b. pr. 7.
Forward, *s.* agreement, bargain, b. 6. 36, b. 11. 63. See Foreward, which is a better spelling.
Forwe, furrow, 7. 268; the width of a furrow, b. 13. 372; Forwes, *pl.* 9. 65, b. 6. 106.
Forweny, *v.* spoil by indulgence (lit. for-wean), b. 5. 35; Forwene, *v.* 6. 138; Forweyned, *pp.* pampered, R. 1. 27. See note, p. 66.
For-why, *conj.* wherefore, b. 13. 281.
Forwit, *s.* forewit, forethought, foreknowledge, b. 5. 166.
Forȝelde, *pr. s. subj.* repay, requite, 9. 299, b. 6. 279, b. 13. 188.

For-ȝete, *v.* forget, 23. 155; For-ȝuten, *v.* 20. 208; For-ȝat, 1 *pt. s.* 13. 13, b. 11. 59; Forȝeten, *pp.* b. 17. 331; For-ȝute, *pp.* forgotten, 8. 47, 20. 313.

For-ȝiue, *v.* forgive, a. 3. 8; Forȝeuen, *v.* 20. 208; For-ȝaf, *pt. s.* gave freely, granted, 21. 79; Forȝeuen, *pp.* forgiven, b. 17. 331; Forȝine, b. 17. 287.

For-ȝyuenesse, forgiveness, 20. 209, 22. 184.

Fostren, *pr. pl.* (with prep. *forth*), support, produce, 20. 172, 175; b. 17. 207; Fostrith, *pr. s.* cherishes, R. 3. 52; Fostrid, 2 *pt. pl. as sing.* didst cherish, R. 2. 135.

Fot, foot, 20. 54; A fot, a-foot, 8. 286; Fot londe = a foot of land, 7. 268; Fote, foot, 2. 119; support, basis, b. 16. 245.

Foul, *s.* fowl, bird, 12. 103; Foules, birds, 7. 406; Fouweles, 18. 11. See **Fowel**.

Foule, *adj.* foul, sinful, wicked, a. 5. 230; miserable, low, 22. 33; ill-gotten, 4. 372.

Foule, *adv.* shamefully, foully, 3. 43, 4. 232; wickedly, b. 10. 472; rudely, 21. 353, b. 3. 185; ill, R. 2. 150.

Fouler, *adj. comp.* dirtier, b. 13. 320.

Foulest, *adv.* in the most foul manner, b. 12. 238.

Foulep, *pr. s.* destroys, spoils, 10. 268; reviles, b. 3. 153, a. 3. 149; Foulep, *pr. pl.* foul, make foul, defile, 22. 315; Fouleden, *pt. pl. subj.* should defile, a. 7. 137.

Foully, *adv.* shamefully, 21. 96.

Foulyd, *pt. s.* went a-fowling, R. 2. 157. See **Foul**.

Foundede, *pt. s.* founded, set on foot, a. 1. 62; Founded, 1 *pt. s.* founded, b. 10. 215.

Foundement, foundation, 4. 347, 17. 42, 22. 327.

Foundlynges, *s. pl.* foundlings, 11. 298.

Foundours, *s. pl.* founders, a. 11. 213.

Fount, font, 13. 52.

Fourlonge, furlong, b. 5. 5, 424. See **Forlang**.

Fourmen, *v.* form, prepare, a. 8. 39. Fourmed, *pt. s.* formed, created, b. 1. 14.

Fourmour, former, creator, b. 9. 27. See **Formour**.

Fowche-saue, 2 *pr. s. subj.* vouchsafe, deign, 19. 18.

Fowel, fowl, bird, 15. 171; Fowle, R. 3. 36. See **Foul**.

Foyne, *s.* marten, R. 3. 150. '*Fouine*, *Fouinne*, the Foine, wood-martin, or beech-martin;' Cotgrave.

Frainede, 1 *pt. s.* asked, enquired, 11. 3; Frained, b. 1. 58; Fraynede, 2. 54, 19. 292, 21. 16; Frayned, b. 5. 532, b. 8. 3; Fraynide, a. 9. 3; Fraynede, *pt. s.* a. 6. 6; Frayned, 8. 170. A.S. *frignan*.

Fram, from, 8. 106, 16. 237.

Frankelayne, franklin, freeholder, 11. 240; Frankelayns, *pl.* 22. 39; Frankelens, 6. 64.

Fraternite, *s.* brotherhood, society, esp. religious brotherhood. 10. 343, 13. 9, 23. 367.

Fraunchise, freedom, 21. 108.

Fraunchised, *pp.* enfranchised, made freemen, 4. 114.

Frayel, basket; Freyel, b. 13. 94. See note, p. 194.

Frayned. See **Frainede**.

Fre, *adj.* free, 2. 73; freeborn, 22. 33; generous, bountiful, charitable, b. 10. 74; Free, charitable, 12. 57. See **Freo**. See note to 3. 81, p. 34.

Freek, *s.* man, 16. 80, 19. 186.

Freel, *adj.* frail, fickle, 4. 158.

Freese, *pr. s. subj.* freezes, 13. 192. See **Fresep**.

Freik, man, a. 7. 207; Freike, fellow, a. 4. 13. See **Freek**, **Frek**.

Freitour, refectory, 6. 174; Freitoure, b. 10. 323. O.F. *refretoir* (Roquefort); Low. Lat. *refectorium*. The loss of *re-* was probably due to confusion with *frater*. See note, p. 70.

Frek, man, creature, fellow, 10. 153, 12. 159, 16. 2; Freke, b. 4. 12, 156; Frekus, *pl.* fellows, 7. 152. A.S. *freca*, one who is bold, a hero. See **Freek**, **Freik**.

Frele, *adj.* frail, fickle, liable to err, 11. 48, b. 3. 121. See **Freel**.

Frelete, frailty, 4. 59, 20. 312.

Fremde, *pl.* strangers, not of kin, 13. 155; Fremmed, *s.* a stranger, b. 15. 137. A.S. *fremede*, *fremde*, strange.

Frendloker, *adv.* in a more friendly manner, a. 11. 171.

Frenesse, liberality, grace, b. 16. 88.

Frenesyes, *pl.* frenzies, fits of madness, 23. 85, b. 20. 84.

Frentik, *adj.* mad, 12. 6, 19. 179; silly, a. 11. 6.

Freo, *adj.* free, 20. 120, 21. 108.

Freonde, friend, 22. 145.

Frere, friar, 4. 38, 11. 18; Frere, *gen.* of a friar, 10. 208; Freres, *gen.* friar's, b. 5. 81; Freres, *pl.* 11. 8, b. 2. 182; Frerus, 1. 56; Freris, b. pr. 58. O.F. *frere*.

Fresep, *pr. s.* freezes, a. 8. 115; Fre-

singe, *pr. pt.* freezing, R. 2. 127; Freese, *pr. s. subj.* 13. 192.
Frete, *v.* eat, devour, 3. 100, b. 2. 95; 1 *pr. s.* I fret, vex, b. 13. 330; Fret, *pt. s.* ate, 21. 202; Frette, *pt. s.* b. 18. 194; Freted, *pt. s.* R. 2. 127. A.S. *fretan*, pt. t. *fræt*.
Fretted, *pp.* adorned, b. 2. 11; Frettet, a. 2. 11; provided, a. 6. 71. A.S. *frætwian*, to adorn; *frætu*, an ornament.
Fretynge, *pres. pt. as adj.* destructive, 21. 158. See **Frete**.
Freyel, basket, b. 13. 94. See **Frayel**.
Frist, *adj. superl.* first, R. 1. 107, R. 2. 99, R. 3. 56; *adv.* first, at first, R. 1. 73, R. 4. 33.
Fritth, forest, wood, plantation, 15. 159; b. 17, 112; Frithe, R. 2. 171; Fritthe, b. 11. 356. W. *fridd* is prob. borrowed from Middle English *frith*, which was probably orig. the same word as A.S. *friþ*, peace (hence, a protected or enclosed space). See Mätzner. See **Fryth**.
Friped, *pp.* enclosed, 8. 228; b. 5. 590. See above.
Fro, *prep.* from, 1. 54; off, 1. 114; Froo, from, 4. 146.
Froo, *prep.* from, 4. 146. See **Fro**.
Frounces, *pl.* wrinkles, folds, b. 13. 318. O.F. *fronce*, from *froncer*, verb.
Frut, fruit, 21. 18, 32; children, 11. 274; Frute, R. pr. 58; Fruit, a. 10. 186; Frutes, *pl.* 9. 349.
Fryth, wood, plantation, b. 12. 219, R. 2. 180. See **Fritth**.
Fuir, *s.* fire, a. 3. 88; Fuire, b. 12. 283. See **Fur**.
Ful, *adj.* full, very, a. 3. 157.
Ful, *adv.* very, 1. 22, b. pr. 20.
Ful, Fullen, fell. See **Fallen**.
Fulfulleþ, *pr. s.* fulfils, 17. 27; Fulfild, *pp.* 22. 80.
Fulle, full; To the fulle = to their satisfaction, b. 14. 178.
Fulle, *s.* fill, b. 6. 266.
Fulle, *v.* fill, a. 5. 184; Fulle, *pr. pl. subj.* 4. 88.
Fulled, *pp.* fulled, cleansed, b. 15. 445; *pt. s.* baptised, b. 15. 440. A.S. *fullian*. See note, p. 229.
Fullyng, *s.* baptism, 22. 39; Fullynge, b. 15. 443. See **Fulled**.
Fullyng-stokkes, *pl.* fulling-frames, b. 15. 445.
Fur, fire, 4. 96, 102, 125; Fure, 10. 182. A.S. *fyr*.
Furre, *adv. comp.* further, a. 9. 11, a. 10. 96.
Furst, *s.* thirst, a. 5. 218.
Furst, *adv.* first, 2. 60, 7. 209.
Furste, *adj.* first, 11. 144; Furste, *pl.* chief, first (men), 10. 250.
Furstep; Me furstep = I am thirsty, 21. 411. See **Furst**, *sb.*
Furthe, *ord. adj.* fourth, 10. 56.
Fust, fist, 7. 66, 20. 112.
Fust-wyse, *adv.*; A fust-wyse = in the form of a fist, 20. 150.
Fuyr, fire, 4. 91, 7. 335, 10. 56; Fuyres, *gen.* of fire, 22. 205. See **Fuir**, **Fur**.
Fybicches, *pl.* contrivances (?), b. 10. 211. See **Febicchis**; and note.
Fyble, *adj.* feeble, weak, 17. 68.
Fyfte, *adj.* fifth, 14. 298, b. 11. 46. Still pron. *fift* in Shropshire.
Fygys, *pl.* figs, 3. 29.
Fykel, *adj.* fickle, false, 3. 25, 7. 72; deceitful, 12. 22. See **Fikel**.
Fyn, *adj.* fine, good, 20. 83; clever, subtle, 12. 159.
Fyn, *s.* fin, b. 20. 44; Fynnes, *pl.* 23. 45.
Fyn, *s.* fine, fee, a. 2. 38, 51.
Fynden, *v.* find, b. 7. 30; provide, provide for, b. 9. 67, b. 15. 564, a. 2. 53. a. 7. 64; support, a. 10. 70; Fynde, *v.* 8. 32, a. 8. 96; procure, a. 8. 33; provide for, 4. 379; To fynde with hym selue = to find (food) for himself with, 11. 181; Fynde, 1 *pr. s.* provide, find (in), b. 13. 240; Fyndeþ, *pr. s.* supports, maintains, 22. 447; Fynt, *pr. s.* (*for* Fyndeth), finds, 5. 128, 20. 312; Fynt men = people find, b. 15. 273; Fynt, provides for, 17. 316, b. 19. 442; supplies, 6. 88; feeds, b. 15. 174; Fynden, 2 *pr. pl.* find, see, 4. 59; Fond, 1 *pt. s.* I found, 12. 275; found, met, 1. 56; Fonde, 1 *pt. s.* 1. 19, b. 11. 62; Fond, *pt. s.* found, discovered, 2. 60; chose, 14. 109; provided for, 23. 295; Fonde, *pt. s.* found, b. 13. 94; chose, b. 11. 186; Fonde, 1 *pt. s. subj.* if I found, b. 13. 252; Founde, if I found, were I to discover, 16. 219; Founden, *pt. pl.* provided for, found the money for, 6. 36; invented (for themselves), a. pr. 36; Fonde, *pr. pl. subj.* if they found, b. 15. 306; Fonde, 2 *pl. pt.* found, experienced, R. 2. 61.
Fyndynge, *s.* support, living, maintenance, 7. 293; provision, 23. 283.
Fyne, *adj.* subtle, b. 10. 247. See **Fyn**.
Fynkelsede, fennel-seed, 7. 360. Lat. *fœniculum*.
Fynys, *s. pl.* fines, R. 4. 4.

Fyr, *s.* fire, b. 10. 411; **Fyre**, b. 14. 42. See **Fur**, **Fuir**.
Fysch, fish, 9. 334.
Fysshed, *pt. s.* fished, 18. 19.
Fysyk, medicine, 9. 268, 294; a physician (lit. Physic), 9. 292.
Fysyke, *pr. s. subj.* administer physic to, 23. 323.
Fythelen, *v.* play the fiddle, b. 13. 231. See **Fipelen**.
Fyue, *num.* five, 10. 343.
Fyȝte, *s.* fight, contest, b. 15. 159.

Gabbe, *v.* lie, 4. 226, b. 3. 179; **Gabben**, *pr. pl.* 18. 16. Icel. *gabba*, to delude, mock.
Gabbynge, *s.* lying, 22. 456; deceit, 18. 129, b. 19. 451.
Gable, gable-end of a church, b. 3. 49.
Gadelyng, vagabond, 23. 157; **Gadelynges**, *pl.* 11. 297; associates, fellows, men, b. 4. 51. A.S. *gadeling*, a companion. See **Gedelynge**.
Gaderep, *pr. s.* collects (money), 23. 368; **Gaderen**, *pr. pl.* heap up (wealth), b. 12. 53; **Gaderede**, *pt. s.* gathered, 23. 113.
Gaf. See **Gyue**.
Gaglide, *pt. pl.* cackled, R. 3. 101.
Gailer, gaoler, 4. 175.
Galle, *s.* gall, bile, anger, b. 5. 119, a. 5. 99; malice, b. 16. 155.
Galoches, *pl.* shoes, 21. 12. See note.
Galon, gallon, 7. 230; **Galoun**, b. 5. 224; **Galoun ale** = gallon of ale, b. 5. 343.
Galpen, *v.* yawn, b. 13. 88; **Galpe**, 16. 97. See Chaucer, Sq. Tale, 350, 354.
Gamen, play, b. pr. 153; **Gamus**, *pl.* games, a. 11. 37. A.S. *gamen*, a game.
Gan, *pt. s.* did (*used as a mere auxiliary verb*), 20. 61; 1 *pt. s.* b. 10. 142; **Gan**, 1 *pt. pl.* did, 11. 114. See **Ginnep**.
Gangen, *v.* go, depart, 19. 178; **Gange**, b. 2. 167; **Gangen**, *pr. pl.* go, walk, 17. 14; **Gange**, b. 14. 161. A.S. *gangan*, *gán*.
Garlaunde, garland, crown, 21. 48.
Garlek-mongere, garlick-dealer, 7. 373.
Garlessohire, *pr. n.* Garlick-shire, i.e. Garlickhithe, a. 5. 167.
Garlik, garlick, 7. 359.
Garnement, garment, dress, 10. 119, b. 13. 400; **Garnemens**, *pl.* clothes, 21. 179.
Gart, 1 *pt. s.* caused, 12. 123; **Garte**, 1 *pt. s.* b. 10. 175; **Gart**, *pt. s.* caused, made, 6. 147, b. 20. 130; *pt. s.* b. 1. 121. Icel. *göra*, Swed. *göra*, Dan. *gjöre*, to cause. See **Gerte**.
Gaste, *v.* frighten, chase, drive, a. 7. 129. Cf. E. *a-ghast*.
Gat, *pt. s.* begat, b. 1. 33.
Gate, *s.* way, road, 14. 91, 23. 341, b. 1. 203; course, going, walking, 21. 253; **Gat**, way, road, 20. 44; **Heiȝe gate** = high road, b. 4. 42; **Gruith gate** = direct road or way, b. 1. 203; **Gates**, *gen.* way; **ȝoure gates** = your way, in the same direction as you take, a. 12. 88.
Gate-ward, porter, gate-keeper, 8. 243, b. 5. 604.
Gayenesse, pleasure, merriment, 12. 66; **Gayneste**, b. 10. 81.
Gayes, *s. pl.* gay clothes, ornaments, R. 2. 94. See note.
Gazafilacium, the treasury, b. 13. 197. Gk. γαζοφυλάκιον.
Gesuntes, *pl.* giants, 23. 215.
Gedelynge, vagabond, b. 9. 103; **Gedelynges**, *pl.* b. 9. 192. See **Gadelyng**.
Gederide, *pt. s.* gathered, 19. 112.
Geeten, *pt. pl.* begat, a. 10. 155.
Gemensye, *s.* geomancy, a. 11. 153. See note, p. 155.
Gemetrie, *s.* geometry, a. 11. 153.
Gendrynge, *s.* begetting, 14. 144.
Genere, the nature (abl. of Lat. *genus*), b. 14. 181.
Gent, *adj.* noble, nobly-born, a. 2. 101. O.F. *gent*, from Lat. *genitus*, i.e. well-born.
Gentel-men, free men, 22. 34, 40.
Gentil, *adj.* noble, 6. 78, 22, 265; of noble family, b. 11. 240; **Gentel**, noble, free, gentle, 2. 182, 13. 110; patient, b. 10. 23. See **Ientel**.
Gentrice, noble birth, b. 18. 22; humanity, b. 14. 181; **Gentrise**, noble nature, 21. 21. O.F. *genterise*, later form of *gentilise*, sb.; from *gentil*, adj.
Geomesye, geomancy, b. 10. 208. See **Gemensye**.
Gerdel, *s.* girdle, b. 15. 120.
Gerelande, garland, b. 18. 48.
Gerles, *pl.* children, 2. 29; **Gerlis**, b. 1. 33. The term is applicable to either sex; note, p. 21. See **Gurles**.
Gerner, *s.* garner, barn, a. 8. 116; **Gernere**, b. 7. 129.
Gerte, *pt. s.* caused, 9. 325; made, 23. 131; **Gert**, 23. 57; **Gert**, *pp.* b. 5. 130. See **Gart**.
Gerthes, *pl.* girths; Witty wordes

girthes = the girths of wise speech, b. 4. 20; Gurþhes, a. 4. 19.
Gery, *adj.* changeful, R. 3. 130. See Chaucer; and Dyce's Skelton, ii. 206. Cf. Lat. *gyrus*.
Gesen, *adj.* scarce, rare, b. 13. 271. A.S. *gǽsne*; see note.
Geste, guest, companion, b. 15. 280.
Geste, story, account, 8. 107; Gestes, *pl.* stories, romances, history, 12. 23, 16. 205; Ieestes, a. 11. 23. O.F. *geste*, Lat. neut. pl. *gesta*.
Geten, *v.* gain, receive, 21. 12; recover, 8. 269; Gete, *v.* get, obtain, find, 8. 291, 12. 85; Get, *pr. s.* gets, a. 7. 238; Gete, *pr. for fut. pl.* ye will obtain, ye will gain, b. 9. 176; Gete, 2 *pt. s.* didst gain, didst get, 21. 315, 380; Gat, *pt. s.* begat, b. 1. 33; 1 *pl. s.* got, b. 4. 79; Geten, *pt. pl.* begat, 23. 157; Gete, *pp.* got, gained, 17. 278; begotten, 11. 297, 22. 121; Igeten, *pp.* a. 10. 204.
Geþ, *pr. s.* goeth, goes, a. 5. 157.
Geueþ, *pr. pl.* give; Geueþ noȝt of = care not for, 5. 37.
Gie, *v.* guide, rule, R. 3. 283.
Gile, deceit, fraud, 22. 456.
Gille, *s.* gill, a quarter of a pint, a. 5. 191. See **Gylle, Ille.**
Gilour, *s.* deceiver, a. 2. 89.
Ginful, *adj.* treacherous, guileful, b. 10. 208. From *gin*, sb. a snare; see Gyn.
Ginneþ, *pr. s.* begins, a. 5. 146; Gynneth, *pr. pl.* begin, b. 10. 109; Gynne, *pr. s. subj.* begin, 15. 24, b. 17. 222; Gon, 1 *pt. s.* began, a. 11. 131; did, a. pr. 11; *pt. s.* did, a. 1. 147; Gonne, 2 *pt. s.* begannest, didst begin, b. 5. 488; Gonne, *pt. pl.* did, 1. 145; began, 7. 398; Gunne, *pt. pl.* began, did, a. 7. 140. A.S. *ginnan*. See **Gan.**
Gioure, *sb.* guide, leader, R. pr. 29. See **Gyen.**
Girt, 1 *pt. s.* cast, threw, b. 5. 379. Properly pt. t. of *girden, gurden*, to strike. See **Gurd.**
Gistes, *pl.* guests, 16. 199.
Giterne, guitar, gittern, 16. 208.
Gladen, *v.* gladden, cheer, delight, 10. 300; Glade, *v.* b. 6. 121; Gladie, *v.* 21. 179; Glade, *v.* rejoice, be cheered, R. pr. 40; Glade, 2 *pr. pl.* please, a. 10. 195; Gladeþ, *pr. pl.* cheer, 20. 183; Gladieth, *pr. pl.* b. 17. 217; Glade, *pr. s. subj.* make glad, a. 6. 25.
Glase, *v*, glaze, find the cost of glazing, furnish with glass, 4. 52, 65; Glasen, *v.* b. 3. 61.
Glasene, made of glass, 23. 172.
Gle, *s.* glee, singing, a. pr. 34; Glees, *pl.* joys, R. 3. 278.
Glede, live coal, glowing coal, spark, 20. 189, 197; Gledes, *pl.* 20. 183. A.S. *glēd*; from *glōwan*.
Gleo-man, glee-man, minstrel, 12. 104; Gleo-mon, a. 11. 110; Gleomonnes, *gen.* minstrel's, a. 5. 197.
Globbares, *pl.* gluttons, b. 9. 60.
Glose, gloss, commentary, comment, explanation, 11. 242, 20. 15, b. 5. 282. O.F. *glose*, L. *glossa*, Gk. γλῶσσα.
Gloseþ, *pr. s.* explains, comments, 14. 120; expresses, gives meaning to, b. 11. 299; flatters, deceives, 23. 368; Glosynge, *pres. part.* explaining, 1. 58; Glosinge, deceiving, R. 4. 38; Glosed, *pt. pl.* commented on, made glosses on, b. pr. 60; Glosed, *pp.* glossed, commented on, 7. 303; Glosede, *pp. pl.* explained, 20. 13.
Glosers, *pl.* deceivers, 22. 221.
Glosyng, *adj.* flattering, 5. 137.
Glosynge, *s.* interpreting falsely, glossing over, b. 13. 74; flattery, 7. 259; Glosynges, *pl.* deceits, 23. 125. See **Glose.**
Gloton, glutton, 7. 350, 9. 325; Glotoun, b. 6. 303; Glotown, b. 5. 310; Glotones, *pl.* 1. 74. b. pr. 76.
Glotonye, gluttony, b. 10. 81, a. 2. 67; Glotonie, b. 14, 229.
Gnedy, *adj.* miserly, niggardly, sparing, 16. 86. See *gnede* in Havelok, 97. A.S. *gnéað, gnéð*, sparing, stingy.
Go, *v.* walk, R. 2. 115; depart, R. 3. 223; Go at large = walk about freely, 23. 192; Goo, *v.* proceed, a. 2. 125; Go slepe = go and sleep, b. 6. 303; Go swynke = go and work, b. 6. 219; Go me to = let one go to, let one examine (where *me* = man, one), b. 10. 192; Go gyle ayeine gyle = let guile be opposed to guile, b. 18. 355; Go ich = whether I go, 12. 200; Go, *pp.* gone, 21. 330.
Gobet, morsel, small portion, 6. 100. Lit. 'mouthful.'
God-children, children spiritually, b. 9. 74, b. 10. 325.
Gode, *adj.* good, happy, 1. 29; *pl.* 22. 197; Goed, b. 10. 292.
Gode, *s.* kindness, b. 8. 93; To gode = to good conduct, b. 3. 222.
Gode, *s.* goods, property, wealth, b. 2. 131; Goed, b. 1. 180; Godes, *pl.*

wealth, 11. 45, b. 15. 141; Godis, *pl.* goods, b. 8. 40, b. 10. 30.
Godelen, *v.* rumble, 16. 97; Godele, b. 13. 88; Godely, 7. 398. See Gobelen; and note, p. 92.
Godeliche, *adv.* religiously, truly, b. 11. 272; Godelich, kindly, liberally, b. 1. 180; Goodliche, 2. 179.
God-man, He who was God and Man, 13, 113, b. 11. 200.
Godspel, gospel, 1. 58, 11. 235.
Godsyb, gossip, friend, 7. 357; Godsybbes, *pl.* 7. 47.
Goky, *s.* fool, stupid fellow, 14. 120, 121; b. 11. 299. Mod. E. *gawky*.
Goliardeys, *s.* a buffoon, b. pr. 139. See note, p. 15.
Gome, man, creature, person, 8. 179, 11. 215, 14. 199, 17. 97, 22. 121; Gom, *s.* a man, a. 12. 69 *n*; Gome, *gen. sing.* man's, 21. 330 (A.S. *guman*, gen. of *guma*, man); Gomes, *pl.* men, 11. 235, 17. 344; Gomes, *pl. gen.* men's, R. 3. 171. A.S. *guma*, Lat. *homo*.
Gome, *s.* notice, heed, 20. 14. Icel. *gaumr*, heed.
Gommes, gums, kinds of gum (used generally for spices), 3. 236.
Gon, *v.* move, go, walk, 20. 245, b. 2. 154; *pr. pl.* b. pr. 43, b. 7. 94; Gone, *pr. pl.* b. 3. 244; go about, b. 11. 269; go, are spent, b. 15. 141; Gon, *pp.* gone, past, 21. 298; Goth, *pr. s.* goes, b. 5. 314; Goþ mor = is spent over and above, 20. 75; Goth, *pr. pl.* go, 1. 44.
Gon, Gonne. See Ginnep.
Gonnes, *pl.* guns, 21. 293.
Good, *s.* goods, property, money, wealth, 2. 179, 7. 275; Goodes, *pl.* 7. 284.
Good, *adv.* well; Good likeþ = best pleases (them), a. pr. 57.
Goodmen, *s. pl.* men of substance, R. 1. 66.
Goost, spirit, soul, b. 9. 45.
Gorge, *s.* throat, 12. 41.
Gose, *gen. sing.* goose's, b. 4. 36; Gees, *pl.* 5. 49, 6. 19.
Gossip, *s.* gossip, neighbour, friend, a. 5. 154; Gossib, b. 5. 310.
Gost, spirit, 2. 34, 7. 175; mind, R. pr. 85; Goste, soul, b. 1. 36; spirit, b. 10. 236, 391; life, b. 15. 141; Gostis, *pl.* spirits, i.e. men, R. 1. 25.
Gothely, *v.* rumble, b. 5. 347. Cf. Icel. *gutla*, to gurgle. See Godelen.
Gottes, *pl.* guts, 16. 97; Gottus, bellies, a. 11. 44. See Gut.
Gouernance, *s.* government, R. 3. 250; behaviour, R. 3. 223; Gouernance of gettinge = mode of getting money, by imposing moderate taxes, R. 3. 242.
Goune, gown, 17. 298; Gounes, *pl.* 16. 202.
Goutes, attacks of gout, 23. 192.
Gowe, let us go; Gowe dyne = let us go and dine, 1. 227; let us go (to examine), 18. 111.
Gowel, Go-well, 11. 147.
Goynge, *s.* manner, gait, 21. 328; Longe goynge = long departure, long journey, i.e. death upon the gallows, R. 3. 136.
Grace, favour, R. 3. 242; Of grace = as a favour, b. 12. 114; Graces, *pl.* graces (after meat), 16. 266.
Gradde. See Greden.
Graffe, *s.* graft, engrafting, 2. 201.
Graffe, *v.* to graft, b. 5. 137.
Graith, *adj.* direct, b. 1. 203. Icel. *greiðr*, ready; cf. G. *gerade*, direct. See Grayþ; and note, p. 30.
Grame, *v.* be sorry, be vexed, R. pr. 41. A.S. *gramian*.
Gramercy, many thanks, b. 17. 85. F. *grand merci*.
Gras, healing herb, 15. 23.
Graue, *v.* engrave, have inscribed, 4. 52 (in allusion to the engraving of a name on a brass plate beneath a stained window); bury, 21. 87; interred, b. 11. 67; Graue, *pp.* stamped, engraven, 5. 127.
Graunge, farm-house, grange, 20. 71. See note, p. 243.
Graunt, *adj.* great; Graunt mercy = many thanks, b. 10. 218.
Grauntye, *v.* grant, give, 4. 333; Graunty, *v.* 2. 86; Graunte, *v.* a. 1. 147; Grauntep, *pr. s.* agrees, consents, 3. 168; allows, b. 11. 93; Grauntiþ, *pr. s.* grants, a. 11. 193; Graunten, *pr. pl.* grant, 20. 187; Grauntede, *pt. s.* granted, allowed, 3. 125; Graunted, 1 *pt. s.* offered, b. 17. 85.
Grauynge, *s.* engraving (of a name on a plate beneath a window), *or* painting (of a window), 4. 68.
Grayþ, *adj.* true, exact, 7. 230; Grayþest, most direct, 2. 201. See Graith.
Graythly, *adv.* readily, quickly, easily, 20. 126; Graythely, duly, b. 18. 289. See Graith.
Greee, grease, b. 13. 63.
Greden, *v.* to cry aloud, b. 2. 73, a. 3. 59; Greden after = cry out for, send for, b. 3. 71; Grede, *v.* lament, a. 5. 216; Gredest, 2 *pr. s.* talkest, 22. 427, b. 19. 423; Greden, *pr. pl.* cry, 10. 76;

beg, 9. 285; Gredeþ, *pr. pl.* cry, 15. 134; Gradde, *pt. s.* cried aloud, cried out, 23. 386; Gradden, *pt. pl.* proclaimed, a. 2. 59. A.S. *grédan*, to cry aloud.
Gredire, gridiron, 3. 130.
Gree, *s.* prize, 21. 103. O.F. *gre*, *gret*, pleasure, recompense; Lat. *gratum*.
Greehonde, greyhound, R. 2. 113.
Greiplicche, *adv.* readily, quickly, 8. 296, 12. 139. See **Graith**, **Graythly**.
Grene, *adj.* green, fresh, 21. 48; *pl.* new, 9. 305.
Grene, *s.* green, common (but with allusion to Green), R. 2. 153, R. 3. 101.
Grennes, *pl.* springes, snares, R. 2. 188. A.S. *grin*, a snare, gin.
Greot, gravel, earth, mould, lit. grit, 14. 23, 177. A.S. *gréot*.
Gret, *adj.* great, b. 15. 142; Grete, *pl.* great men, R. 3. 250; Grette, R. 3. 190.
Grete, *v.* weep, b. 5. 386. A.S. *grétan*.
Greten, *v.* greet, welcome, a. 5. 187; Grete, 1 *pr. s.* b. 10. 169; Grette, 1 *pt. s.* saluted, greeted, accosted, 12. 139, 19. 244; treated, a. 11. 125; sent a salutation to, 12. 117; Grette, *pt. s.* addressed, saluted, greeted, 5. 42, 13. 207. A.S. *grétan*.
Gretliche, *adv.* greatly, exceedingly, much, 21. 6, 22. 110.
Grettoure, *adj. comp.* greater, 20. 147; larger, 19. 65.
Greuaunces, *pl.* pains, b. 12. 61.
Greuen, *v.* grieve, annoy, vex, trouble, 22. 338, b. 10. 204; Greue, *v.* 12. 134; annoy, harass, 23. 28; Greuye, *v.* offend, 9. 236; Greuest, 2 *pr. s.* troublest, b. 14. 112; Greueth, *pr. s.* grieves, annoys, b. 11. 272; Greueth hym = vexes himself, becomes angry, b. 6. 317; Greueþ, *pr. pl.* trouble, vex, 4. 92; annoy, b. 10. 204; Greue, *pr. pl.* wrong, 12. 27; Greue, *pr. s. subj.* annoy, trouble, 20. 127; Greuede, *pt. s.* injured, 5. 95; Greued, *pt. s.* vexed, troubled, 7. 111; Greued hym = grew angry, b. pr. 139; Greued, *pp.* troubled, 1. 207; injured, b. 15. 47.
Greues, *s. pl.* griefs, grievances, R. 1. 96; Greyues, R. 4. 38.
Greye, *s.* gray clothing, 17. 343.
Greyn, *s.* grain, corn, 9. 126, 13. 177; grain, least bit, particle, 12. 85; Greyne, grain, colour, b. 16. 59 (see note to 3. 14); Greynes, *pl.* seed-corn, 22. 274.
Greys, *s.* fur, 17. 343. See **Grys**.
Greythe, *adj.* ready, plain, 11. 242. See **Graith**, **Grayþ**.
Greythly, *adv.* readily, well, 21. 324.
Greyues; see **Greues**.
Grimliche, *adv.* dreadfully, exceedingly, a. 5. 216. See **Grymly**.
Gripe, *s.* grasp, 20. 146.
Gripeth, *pr. s.* takes hold, grasps, 20. 167; grasps, demands, 4. 89, b. 3. 248; Grypeþ, *pr. s.* grasps, 20. 127; Gripeþ, *pr. pl.* take, receive, a. 3. 235; Grypen, *pp.* grasped, received, 4. 228; Griped, *pp.* clutched, b. 3. 181. A.S. *grípan*.
Gris, *pl.* little pigs, pigs, b. pr. 226; Grys, 1. 227, 5. 49. Icel. *griss*, Swed. *gris*, a pig.
Grome, groom, man, lad, servant, b. 17. 85, 111; Gromes, *pl.* 9. 227, R. 1. 66, R. 3. 344.
Grone, *v.* groan, a. 7. 245; Groneþ, *pr. s.* is ill, 9. 270; Gronede, *pt. s.* groaned, 23. 311.
Grope, *v.* feel, handle, touch, 7. 180, 22. 170; Gropeþ, *pr. s.* feels, tries by touch, 23. 363; touches, 20. 126.
Grote, a groat, 6. 134, 7. 230; Grott, groat, morsel, R. pr. 35; Grotes, *pl.* 4. 175, 18. 207.
Grounde, *pp.* pounded, b. 13. 43.
Growede, *pt. s.* grew, 19. 7; Growed, *pt. pl.* b. 16. 56; Growe, *pp.* grown, R. 2. 129. (The pp. is strong.)
Gruochen, *v.* grumble, R. pr. 35; Grucche, *v.* a. 10. 112; Gruccheth, *pr. s.* murmurs, b. 6. 317; Grucche, 1 *pr. pl. subj.* murmur, 1. 171; Grucche, *pr. pl.* grumble, find fault, 9. 227, R. 3. 308; Grucchen, *pr. pl.* a. 7. 205; Grucched, 1 *pt. s.* grumbled, repined, 7. 111; Grucchinge, *pres. pt.* grumbling, grudging, R. 3. 245. O.F. *grocer*, to murmur.
Gruwel, *s.* gruel, a. 7. 169.
Grym, *adj.* heavy, b. 5. 360.
Grymly, *adv.* heavily, b. 10. 261.
Grype, *v.* grasp, receive, 4. 284.
Grys, *s.* fur (properly the fur of the grey squirrel), b. 15. 215. See **Greys**. F. *gris*, gray.
Grys, pigs. See **Gris**.
Gult, fault, offence, guilt, sin, crime, 4. 138, 5. 75; Gultes, *pl.* crimes, sins, 4. 8, 7. 176, 11. 55.
Gulte, *pt. pl.* offended, committed sin, 8. 151. Cf. A.S. *dgyltan*.
Gulte, *adj.* gilt, b. 15. 215.
Gultier, *adj. comp.* more guilty, b. 12. 81.
Gulty, *adj.* guilty, 7. 175, 425; convicted, b. 12. 78.

Gunne, *pt pl.* began, a. 7. 140.
Gurd, *imper. s.* strike, 3. 213; Gurdeth of, *imp. pl.* strike off, b. 2. 201. See Girt.
Gurdel; Vnder gurdel = beneath the girdle, in the loins, b. 13. 294; Vnder gurdell, 7. 43.
Gurles, *pl.* children (of either sex), 10. 76, 12. 123. See Gerles.
Gurpes, *s. pl.* girths, a. 4. 19. See Gerthes.
Gustes, *s. pl.* guests, 11. 179. See Gistes.
Gut, gut, belly, 2. 34; Guttes, *pl.* 7. 398; Guttis, *pl.* b. 5. 347. See Gottes.
Gyaunt, giant, 21. 263; Gyauntz, *pl.* b. 20. 214. See Geauntes.
Gyde, *s.* guide, 8. 307.
Gyen, *v.* guide, direct, 3. 198; Gye, *v.* guide, govern, R. pr. 42; rule (his conduct), 22. 227; To gye with hymseluen = to guide his conduct by, b. 19. 222; Gyede, *pt. s.* guided, a. 2. 162. O.F. *guier, guider*. See Gie.
Gyf, give. See Gyue.
Gyfte, gift; To gyfte = as a gift, 12. 104. See 3ift.
Gyle, *s.* deceit, fraud, 1. 12. (Sometimes used as a proper name.)
Gyleþ, *pr. s.* deceives, beguiles, defrauds, 10. 65.
Gylle, gill, quarter of a pint, 7. 397.
Gylour, deceiver, 21. 164, 166; Gylours, *pl.* 4. 100, 304, 21. 385. See Gilour.
Gylt, gilt, 17. 343. 20. 15. See Gulte.
Gylte, fault, b. 13. 257. See Gult.
Gylty, *adj.* guilty (folk), b. 10. 256. See Gulty.
Gyn, engine, 21. 263.
Gynful, *adj.* guileful, deceitful, a. 11. 153. See above.
Gynneþ, **Gynne**. See Ginneþ.
Gynnynge, *s.* beginning, 11. 153, 19. 205, 20. 111.
Gyour, *s.* guide, leader, 22. 427, 23. 72, b. 19. 423. See Gyen.
Gyse, manner, fashion, 1. 26, R. 3. 162, 212.
Gyside, *pt. pl.* disguised, R. 3. 159.
Gyterne, a kind of guitar, b. 13. 233. See Giterne.
Gyue, *v.* give, 22. 225; Gyueth, *pr. s.* grants, b. 10. 28; Gyueþ, *pr. pl.* render, 22. 456; Gyue, *pr. s. subj.* give, b. 7. 197; Gyf, (may he) give, b. 2. 120; Gaf, *pt. s.* gave, 15. 195, 18. 66; delivered, 21. 197; returned, 21. 333; Gyue, *pp.* given, b. 2. 148. See Geueþ, 3iuen.
Gyuede, *pt. s.* fettered, bound, lamed, 23. 192; Gyued, *pt. s.* b. 20. 191. See Gyues.
Gyues, *s. pl.* gyves, fetters, 16. 254, b. 14. 51.
Gyuleris, *s. pl.* beguilers, R. 3. 130. See Gylour.

Ha, have. See Haue.
Habbeth, **Habbe**. See Haue.
Haberion, habergeon, coat of mail, 21. 22; Haberioun, b. 18. 23.
Hacche, *v.* hatch, R. 3. 44; Hacchen, *pr. pl.* R. 2. 143.
Haches, *pl.* hatches, half-doors, buttery-doors, 6. 29, 17. 335.
Hacke. See Hakke.
Hagge, *s.* hag, b. 5. 191.
Hailse, 1 *pr. s.* salute, greet, b. 5. 101; Hailsede, 1 *pt. s.* saluted, 11. 10; Hailsed, 1 *pt. s.* b. 8. 10; Hailsede, *pt. pl.* reverenced, saluted, 10. 309; Hailsed, *pt. pl.* b. 7. 160. Icel. *heilsa*, to hail, salute; Swed. *helsa*. See note to b. 5. 101, p. 75.
Haiwarde. See Haywarde.
Hakeneyes, *pl.* horses, 3. 175.
Hakeneyman, *s.* horse-dealer, esp. one who used to let out horses for hire, 7. 365, 378, 389; Hakeneymannes, *gen. sing.* of the horse-dealer, 7. 391.
Hakke, *v.* hack, hoe; hence, grub, toil, b. 19. 399; Hacke, *v.* 22. 403.
Halde, *v.* keep, 9. 207; Holden, *v.* keep, a. 8. 5; Holde hym = to stay, remain, b. 7. 5; Holden hym, b. 6. 202; Halde, 1 *pr. s.* hold, consider, esteem, 4. 300, 14. 240, 16. 127; Haldeþ, *pr. s.* considers, 12. 220; Holdeth, b. 10. 386; Holdith, *pr. s.* maintains, R. 3. 279; Halt, *pr. s.* holds, 19. 196, b. 3. 241; keeps, 7. 420, 11. 80; considers, 4. 390; bears, b. 17. 105; Holdeþ, *pr. pl.* keep, a. 7. 134; Holden, confine, 1. 30; Holden tale = take account, 2. 9; Holde tale, b. 1. 9; Hald, *pt. s.* held, 18. 240; Helde, *pt. s.* considered, b. 11. 70; held, kept fast hold of, 11. 86; Helden, considered, b. 11. 68; Helde of = depended upon, R. 2. 48; Heeld, kept, 18. 22; Hulde, *pt. pl.* kept, 2. 109; stopped, 7. 401; Hold, respect, a. 6. 69; Holdeþ, *imp. pl.* keep, 23. 246; Holdeth, hold, b. 7. 59; Halde, *pp.* considered, 18. 111; Holden, *pp.* held, bound, 23. 365; b. 12. 272, b. 15. 561, a. 7. 69; considered (to

be), b. 4. 118; Holde, *pp.* bound, 15. 197; considered (to be), 10. 336, 11. 297; observed, b. 10. 291; Haldyng, *pres. part.* holding, siding, 4. 383; Holdinge, *pp.* (*for* Holden), bound, 9. 103. A.S. *healdan.*

Hales, *s. pl.* tents, R. 3. 218. '*Hale* in a felde for men, *tref*;' Palsgrave. '*Tabernaculum*, a pauilion, tente, or *hale*;' Cooper's Thesaurus. See Cath. Angl.

Halewen, *ger.* hallow, consecrate, 18. 279. See **Halwe.**

Half, *s.* side, part, 3. 5, 4. 75, b. 2. 5; Halue, b. 10. 162.

Half acre, small piece of land, 7. 267, 9. 2. See note, p. 87.

Half-delle, *s.* half, R. 4. 2; Halfdell þe = half of the, R. 3. 218. Lit. 'half-deal.' See **Haluendele.**

Haliday. See **Halyday.**

Halidom, *s.* holy relics, b. 5. 376. From Icel. *helgir dómar*, relics of saints, saintly relics, *helgidómr*, sanctuary; the primary meaning of *dómr* being *doom.*

Halie, *v.* drag back, pull, hale, b. 8. 95; Halye, 11. 93.

Halowid, *pp.* hallooed at, shouted at, R. 3. 228.

Halp. See **Helpen.**

Halpeny, at a half-penny a gallon, 9. 329. See note to 7. 226.

Hals, *s.* neck, 1. 185, 3. 207, 4. 227, 9. 60. A.S. *heals.*

Halsede, 1 *pt. s.* besought, conjured, 2. 70, a. 1. 71; Halsed, *pt. s.* embraced, a. 12. 79. A.S. *healsian*, to embrace, beseech; from *heals*, neck.

Halsynge, *s.* embracing, 7. 187.

Halt, *pr. s.* holds. See **Halde.**

Halue, *adj.* half, b. 5. 31, b. 6. 108.

Halue, *s.* See **Half.**

Haluendele, half part, half, 8. 29. See **Halfdelle.**

Halwe, *ger.* to consecrate, b. 15. 557. See **Halewen.**

Haly, *adj.* holy, 14. 86; Haly bred, holy bread, 7. 146. See note to Pass. 16. 210.

Halyday, holiday (*also written* Haly day), 2. 124, 10. 231; Haliday, b. 5. 588; Halydayes, *pl.* holidays, 7. 272.

Halye, *v.* haul, drag, 11. 93.

Hamward, *adv.* homeward, a. 3. 187.

Han. See **Haue.**

Handen, *pl.* hands, i. e. manual labour, 1. 222. See **Hond.**

Handidandi. See **Handydandy.**

Hand-molde, hand-mould, R. 2. 155. See note.

Hand-whyle, *s.* short time, short space of time, 22. 272.

Handy-dandy, a secret bribe, 5. 68; Handidandi, b. 4. 75. Lit. a juggling trick with the hands. See note. The word is merely a reduplicated form of *hand*, used to call attention to the closed hand when containing something of a nature to be guessed at. Hence *dandy*, used alone, came to be a slang name for the hand, as in 'tip us your *dandy*,' i. e. shake hands.

Hanelounes, *pl.* wiles, tricks, b. 10. 129. See note, p. 152.

Hange, *v.* depend, b. 13. 391; **Heng,** *pt. s.* hung, suspended, 9. 60; hanged, hung, 2. 64; Heengen, *pt. pl.* hanged, a. 1. 148; Hangid, *pt. pl.* waited for trial, R. 3. 218; Hanged, *pp.* hung, hanged, 11. 240; Hangyng, *pr. pt.* attached, hanging, b. 12. 289. (The strong intransitive verb and the weak transitive verb are here mixed up, as in modern English.) See **Hongen.**

Hansele, *s.* an earnest (of good fellowship), a treat, 7. 375; Hansell, earnest money, R. 4. 91. See note, p. 92.

Hanted, *pt. s.* frequented, sought after, R. 2. 178. Mod. E. *haunt.*

Hanypeles, *pl.* ampullæ, little phials, 8. 165. See **Ampulles.**

Hap, *s.* luck, fortune, success, 4. 299, 15. 51, 23. 385; Happes, *pl.* successes, b. 5. 97.

Haplíche, *adv.* haply, perhaps, 8. 267, a. 6. 104.

Hapne, *v.* happen, a. 3. 266.

Happe, *v.* happen, b. 3. 284, b. 6. 47; Happe, *pres. s. subj.* happen, R. pr. 53; Happe how it myȝte = at haphazard, b. 16. 87; Happed, *impers. pt. s.* has happened to, 6. 95.

Haras, *s.* harassment, annoyance, R. 3. 27.

Harde, *adj.* close, parsimonious, 13. 244; sore, dissastrous, b. 14. 322.

Harde, *adv.* sternly, b. 11. 85; hard, a. 8. 102; Ful harde = with great difficulty, b. 20. 233.

Hardier, *adj.* bolder, 22. 58.

Hardier, *adv.* more boldly, b. 14. 261.

Hardiliche, *adv.* boldly, 9. 28, b. 6. 30; Hardily, vigorously, a. 7. 32.

Hardiloker, *adv.* more boldly, 7. 306; Hardyloker, 17. 103.

Hardinesse, *s.* daring, boldness, 21. 80; Hardynesse, 22. 31.

Hardy, *adj.* bold, daring, brave, 4. 324, 14. 10, b. 14. 305.
Hardy, *v.* encourage, b. 15. 429.
Harlot, *s.* scurrilous person, ribald, buffoon, teller of ribald stories (used, apparently, of men only), 8. 94; Harlotes, *gen. sing.* ribald's, 23. 144; Harlotes, *pl.* 4. 302, 7. 369; rascals, wicked men, 20. 256. See note, p. 57. Cf. '*Scurra*, a harlotte;' Reliq. Antiq. i. 7.
Harlotrie, profligacy, ribaldry, dissipation, 5. 110, 8. 76, 91; a scurrilous tale, b. 5. 413; Harlotrye, profligacy, ribald stories, 8. 22, b. 4. 115. Cf. '*Scurrilitas*, harlotrye;' Reliq. Antiq. i. 7.
Harneys, armour, 17. 343; Harnesse, R. 1. 26. See **Herneys**.
Harow, *interj.* harow! alas! 23. 88; Harrow, b. 20. 87.
Harowede, *pt. pl.* harrowed, i. e. glossed or commented upon (metaphorically), 22. 272. See **Harwen**.
Harpen, *v.* play on the harp, 16. 206, b. 13. 231; Harpeden, *pt. pl.* 21. 452.
Harpoure, minstrel, b. 14. 24.
Harwen, *v.* harrow, 6. 19, 22. 268, 311; Harweþ, *imp. pl.* harrow, 22. 317.
Hasped, *pp.* joined, fastened (as with a hasp), 2. 193.
Hassellis, *s. pl. gen.* of retainers, R. 2. 25. Obviously a French spelling of O.H.G. *heistalde* or *hagestalt*, mod. G. *hagestolz*, a bachelor, cognate with A. S. *hago-steald*, *hæg-steald*, *heh-steald*, an unmarried person, young warrior, young man. For the O.H.G. forms, see Schade. Cf. Low Lat. *haistaldi*, *hestaldi*, retainers.
Hastelokest, *adv. sup.* soonest, 22. 471; Hastlokest, b. 19. 466.
Hastou, Hastow. See **Haue**.
Hat, *s.* hat, a. 6. 11. 20.
Hat, *pr. s.* is named, is called, b. 5. 582, 629. A.S. *hátan*, to be called, 3 pr. s. *hátte*; but confused with A.S. *hátan*, to command, 3 pr. s. *hát*. See **Hatte**.
Hater, *s.* dress, suit of clothes, 10. 157; Hatere, b. 14. 1. See **Haterynge**, below; *hatre* in Stratmann; and see note, p. 204.
Haterynge, *s.* dress, b. 15. 76. See **Hater**.
Hatien, *v.* hate, b. 15. 104; Hatyen, b. 10. 93; Hatie, 2 *pr. s. subj.* b. 6. 52; Haten, *pr. pl. subj.* hate, 5. 110; Hatede, *pt. s.* hated, a. 10. 146.
Hatte, 1 *pr. s.* I am called, 17. 186, b. 15. 24, a. 12. 63; Hattest, 2 *pr. s.* art named, 23. 339; Hattestow (*for* Hattest thou), art thou called, b. 20. 337; Hatte, *pr. s.* is named, 8. 220, 243; That hatte = who is named, 4. 146; Hatte, *pt. s.* was called, was named, 21. 133; Hatte, *pt. pl.* are named, 8. 224. See **Hat**, **Heihte**, **Hette**. A.S. *hátan*, to be called, pr. and pt. *hátte*. The present form answers to Goth. *haitada*, I am called; see John xi. 16 in Gothic.
Haue, *v.* have; Habbe, *v.* 7. 381; Habben and holden = have and hold, a. 2. 70; Han, *v.* have, a. 3. 239; take, b. 18. 370; Ha, *v.* a. 7. 83; Hauest, 2 *pr. s.* hast, 19. 241; Hastou (*for* Hast thou), a. 3. 101; Hastow, b. 3. 105; Habbeth, *pr. pl.* have, b. 14. 148, a. pr. 37; get, b. 15. 133; Han, *pr. pl.* have, 1. 134, 19. 193; Haueth, b. 7. 65; Habbe, *pr. s. subj.* a. 8. 70; Haue, *pr. s. subj.* bring, lead, fetch, 21. 150; may (God) have, b. 13. 164; Haue, *pr. pl. subj.* if they have, provided they have, 2. 8; Hadde, 1 *pt. s.* had, 11. 10; Haddest, 2 *pt. s.* didst have, 7. 321; Haddestow, hadst thou, b. 11. 403; Hadde, *pt. s.* experienced, b. 3. 284; Haued, b. 3. 39; Hedde, *pt. s.* had, a. 1. 69; possessed, a. 9. 80; if I had, a. 3. 194; Hedden, *pt. pl.* had, a. 2. 144; Hedden, a. 8. 20; Haued, b. 2. 166, 219; Haue, *imper. s.* take, receive, b. 14. 49; Haueþ, *imp. pl.* have, feel, 23. 246.
Hauer, *s. as adj.* oaten, made of oats, b. 6. 284. Du. *haver*, G. *hafer*, oats.
Haunt, *s.* use, custom, 17. 94.
Hauntelere dere, antlered deer, R. 2. 128 (cf. l. 117).
Haunten, *pr. pl.* practise, use, 1. 75, 4. 57, 63; b. pr. 77; a. pr. 74; Haunteþ, b. 3. 53; Haunte, 2 *pr. s. subj.* practise, art addicted to, 12. 112; Haunted, *pp.* practised, 16. 197.
Hautesse, *s.* length, lit. height, R. 3. 13.
Hawes, *pl.* haws, fruit of the hawthorn, 12. 8, 82; b. 10. 10.
Haywarde, a hedge-warden, overseer, cattle-keeper, 6. 16, 7. 368, 14. 47; Haiwarde, 14. 45, 22. 334. From A.S. *hege*, hedge, and *weard*; see note, p. 62. In Wright's Vocab. i. 278, col. 1, we find '*Hic inclusarius*, a hayward.'
He, *pron.* it, a. 7. 5; she, b. 1. 140

(= A.S. *héo*); used indefinitely, in the sense *one of you*, b. 6. 138.

Hed, head. See **Heued**.

Hedde, had. See **Haue**.

Hede, heed, notice, b. 11. 106.

Heed-dere, head deer, chief deer, R. 2. 117.

Heedis, heads. See **Heued**.

Heeld, kept. See **Halde**.

Heele, health. See **Hele**.

Heengen. See **Hange**.

Heep, number, crowd, b. pr. 53.

Heer, *adv.* here, in this world, a. 1. 9, a. 10. 210. See **Her**.

Heere, *s.* hair, R. 2. 188. See **Heres**.

Heeris, *s. pl.* heirs, R. 3. 100. See **Heires**.

Heet, *pt. s.* bade, b. 20. 271. See **Hoten**.

Heid, head. See **Heued**.

Hegges, *pl.* hedges, 9. 29, b. 3. 132, b. 6. 31; Heggys, 4. 169.

Heghte, *pt. s.* ordered, bade, 7. 212. See **Hoten**.

Heigh, *adj.* high, b. 10. 366, b. 11. 81; proud, 7. 8; An heigh = on high, b. 15. 521; Heighe, high, b. 6. 4, 114; chief, principal, b. 12. 105; noble, b. 12. 134; direct, b. 10. 155; Heie, sacred, 2. 70; Heiȝ, high, b. 1. 162; fall, a. 7. 105, a. 11. 234; Heiȝe, a. 1. 71, a. 7. 4; direct, b. 4. 42; heavenly, a. 11. 303; Heh, 17. 34; Hey, 5. 113; large, 3. 134; Hey way, highway, 23. 187; An heiȝ, on high, a. *pr.* 13; Heye way, highway, 12. 105; Heye weyes, highways, 10. 32, 188; Heyȝ table = high table, b. 13. 444.

Heighe, *adv.* highly, especially, b. 5. 588; Heiȝe, dearly, a. 3. 49; loudly, b. 4. 162. See **Heye**.

Heihliche, *adv.* at a high price, a. 7. 300. A.S. *héahlice*, highly.

Heihte, *pt. s.* was named, 8. 299. See **Hatte**.

Heilede, 1 *pt. s.* saluted, greeted, a. 5. 83, a. 9. 10.

Heipeth, *pr. s.* heaps, R. 3. 42.

Heire, *s.* hair-cloth, hair-shirt, 7. 6; Heyre, b. 5. 66. See note, p. 72.

Heires, *pl.* heirs, children, b. 8. 88; Heyres, 10. 4, a. 2. 70.

Heiȝ, **Heiȝe**. See **Heigh**, **Heighe**.

Heiȝly, *adv.* with much respect, a. 11. 240. See **Heyliche**.

Heh, *adj.* high, 17. 34. See **Heigh**.

Helde. See **Halde**.

Heldeþ, *pr. pl.* pour, a. 10. 60. A.S. *heldan*, *hyldan*, to incline (hence, to pour out).

Hele, health, safety, prosperity, 4. 299, 6. 7, 7. 85, 10. 102, 11. 180; salvation, 22. 390; a. 6. 22; remedy, b. 13. 342; Soule hele = soul's health, b. 5. 270; Heele, health, 17. 12. A.S. *hælu*.

Hele; *in phr.* pye hele (*or* heele, *or* hyle), 10. 345; pies hele (*v. r.* pese hule), b. 7. 194. See note. The most likely sense is, I think, 'a remaining piece of a pie,' or else, 'a piecrust.' I have already referred to Halliwell, who gives *heel* as meaning the rind of cheese, or the crust of bread; but more light is thrown on the word by the Shropshire *heel*, as to which I copy the following from Miss Jackson's Word-book. '*Heel*, the top crust of a loaf cut off, or the bottom crust remaining. Burns has *kebbuckheel*, i. e. the remaining part of a cheese, in his Holy Fair.' Perhaps the original sense was 'cover,' hence 'rind' or 'crust,' from the verb *hele*, to cover, below.

Hele, *v.* hide, conceal, b. 5. 168; Heleden, *pt. pl.* covered, concealed, 14. 164; Hele, *imp. s.* hide, 23. 339; Heled, *pp.* covered, roofed, 8. 237. A.S. *helan*. See **Helye**.

Helen, *v.* heal, b. 9. 202; Helede, *pt. s.* a. 7. 182.

Helis, *s. pl.* heels, R. 3. 154.

Helle, *s.* hell, 4. 330; Helle, *gen.* of hell, b. 11. 158.

Helleward, *adv.* (with *to*), towards hell, 21. 119.

Helpen, *v.*; Helpen of = help with, provide with, a. 7. 198; Halp, *pt. s.* helped, 7. 84, 22. 131, 376; Halpe, *pt. s.* b. 19. 127; Holpe, *pt. s.* a. 11. 31; Holpen, *pt. pl.* helped, 9. 113; Hulpen, *pt. pl.* b. 6. 118, a. 8. 6; Holpyn, *pt. pl.* b. 6. 108; Halpe, b. 7. 6; Holpe, 1 *pt. s. subj.* were to help, b. 18. 396; Hulpe, *pt. pl. subj.* would help, 10. 6; Holpen, *pp.* helped, assisted, 12. 28; Hulpen, b. 15. 130; Holpe, b. 4. 169; Hulpe, b. 5. 633; Helpeþ, *imp. pl.* help, a. 7. 22.

Helthe, *s.* healing, 23. 332; salvation, b. 11. 223, b. 12. 40; Helth, safety, b. 10. 249.

Helye, *v.* to cover; To helye with hus bones = to cover his bones with, 10. 157. See **Hele**, *v.*

Helynge, *s.* healing; An helynge = a-healing, b. 17. 115.

Helyynge, *s.* dress, covering, 17. 236. See **Helye**.

Hem, *pron. dat.* to them, them, b. 3.

345, b. 6. 16, b. 8. 93; *acc.* them, 1. 30, 20. 105; Heom, *acc.* themselves, a. pr. 25.
Hem-selven, themselves, b. pr. 59, b. 3. 215; Hem-selue, 1. 55; Hem-self, 18. 7, R. 3. 200.
Hende, *adj.* courteous, polite, kind, 9. 47, 11. 145, 12. 44, 23. 188; noble, R. 3. 18, 74. A.S. *gehende*, near (from *hand*).
Hendeliche, *adv.* courteously, 19. 185, b. 3. 29; Hendelich, b. 16. 98; Hendely, b. 8. 10; Hendiliche, kindly, 4. 30; Hendilyche, 11. 10; Hendyliche, 19. 132. See above.
Hendenesse, *s.* kindness, courteousness, courtesy, gentleness, 3. 81, 12. 13; Hendeness, 22. 31; Hendynesse, 19. 13. See **Hende**.
Hende-speche, mildness of speech, 23. 348.
Hendeþ, *pr. s.* seizes, a. 12. 67 *n.* *Put for* henteþ (*spelt* hentiþ *in the* Ingilby MS.); see **Henten**.
Heng, **Hengen**. See **Hange**.
Hennes, *adv.* hence, 2. 175, 5. 184; from this spot, b. 9. 1; away from here, 23. 203; out of this present life, b. 19. 242, a. 1. 152; (go) hence, b. 11. 205; Henne, hence, a. 7. 191; Heonnes, a. 4. 153. See note to b. 7. 98, p. 124.
Hennes-goynge, *s.* departure hence, i. e. death, b. 14. 165.
Henten, *v.* seize, catch hold of, 17. 81; Hente, *v.* seize, grasp, take possession of, get, 7. 8, 20. 139, b. 5. 68; Hente, *pt. s.* caught, seized, took, 8. 152, 9. 171, 23. 167; Hent, *pt. s.* b. 6. 176; Henten, *pt. pl.* seized (for themselves), 9. 183; Henten hem = caught hold of for themselves, seized, b. 6. 190; received, R. 3. 365; Hente, *pt. pl.* received, took, R. 2. 43. A.S. *hentan*.
Heo, *pron.* she, b. 1. 73, b. 3. 29, b. 5. 632. A.S. *hēo*.
Heo, *pron.* they, a. pr. 43, a. 1. 8.
Heom, themselves. See **Hem**.
Heonnes, hence. See **Hennes**.
Heore, *pron. pers.* her, 21. 172.
Heore, *pron. poss.* her, 21. 122; By here one = by herself alone, 21. 318.
Heore, *pron. poss.* their, 17. 11; a. pr. 28; to their, a. 8. 16; Heor, a. 1. 19. A.S. *heora*, of them.
Heornes. See **Herne**.
Heorte. See **Herte**.
Hep, number, crowd (lit. heap), 1. 51, 7. 235, 9. 183; Heep, b. pr. 53; Hepe, heap, great number, quantity, 7. 385, 17. 205; To hepe = into a heap, *hence*, to a result, to pass, 11. 189, 191. In Chaucer's treatise on the Astrolabie, *to hepe* means into one, tightly together, together; see note to 11. 189, p. 142.
Hepid, *pp.* heaped full, a. 3. 234.
Her, *adv.* here, 19. 267; Lo me her = see me here, 21. 373.
Her, of them, their. See **Here**.
Her-ageyn, against this, 11. 235. See **Her-ajen**, **Here-ageine**.
Heraude, herald, 19. 187, 267; Heraudes, *pl.* 23. 94.
Her-ajen, *adv.* in opposition to this, 20. 109. See **Her-ageyn**.
Herber, garden, 19. 5. Lat. *herbarium*; O.F. *herbier*, given in Littré.
Herbergh, harbour, place of refuge, 12. 247; Herberwe, b. 10. 406.
Herberghen, *v.* harbour, lodge, stow, find room for, 22. 320; Herberghwen, *v.* 8. 258; Herberwe, *v.* b. 19. 317; Herborowe, *v.* R. 3. 217; Herborwe, *v.* a. 2. 40; Herberwed, *pt. s.* b. 17. 73; *pp.* b. 5. 233.
Her-beynge, *s.* residence here (in this world), 17. 9. See **Here-beyng**.
Herde, *s.* herd, flock, R. 2. 16.
Herdeyed, *pt. pl.* collected, flocked, lit. formed into a herd, 14. 148.
Here, *pron.* of them, 11. 273; Her, 17. 81; Her eyther = either of them, both of them, b. 11. 307; Her one = one of them; Her other = the other of them, b. 18. 65; Her none = neither of them, b. 12. 162.
Here, *poss. pron.* their, 1. 123, 12. 136, 19. 158, 20. 135.
Here, *v.* to hear, listen to, b. 10. 90, b. 12. 244; Hereth, *pr. s.* b. 15. 57; Herde, *pt. s.* 3. 217, 9. 168; Herden, *pt. pl.* heard, a. 7. 230.
Here, *s.* hair-cloth, *hence*, a hair shirt, a. 5. 48. See **Heire**.
Here, *adv.* in this world, b. 7. 105.
Here-aboute, *adv.* about this, (employed) on this, 11. 191.
Here-ageine, against this, opposed to this, b. 9. 144; Here-ajeine, b. 14. 188. See **Her-ageyn**.
Here-beyng, *s.* life here, present life, b. 14. 141. See **Her-beynge**.
Here-fore, *adv.* for this, 23. 294.
Heremyte, hermit, 7. 368, b. 13. 30; Heremytes, *pl.* 6. 4.
Heren (*miswritten for* Eren), *v.* to ear, plough, till, a. 7. 60.
Heres, *gen. s.* hair's, b. 10. 334. A.S. *hǽr*. See **Heere**.

Herewel, Hear-well, b. 9. 20.
Herfore, *adv.* for this reason, b. 20. 291.
Herie, *v.* to praise, a. 11. 240.
Herien, *v.* (*for* Erien), to plough, a. 7. 109. See **Heren**.
Herkne, *imper. s.* hearken, 9. 223; Herkeneth, *pr. s.* R. 3. 285.
Herne, *s.* corner, nook, R. 3. 211; Hernes, *pl.* 3. 249, b. 2. 233; Heornes, corners, hiding-places, 21. 449. See **Huirnes**. A.S. *hyrne*, corner, from *horn*.
Herneys, armour, b. 15. 215.
Her-of, *adv.* of this, 22. 140.
Herre, *adj. comp.* higher, superior, 3. 30, b. 2. 28, a. 2. 21.
Herre, *adv.* higher, more highly, a. 10. 98. See note, p. 142.
Herte, heart, 11. 173, b. 15. 49; Heorte, 22. 31; Hertes, *pl.* hearts, a. 8. 66.
Herte, *s.* hart, R. 3. 22; Hertis, *pl.* harts (alluding to the badges of the White Hart granted by Richard II. to his retainers), R. 2. 4, 36, 115; R. 3. 3.
Herte, *pp.* hurt, injured, b. 17. 184, b. 20. 315.
Hertelíche, *adv.* heartily, willingly, 11. 84.
Heruest, harvest, harvest-time, 6. 7, 7. 112; autumn, R. 2. 146.
Hesahede, *pt. s.* asked, 23. 331 *n.* See **Aske**n.
Heste, order, bidding, command, behest, 4. 149, 19. 251, b. 3. 112; Hestes, *pl.* orders, commands, commandments, 3. 87, 9. 213, 10. 334. A.S. *hǽs*, (with added *t*).
Het, bade. See **Hoten**.
Hete, *s.* heat, warmth, 2. 124, 9. 249, 10. 109, 20. 193.
Hethene, *adj.* heathen, infidel, 23. 351, b. 15. 450; *as sb.* Hethen, b. 10. 350; Hęþene, a. 11. 232; Hethen, *adj. pl.* heathen (men), b. 10. 365.
Hethenesse, *s.* heathendom, pagan country, b. 15. 435.
Hetith, *pr. s.* heats, hatches, R. 3. 42.
Hette, 1 *pr. s.* am named, a. 2. 153; *pr. s.* is named, a. 6. 63, a. 7. 44; Hetten, *pr. pl.* are named, a. 6. 67; Hette, *pt. s.* was named, called, a. 7. 72; *pt. s.* (who is) named, a. 3. 105. See **Hatte**, **Hote**.
Heued, head, 7. 202, 8. 281; Heuede, 20. 70; Hefd, 2. 161; Hefde, 11. 178, 16. 143; Hed, a. 2. 176, a. 6. 28; Heuedes, *pl.* 7. 150, 18. 230, 21. 292; Hefdes, *pl.* 23. 187. A.S. *hēafod*.
Heuene, heaven, 2. 9, a. 1. 109, a. 2. 2, 74; *gen. sing.* of heaven, b. pr. 106, b. 14. 154.
Heuene-ryche, *gen. sing.* of the kingdom of heaven, 1. 29; Heuene-riche, b. pr. 27, b. 14. 260. A.S. *heofonrīce*.
Heueneward, *adv.* (with *to*), towards heaven, b. 10. 334; To heueneward = as regards heaven, b. 15. 450.
Heuy, *adj.* heavy, 2. 150; mournful, 12. 188.
Heuy-chered, *adj.* sad, cast-down, with mournful looks, 23. 2.
Heuynesse, sorrow, 21. 258.
Hewe, *imper. s.* knock, strike, 20. 210; Hew, b. 17. 244.
Hewe, servant, labourer, 4. 310, 8. 195; Hewen, *pl.* b. 4. 55; Hewes. *pl.* 2. 124. A.S. *hīwan*, pl. domestic servants.
Hewes, *pl.* hues, colours, 15. 159; b. 11. 357.
Hexte, *adj. superl.* highest, b. 12. 145.
Hey, high. See **Heigh**.
Heye, *adv.* highly, i.e. completely, 8. 226. See **Heighe**.
Heye-feste, high festival, 7. 182.
Heyere, *s.* exalter (lit. one who makes high), R. 2. 145, R. 3. 74.
Heyhte, *pt. s.* was named, 17. 158. See **Hette**, **Hatte**.
Heyliche, *adv.* highly, at high wages, 9. 336; earnestly, 9. 89; Heyeliche, nobly, 4. 252.
Heyne, *s.* a proper name, a. 5. 91. Cf. G. *Hans*.
Heyre, hair-shirt. See **Heire**.
Heyres. See **Heires**.
Heyȝ, *adj.* high, chief; Heyȝ table = high table, b. 13. 444.
Heyȝliche, *adv.* highly, b. 15. 554. See **Heihliche**.
Hider, *adv.* hither, a. 11. 176. See **Huder**, **Hyder**.
Hiderwardes, *adv.* hitherwards, 21. 344. See **Hyderwardes**.
Hie; On hie = on high, R. 1. 108. See **Heigh**.
Hiedest, 2 *pt. s.* didst hasten, b. 3. 193; Hied, *pp.* sped, R. 3. 132. See **Hyep**.
Hiegh, *adj.* high, noble, great, b. 10. 101, b. 15. 76. See **Heigh**.
Hieste, *adj. superl.* highest, R. 3. 92.
Highte, bade. See **Hihte**.
Highte, was named. See **Hihte**.
Hihnesse, highness, courage, 23. 153.
Hihte, *pt. s.* ordered, bade, commanded, 8. 14, 11. 98; Highte, 8. 247;

Hight, *pt. s.* b. pr. 102. See Hoten, Hi3te.
Hihte, *pt. s.* (which) was called, named, 12. 170; was named, 12. 304; 19. 7; Highte, *pt. s.* was named, 7. 310; Hiht, *pp.* named, 12. 188. See Hatte, Hette, Hi3te.
Hij, *pron.* they, 1. 160, 6. 142, 12. 216, 15. 192. A.S. *hig.*
Hille, *v.* cover, R. 3. 326; Hiled, *pt. s.* b. 12. 233; Hileden, *pt. pl.* b. 11. 343; Hiled, *pp.* roofed, b. 5. 599. Icel. *hylja*, to cover. See Hele.
Hippe, *pr. pl.* hop, skip, b. 15. 557; Hippyng, *pres. pt.* leaping, skipping, 20. 59, b. 17. 59. See Huppe, Hoppe.
Hir, *poss. pron.* their, b. 15. 70. See Here.
Hir, *pron. fem.* her, b. 11. 11; it, a. 5. 171: Hire to goode = for her good, a. 6. 122. See Here.
Hise, *pron. pl.* his (followers), 22. 219, 23. 61. See Hyse.
Hit, *pron.* it, 19. 216, 279; Hit are = they are, 16. 288; Hit = for it, a. 7. 117. A.S. *hit.*
Hitteþ, *pr. s.* knocks, 21. 386; Hitte, *pt. s.* struck, hit, 19. 120, 23. 103; touched, 7. 378; flung down, b. 5. 329; Hitte, 2 *pr. s. subj.* meet with, chance upon, 12. 114. See Hutte.
Hi3este, *adj. superl.* highest, greatest, a. 11. 294.
Hi3eþ, *pr. s. refl.* hies, hurries himself, a. 7. 307; *pt. s.* Hi3ede, hastened, came near to, a. 7. 287. See Hyeþ.
Hi3te, *pt. s.* commanded, b. 5. 206, b. 7. 200; promised, a. 7. 221; Hight, bade, b. pr. 102; Hi3te (*for* Hi3t), *pp.* bidden, b. 6. 133. See Hote, Hy3te, Hihte.
Hi3te, *pt. s.* was named, b. 6. 80, 81; Hi3t, b. 11. 8. See Hihte, Hatte.
Ho, *pron.* who, which man, 22. 351, a. 3. 60; (*interrogatively*), 11. 72, 12. 150; one who, whoso, whoever, 4. 61, 8. 278, 11. 39; Ho so, one who, 7. 406; if any one, 4. 365; one, 8. 307; whoever, whosoever, 10. 257, 20. 5; Ho þat, whoever, 12. 16. (Never used as a *simple* relative, as in modern English.) See Ho-so.
Hobbis, *pl.* clowns, louts, R. 1. 90. '*Hob*, a country clown: it is the short for Robert;' Halliwell.
Hobleden, *pt. pl.* hobbled, limped, a. 1. 113; Hoblid, *pp.* R. 3. 15; Hobblid, *pp.* gone, travelled, R. 2. 23. Cf. Du. *hobbelen*, to jolt about, to stammer.
Hockerye, retail dealing, 7. 233. See Hokkerye.
Hod, *s.* hood, 6. 134, 7. 202, 378; Hode, 14. 48, b. 5. 31, 195; Hodes, *pl.* hoods, 9. 292. See Hood.
Hoen, *pr. pl.* cry ho! shout at, b. 10. 61. See note to 12. 44, p. 148.
Hoked, *adj.* crooked, curved, furnished with a hook at the upper end, 11. 93; Hokede, 1. 51; Hokide, a. pr. 50.
Hokes, *pl.* hooks, hinges, b. 5. 603, 8. 242. See Hookis.
Hokkerye, *s.* retail dealing, b. 5. 227; Hockerye, 7. 233. Lit. 'hawker-y.' See note, p. 84.
Hol, *adj.* whole, entire, true, 4. 354; Hole, 8. 258, 9. 195; Hole, *adj. pl.* entire, i.e. neatly mended up, b. 6. 61. A.S. *hál.*
Holde, *adj.* (*for* Olde), old, a. 7. 124.
Holden, Holt. See Halde.
Hole, whole. See Hol.
Holely, wholly. See Holliche.
Holiche, *adv.* wholly, altogether, 20. 27. See Holliche.
Holigost, Holy Ghost, 19. 197, 20. 147, b. 10. 239.
Holliche, *adv.* wholly, fully, completely, entirely, 22. 3; Holly, 4. 149; Holiche, altogether, 20. 27; Holy, b. 19. 3.
Holpe, Holpen, Holpyn. See Helpen.
Holsume, *adj.* wholesome, R. 3. 212.
Holte, *s.* wood, R. 3. 15; Holtes, *pl.* R. 2. 23. A.S. *holt.*
Holwe, *adj.* hollow-cheeked, 7. 197, b. 5. 189.
Holy, *adv.* entirely, b. 19. 3. See Holliche.
Hom, house, lit. home, 12. 46; home, a. 8. 5; *as adv.* home, back, 5. 56, 22. 482; At hom = at home, a. 9. 20; Homes, *pl.* homes, a. 3. 89.
Homelich, *adv.* from house to house, making themselves at home, b. 10. 93; in a homely way, R. 3. 212.
Homeliche, *adj.* homely, clownish, R. 2. 43.
Hond, hand, 20. 110; Honden, *pl.* 4. 290, a. 7. 295; Hondes, 4. 118, 5. 82.
Hondred, hundred, 22. 211; Hondreth, b. pr. 210, b. 13. 270.
Honesschen, *v.* to drive away, as one chases out a dog, a. 11. 48. See note, p. 149. From *honiss-*, stem of the pres. part. of O.F. *honir*, later *honnir*, 'to reproach, disgrace, dishonour, de-

shame, shame, revile'; Cotgrave. Of Teut. origin; cf. G. *hohn*, and Goth. *haúns*, vile.

Honest, *adj.* honourable, valuable, b. 19. 90.

Hongen, *v.* to hang, be hanged. a. 2. 170; Honge, *v.* 1. 185, 4. 149, 20. 8; Hongy, *v.* be hanged, 7. 238; Do hongy = cause to be hanged, 3. 207; Hongeþ, *pr. s.* hangs, depends, 15. 214; hangs, executes, 4. 178; Hongith, *pr. s.* hangs, suspends, puts, R. 3. 147; Hongen, *pr. pl.* hang, 11. 162; Hongede hym = hanged himself, a. 1. 66; Hongen, *pt. pl.* crucified, b. 1. 172; Hongid, *pp.* hung, suspended, 1. 194; Honged, 1. 191; Honge, *imp. s.* hang, a. 3. 108; Hong, *imp. s.* hang, place, a. 4. 20. The weak transitive verb and strong intransitive are mixed up. See **Hange**.

Honger, hunger, 7. 438, 9. 169.

Hongerliche, *adj.* hungry-looking, 7. 197.

Hongynge, *s.* hanging, 4. 411, R. 1. 108.

Honsel, *s.* gift; To honsel = as a gift, a. 5. 169. See **Hansele**.

Honte, *v.* hunt, 9. 28, 10. 223.

Hontyng, *s.* hunting, 4. 469.

Hony, honey, 17. 218, 225.

Hookis, *s. pl.* hooks, R. 3. 393. See **Hokes**.

Hool, *adj.* whole, untorn, b. 14. 1; Hoole, whole, R. pr. 26.

Hoolydom, *s.* sacred relics, a. 2. 122.

Hoow, ho! 10. 267. See **How**.

Hope, *s.* expectation, a. 3. 193.

Hope, 1 *pr. s.* expect, fear, 10. 275, b. 10. 151; Hopeþ, *pr. s.* expects, 18. 146; Hopen, *pr. pl.* expect, 18. 313; Hope, *imp. s.* expect, look for, a. 6. 125. See note, p. 234.

Hopede, called out. See **Houped**.

Hoper, seed-basket, 9. 60. See note.

Hoppe, *v.* dance, a. 3. 193, R. 3. 262. See **Huppe, Hippe**.

Hor, *adj.* white-haired, hoary-headed, 7. 193, 9. 92; Hore, 10. 175, 23. 95. A.S. *hár*.

Horde, hoard, gathering, 19. 116.

Hore, whore. 5. 161; Hores, *pl.* 4. 302; Horen, *gen. pl.* of harlots, 15. 21. Icel. *hóra*.

Horedom, unclean life, whoredom, 8. 76, b. 13. 354.

Hornyd, *pp.* provided with horns, R. 2. 4.

Hors, *pl.* horses, 3. 176, 14. 62; Horse, *pl.* b. 11. 334. A.S. pl. *hors*.

Hors-bred, horse-bread, 9. 225. See note, p. 114.

Hosboundrie, economy, prosperity, 2. 53. See **Husbondrie**.

Hose, whoso. See **Ho-so**.

Hosebonde, husband, 11. 267; Hosebonde, farmer, 13. 198; Hosebondes, *pl.* husbandmen, farmers, a. 11. 180. See note to 8. 299, p. 105.

Ho-so, whoso, b. pr. 144; Hose, whoso, whoever, a. 1. 86.

Host, host, army, 4. 252.

Hostel, *v.* provide with lodging, b. 17. 118.

Hosteler, inn-keeper, 20. 74; Hostellere, b. 5. 339. From b. 5. 329, it appears that a *hosteler* also let horses for hire. Cf. Mod. E. *ostler*.

Hostil, inn, 14. 64.

Hostrye, hostelry, inn, b. 17. 73.

Hot, *imper. s.* hoot, cry, 21. 289. (Hot out = cry aloud.)

Hote, 1 *pr. s.* am called, 17. 198; Hoteþ, *pr. s.* is named, 3. 31; Hoten, *pp.* named, called, 3. 20; Hote, *pp.* named, 12. 1. See **Hat, Hatte, Heihte, Hette, Hihte, Hi3te, Hy3te**.

Hoten, *v.* bid, order, command, a. 11. 48; Hote, 1 *pr. s.* 3. 211, 216; Hoteþ, *pr. s.* bids, 4. 420, 9. 78, 10. 219; Hote, *pr. s.* (*for* Hoot, *short for* Hoteth), bids, 12. 44; Hoten, *pr. pl.* bid, 9. 89; Hote, *pr. s. subj.* bid (it be so), b. 18. 390 (see note); Het, *pt. s.* commanded, 2. 17, 23. 273; Hote, *pp.* bidden, b. 6. 78. See **Heet, Heghte, Hi3te, Hy3te**. A.S. *hátan*.

Hou, *adv.* how, 4. 411, 20. 60.

Houe, hood, cap, 4. 451; Houes, *pl.* 1. 159. A.S. *húfe*, a mitre, cap. See **Houue**; and see note to 23. 172, where *glasen houe* is explained.

Houed, Houeth. See **Houyn**.

Houped, *pt. s.* whooped, called out, shouted, b. 6. 174; Hopede, 9. 168.

Houres, the 'hours' of the breviary, services, 1. 125, 2. 180.

Housbonderye, *s.* economy, b. 1. 57. See **Hosboundrie**.

Housele, the Holy Communion, 22. 393. A.S. *húsel*.

Houseled, *pp.* housled; Be houseled = to receive the holy communion, b. 19. 3; Housled, 22. 3. See note, p. 265.

Hous-hyre, house-rent, 10. 74.

Housyng, *s.* building houses, 17. 265, b. 15. 76.

Houted, *pp.* hooted at, 3. 228.
Houue, hood, coif, a. 3. 276; **Houues**, *pl.* b. pr. 210. See **Houe**.
Houyn, *v.* hover over, R. 2. 146; **Houeþ**, *pr. s.* hovers, dwells, b. 3. 207; hovers over, R. 3. 50; *pr. pl.* hover about, wait about, a. pr. 84; **Houede**, *pt. s.* waited, 21. 83; **Houed**, b. pr. 210; **Houyd**, *pt. s.* hovered, dwelt hovering, R. 2. 176; **Houede**, *pt. pl.* waited, 21. 86; **Houed**, *pt. pl.* b. 18. 83; **Houvede**, *pt. pl.* waited about, 1. 159. Cf. E. *hover*. See note, p. 252.
How, *interj.* ho! 13. 19.
Howue, *s.* hood, b. 3. 293. See **Houe**.
Hoxterye, *s.* huckstery, retail dealing, a. 5. 141. See **Hokkerye**.
Hoy! troly! lolly! a burden of a popular song, 9. 123. See note.
Huoche, hutch, b. 4. 116. A *hutch* was an iron-bound clothes-box common in bedrooms. From O.F. *huche*, a hutch (Cotgrave); from Low Lat. *hutica*, a word probably of Teutonic origin. See note to 5. 111, p. 57.
Huden, *v.* hide, 20. 125; **Hudde**, *pt. s.* hid, b. 17. 108; **Hudden**, *pt. pl.* 14. 164, 21. 449; **Hudynge**, *pres. pt.* hiding, 11. 242. See **Huyden**. A.S. *hýdan*.
Huder, *adv.* hither, here, 21. 339. See **Hider**, **Hyder**.
Hue, *pron.* she, 2. 10, 12; 4. 155; *s.* the 'she'-bird, R. 3. 50. See **Heo**.
Huere, *pron. poss.* her, 20. 300; *pron. pers* 21. 178. See **Hure**.
Huere selue, herself, 21. 256.
Huire, *s.* hire, a. 6. 46; b. 5. 557; **Huyre**, b. 6. 141. See **Hure**.
Huirnes, *pl.* corners, a. 2. 209. See **Herne**.
Hul, *s.* hill, i.e. Cornhill, 13. 218 (see note); **Hulles**, *pl.* hills, 1. 6, 163; 6. 110. A.S. *hyll*.
Hulde. See **Halde**.
Hule, *s.* husk, shell; **Pese hule**, shell of a pea; a various reading for *pies hele*, in b. 7. 194.
Hulpe, **Hulpen**. See **Helpen**.
Hungreþ, *pr. s. impers.* hunger comes to (thee), 16. 252; **Hungren**, *pr. pl.* are hungry, 9. 225.
Huppe, *v.* hop, skip, dance, run, 18. 279. See **Hoppe**, **Hippe**.
Hurde, *s.* dwelling, abode, a. 7. 190. (*A bad reading for* Erd = A.S. *eard*, abode.)
Hurde, herd, i.e. shepherd, 10. 267, 275.
Hure, *v.* hear, 1. 4, 185, 220; **Hurde**, 1 *pt. s.* heard, 1. 203; **Hurd**, *pp.* 8. 69. See **Here**.
Hure, *s.* hire, pay, reward, wages, 4. 278, 310; **Huire**, b. 5. 557. See **Huyre**, **Huire**.
Hure, *pron. pers.* her, 11. 133, a. 12. 48; *dat.* to her, 4. 6; it (lit. her), 8. 251. See **Huere**, **Here**.
Hure, *pron. poss.* her, 20. 300; (*used of* the sun) 21. 256.
Hure, *poss. pron.* their, 1. 32.
Hurlle, *v.* hurtle, push with horns, R. 3. 27.
Hus, *pron.* his, 1. 27, 4. 252; *indefinitely* = their, 10. 53 (see note); his own, 17. 291.
Husbondrie, *s.* thriftiness, a. 1. 55; **Hosboundrie**, 2. 53. See note, p. 22.
Hutte, *pt. s.* hit, struck, a. 7. 168; threw, cast, a. 5. 172. See **Hitte**.
Huyden, *v.* hide, conceal, 23. 124; **Huyde**, *v.* 22. 459. See **Huden**.
Huyre, *s.* hire, pay, wages, 4. 303, 15. 215. See **Hure**, **Huire**.
Huyred, *pp.* hired, engaged, b. 6. 314, a. 7. 107.
Huyren, *v.* hear, listen to, 5. 110; **Huyre**, *v.* 8. 22, 9. 48, 10. 227; **Huyre**, 1 *pr. s.* hear, 12. 220; **Huyreþ**, *pr. s.* hears, listens to, 20. 220; **Huyrde**, *pt. s.* heard, 23. 80.
Huyrewel, Hear-well, 11. 145.
Hy, *adj.* high, proud, 23. 46; **On hy** = aloud, in a loud tone, a. 12. 27. See **Heigh**, **Hiegh**.
Hy, *pron.* they, 14. 36, 17. 93. See **Hij**.
Hyder, *adv.* hither, 16. 238, 21. 323, 23. 333. See **Hider**, **Huder**.
Hyderwardes, *adv.* hitherwards, 9. 345. See **Hiderwardes**.
Hyeþ, *pr. s. refl.* hurries himself, hies him, 9. 345; **Hyede**, *pt. s.* hied, hastened, 23. 136. See **Hiedest**, **Hiȝeth**, **Hyhe**.
Hyfdes, *pl.* heads, 18. 85. See **Heued**.
Hyght, *pt. s.* bade, ordered, 4. 9. See **Hihte**.
Hyght, was named. See **Hyhte**.
Hyh; An hyh, on high, i.e. loud and violent, 7. 124; on high, 22. 191. See **Hy**.
Hyhe, *v.* hasten, hie, 9. 206. See **Hyeþ**.
Hyhte, 1 *pr. s.* am called, 17. 184; *pt. s.* was called, was named, 19. 4, 8; **Hyght**, b. 11. 36. See **Hihte**.
Hylien, *v.* cover, b. 12. 231. See **Hille**, **Hele**.

Hyly, *adv.* greatly, R. 2. 117.

Hym, him; Hym willynge, *dat.* he himself desiring, b. 13. 280 (see note to 7. 32); Hym and hure = him and her, every man and woman (see note, p. 23), 2. 94.

Hynde, hind, doe, 18. 9, b. 15. 274; Hyndis, *pl.* R. 2. 25.

Hyne, *s.* hind, i. e. servant, labourer, 7. 262, b. pr. 39, b. 6. 133; For an hyne = as a thing of small value, lit. at the value of a servant, b. 4. 118 (see note); Hynen, *pl.* hinds, peasants, labourers. Mod. E. *hind*.

Hyse, *pron. poss. pl.* his creatures, 20. 249. See **Hise**.

Hyȝe, *adv.* loudly, with a loud voice, a. 2. 59. See **Hy**, **Hyh**.

Hyȝte, *pt. s.* was named, was called, b. 11. 315; Hyȝt, a. 12. 49; Hyȝth, *pr. s.* is called, a. 12. 53. See **Hihte**, **Hyhte**, **Hote**.

Hyȝte, *pt. s.* bade, commanded, b. 1, 17, b. 6. 236. See **Hihte**.

J is written like I in the MSS.; hence *Iangle* is for *Jangle*, &c.

I-, *prefix chiefly used with the pp. of verbs.* For *further examples, see* **Y-**.

I, *prep.* in, a. 5. 153.

Iacede, *pt. s.* jogged, 20. 50. See note, p. 243.

Iaces, *s. pl.* fringes, ribands, R. 3. 130. See note.

Iangelers, *pl.* chatterers, story-tellers, b. pr. 35, b. 10. 31, a. pr. 35. See **Iangle**.

Iangle, *v.* gossip, chatter idly, prate, talk freely, argue, 3. 99, 11. 118; Iangly, *v.* talk, argue, 16. 92; Iangled, *pt. s.* quarrelled, argued, 10. 292; Iangeled, *pt. s.* argued, b. 16. 144; murmured, b. 16. 119; Ianglyng, *pres. part.* quarrelling, disputing, 7. 68; Iangelyng, *pr. part.* chattering, begging, b. 9. 81. O.F. *jangler*, to jest; from a Teutonic root; cf. Du. *janken*, to howl. See note, p. 35.

Iangles, *pl.* quarrels, 7. 133.

Ianglynge, *s.* quarrelling, jangling, chattering, 11. 270; Ianglyng, 5. 174; Iangelynge, 22. 399.

Iape, *s.* joke, mockery, jest, 23. 145.

Iapen, *v.* jest, mock, play tricks, act the buffoon, 16. 207; Iape, *v.* jest, 3. 99; act the buffoon, b. 13. 232; Iapede, *pt. s.* mocked, 21. 40; cheated, a. 1. 65; Iaped, *pt. s.* cheated, b. 1. 67; jested, b. 18. 41. Cf. F. *japper*, to bark, yelp.

Iaper, jester, buffoon, 18. 310; Iapers, *pl.* jesters, b. 10. 31; Iapers, *pl.* b. pr. 35, a. pr. 35.

Iayler, *s.* jailor, a. 3. 133.

I-bake, *pp.* baked, a. 7. 270.

Ibore, *pp.* borne, carried, a. 5. 89; I-boren, born, sprung, a. 2. 100. See **Y-bore**.

I-bot, *pt. s.* beat, a. 7. 167.

I-bounden, *pp.* bound, 1. 97; I-bounde, a. 6. 8, a. 10. 56.

Ibroken, *pp.* broken, a. pr. 68.

I-brouht, *pp.* brought, a. 3. 2.

I-caried, *pp.* carried, a. 6. 35.

Ich, *pron.* I, 1. 4, 2. 41, 4. 134, 8. 177. See **Ik**, **Y**.

Icham, *for* Ich am, I am, a. 1. 73.

Ichaue, *for* Ich haue, I have, a. 5. 152, 221.

Iche, *adj.* each, every, 22. 396, a. 11. 243; Ich, each, R. 3. 40.

Ichone, *pron.* each one, R. 2. 35; Ichonne, R. 3. 268.

I-chose, *pp.* chosen, a. 5. 174. See **Ychose**.

Ichulle (*for* Ich wulle), I will, a. 3. 5; Ichule, I will, a. 5. 151; Ichul, a. 4. 84.

Iclepet, *pp.* called, a. 3. 109; Iclept, a. 11. 21. See **Y-clepid**.

I-clouted, *pp.* patched, a. 7. 55. See **Yclouted**.

Icopet, *adj.* dressed in a cope, a. 3. 36. See **Y-coped**.

I-corouned, *pp.* crowned, a. 2. 10, a. 9. 91. See **Ycoroned**.

Icrommet, *pp.* crammed, a. pr. 41.

Idel, *adj.* idle, b. 12. 1; In idel = in vain, a. 6. 61.

Idiotes, *adj.* unlearned, ignorant (priests), b. 11. 308. See note, p. 176.

Idoluen, *pp.* delved, dug, a. 6. 36.

Idon, *pp.* done, 7. 109, a. 6. 36; made, a. 5. 78; given in charge, committed, a. 10. 11.

Idyket, *pp.* ditched, a. 6. 36.

Ieaunt, *s.* giant, a. 7. 219.

Ieestes, *s. pl.* history, sayings, a. 11. 23. See **Geste**.

I-eried, *pp.* ploughed, a. 7. 5.

Iette, *s.* fashion, R. 3. 159. See note. O.F. *get*, F. *jet*; from Lat. *iactus*.

Ieu3, Jew, a. 11. 83. See below.

Iewes, *pl.* Jews, b. 10. 35, 348; Iewene, *gen. pl.* of Jews, 2. 63.

Iewis, *s.* judgment, the sentence of the law, R. 3. 341. See **Iuwise**.

I-fare, *pp.* fared, gone, a. 5. 5, a. 7. 98. A.S. *gefaren*, pp. of *faran*.
I-feere, *adv.* together, a. 2. 67, a. 4. 24. Usually *in fere* = in company; from A.S. *fera*, a companion.
I-feffed, *pp.* endowed, a. 2. 50. See Feffe.
I-fostred, *pp.* nourished, a. 10. 118.
I-founded, *pp.* invented, lit. founded, appointed, a. 11. 161. See Y-ffoundid.
Igeten, *pp.* begotten, a. 10. 204. See Geten, Ygete.
I-gloset, *pp.* glossed, furnished with commentaries, a. 11. 126. See Glosep, Yglosed.
I-gloupet, *pp.* swallowed, gulped down, a. 5. 191. See Yglobbed.
I-graue, *pp.* engraved, stamped in the mint, a. 4. 113. See Graue.
I-graunted, *pp.* granted, a. 8. 8; Igrauntet, assigned, a. 3. 239.
I-gripen, *pp.* grasped, snatched, seized, a. 3. 175. See Gripeth.
Ihaspet, *pp.* hasped, clasped, fastened, a. 1. 171.
I-heried, *pp.* praised, a. 11. 84. A.S. *herian*, to praise.
I-holde, *pp.* held, considered; þat seint art I-holde = thou that art considered to be a saint, a. 1. 82; I-holden, *pp.* a. 3. 205. A.S. *geholden*, pp. of *healdan*.
I-hole, *adj. pl.* whole, i.e. mended up, a. 7. 55. A.S. *gehál*. See Hole, *adj.*
I-hondlet, *pp.* handled, treated, dispensed, a. 2. 104.
I-hoten, *pp.* called, named, a. 11. 104, 180; Ihote, a. 1. 61. See Hat, Y-hote.
I-hulet, *pp.* roofed, a. 6. 80. Icel. *hylja*, to cover.
Ihuret, *pp.* hired, paid with wages, a. 7. 300. See Huyre, Yhyred.
Ille, a gill, b. 5. 346. See Gille.
Ik, *pron.* I, b. 5. 228. A.S. *ic*.
I-keiȝet, *pp.* keyed, i.e. locked, a. 6. 103. See Y-keyed.
I-kliketed, *pp.* fastened, a. 6. 103. See Cliket.
I-knewe, *pt. s.* knew, R. 1. 92; I-knowe, *pp.* known, b. 15. 17, a. 3. 34. See Yknowen.
I-kore, *pp.* chosen as, picked out as, a. 4. 140. A.S. *gecoren*, pp. of *cēosan*, to choose.
I-lakked, *pp.* blamed, found fault with, a. 2. 17. See Lakke.
I-leid, *pp.* laid, staked, a. 3. 195.
Ileiȝen, *pp.* lien, lain, been laid, a. 5. 65. A.S. *gelegen*, pp. of *licgan*, to lie. See Yleine.
I-leorned, *pp.* learnt, been taught, a. 9. 10.
Ileue, *v.* to believe, a. 5. 112. A.S. *gelýfan*, to believe.
Ilke, *adj.* same, 4. 404, 11. 141; very, 8. 141, 245; very thing, 2. 79.
Ille, *adj. pl.* wicked, 11. 93.
Ille, *adv.* ill, b. 10. 26. See Ylle.
I-loket, *pp.* taken care, ordained, decided (lit. 'looked,' i.e. looked to), a. 10. 201.
Ilyke, *adj.* like, b. 1. 50. A.S. *gelīc*. See Iliche.
I-made, I *pt. s.* made, b. 5. 162; Imad, *pp.* a. 10. 2; celebrated, a. 2. 22; I-maket, *pp.* a. pr. 14. See Ymad.
Imaunget, *pp.* eaten, a. 7. 245. F. *manger*.
I-medlet, *pp.* mingled, joined, a. 10. 202; Imedelet, a. 10. 3. See Ymedeled.
I-meint, *pp.* prepared, mingled, a. 10. 4. A.S. *gemenged*, pp. of *mengan*, to mix.
Imparfit, *adj.* unjust, unfair, 4. 389. See Inparfit.
Impe, *imper. s.* graft, b. 9. 147. See Ymped.
Impugneth, *pr. s.* impugns, calls in question, b. 11. 297; Impugned, *pt. s.* b. 7. 147; *pp.* accused, b. 13. 123. See Inpugnen.
In, *prep.* on, 22. 479.
In-departable, *adj.* indivisible, 19. 27.
I-nempnet, *pp.* named, called, a. 10. 43, a. 11. 106. See Ynempned.
Infamia, old Lat. pl. for *infames*, censured (but prob. here simply misused for *infames*), b. 5. 168. *Infamia* was a note of censure, involving certain disabilities.
Ingang, *s.* ingoing, entrance, admission, ingress, 8. 282; Ingonge, b. 5. 638.
In-goynge *s.* entrance, admission, a. 6. 117. See Ingang.
Ingrat, *adj.* ungrateful, unkind, 20. 219. *Ingratus*, unkind, b. 17. 253; *Ingrati*, pl. ungrateful, b. 14. 169.
Inliche, *adv.* inwardly, in heart, 4. 373; b. 14. 89.
Inmesurables, *adj. pl.* infinite, b. 15. 69.
In-myddes, *prep.* into the midst of, 11. 33.
Inne, *adv.* within, in, b. 6. 305; a. 1. 163; therein, b. 10. 99; in, at home, a. 12. 41; into, R. 3. 85.

Inne, *s. dat.* dwelling, residence; At inne = in (his) abode, in residence, b. 8. 4. See **Ynne**.
Inne-wit; see **Inwit**.
Innocents, *pl. as sb.* innocent people, prob. children, b. 7. 41.
In-obedient, *adj.* disobedient, 7. 19, b. 13. 282.
Inomen, *pp.* taken, a. 3. 1. A.S. *genumen*, pp. of *niman*, to take. See **Nym**.
I-nouh, *adj.* enough, a. 7. 136; **Inouwe**, *pl.* a. 3. 24; **Inowe**, *pl.* b. 20. 248. A.S. *genóh*, pl. *genóge*.
Inpacient, impatient, 20. 319.
Inparfit, *adj.* imperfect, 12. 208, 16. 136; Inparfyt, 17. 212; faulty, b. 15. 93. See **Imparfit**.
Inparfitly, *adv.* not in a perfect manner, b. 10. 464.
Inpossible, *adj.* impossible, b. 10. 336, b. 18. 419.
Inpugnen, *v.* impugn, gainsay, b. pr. 109; Inpugned, *pt. s.* found fault with, 10. 301. See **Impugneth**.
Insolibles, *adj. pl.* insoluble, 17. 231.
In-stude, *adv.* instead of, in the place of, a. 7. 57.
In-til, *prep.* into, b. 13. 210.
Into, *prep.* within, a. 11. 44.
Inwit, inward knowledge, i.e. conscience, 7. 421, 11. 143, 18. 269; Inwitt, 11. 170; understanding, intelligence, 10. 117; Inwitte, b. 9. 18; Innewit, b. 15. 546. See note, p. 139.
Iogelen, *v.* play juggler's tricks, 16. 207; Iogly, *v.* b. 13. 232.
Iogelour, buffoon, juggler, 9. 71, 18. 310; Iogeloure, b. 6. 72; Iogeloures, *pl.* b. 10. 31. O.F. *jougleor, jogleor* = Lat. *ioculatorem*. See note, p. 108.
Iogged, *pt. s.* jogged, went hastily, 23. 134; Iugged, b. 20. 133.
Iogly, *v.* juggle, b. 13. 232. See **Iogelen**.
Ioied, *pt. pl.* rejoiced, R. 3. 159.
Iolif, *adj.* joyful, 14. 20.
Iordan, chamber-pot, 16. 92 (spoken contemptuously of a glutton); Iurdan, b. 13. 83. See note, p. 192.
Iottes, *pl.* peasants, low people, men of small intelligence, b. 10. 460; Iottis, a. 11. 301. Cf. *jolt-head*, Two Gent. of Verona, III. i. 290.
Iouken, *v.* rest, slumber, 19. 126; Iouke, b. 16. 92. See note, p. 238. '*Ioucher, Iucher*, to roost, or pearch;' Cotgrave.
Iourne, day's work, 17. 5.
Iouste, *v.* tilt, joust, 21. 21, 26. 85; Iousted, *pt. s.* tilted, 21. 185. O.F. *iouster*, Low Lat. *iuxtare*.
Iouster, jouster, champion, 22. 10. See above.
Ioutes, *pl.* broths, pottages, 6. 133, b. 5. 158. '*Iowtys*, potage, *Brassica, juta*;' Prompt. Parv.; see Way's note. And see note, p. 79.
Ioye-less, *adj.* joy-less, miserable, 11. 270; Ioyeles, b. 9. 166.
Ioyntely, *adv.* in union, together, a. 2 127.
I-preiset, *pp.* esteemed, a. 8. 158. See **Ypreised**.
I-punissched, *pp.* punished, a. 5. 76.
I-quit, *pp.* paid, a. 7. 91.
Irens, *s. pl.* irons, chains, fetters, a. 4. 72. See **Yren**.
I-robed, *pp.* robed, dressed, a. 9. 1. See **Yrobed**.
I-rybaunt, *pp.* embroidered with rows, lit. with ribbons (of gold lace or precious stones), a. 2. 13.
Is, *used for* are, b. 16. 230.
Is, *put for* -es, *the termination of the gen. case*, a. 5. 257.
I-schewet, *pp.* showed, a. 4. 145.
I-schood, *pp.* shod, a, 2. 134.
I-schriuen, *pp.* shriven, a. 5. 151.
I-seo, *v*, see, a. 6. 60; I-seye, *pp.* seen, found, a. 10. 105; Iseȝe, *pp.* a. 5. 4. A.S. *geséon*.
I-seruet, *pp.* served, well served, suited, a. 5. 185. See **Y-serued**.
Iset, *pp.* set, placed, a. 6. 82.
I-seye, *pp.* seen, found, a. 10. 105. See **I-seo**.
Iseȝe, *pp.* seen, a. 5. 4. See **I-seo**.
I-shrewed, *pp.* cursed, b. 13. 331.
I-slept, *pp.* slept, a. 5. 4.
I-souht, *pp.* sought, a. 4. 109. See **Ysouht**.
I-sowed, *pp.* sown, a. 6. 34. See **Ysowen**.
Issue, *s.* issue, progeny, offspring, 19. 221; Issu, b. 10. 326; Isshue, 11. 243; Issues, *pl.* issues, out-goings, R. 4. 8. See **Yssaue**.
I-swowene, *pp.* in a swoon, a. 5. 222. A.S. *geswógen;* see *Swoon* in my Etym. Dict.
Isykles, *pl.* icicles, 20. 193. A.S. *ísgicel*. See *Ikyl* in Prompt. Parv. 'Ickles, *stiria*;' Levins.
It, *pron.* it, i.e. the sky, the heavens, R. 3. 366.
It ben = they are, *or* it is, 6. 59.
Itermynet, *pp.* decided upon, adjudged, a. 1. 95. See **Ytermyned**.
I-tilled, *pp.* set up, pitched, a. 2. 44.

Put for *itilded* = *itelded*, set up or spread out, as a tent; from A.S. *teld*, a tent.

Itriȝed, *pp.* tried, a. 1. 83; I-triȝet, a. 1. 124. See **Ytried**.

Iuellis, *s. pl.* jewels, R. 1. 38.

Iuge, *s.* judge, 16. 291; Iuges, *pl.* 10. 335; Iugges, *pl.* b. 7. 184.

Iugen, *v.* be judge, 23. 29; Iuge, *v.* decide, decree, 3. 169; Iugge, *v.* adjudge, order, a. 2. 106, 127; judge, b. pr. 130; Iugge, 1 *pr. s.* judge, rule, 22. 476; judge to be, b. 9. 84; Iuggeþ, *pr. s.* declares, decides, 2. 182; Iuged, *pt. s.* determined, 10. 310; Iugged, *pt. s.* b. 7. 161.

Iugged, *pt. s.* jogged, rode hastily, b. 20. 133. See **Iogged**.

Iurdan, a chamber-pot, jordan, a term of contempt, b. 13. 83. See **Iordan**.

Iurers, *gen. pl.* jurors', 3. 150.

Iuste, *adj.* swollen, like a *juste* or bottle, bottle-like, 16. 92; Iust, b. 13. 83. See the note, p. 192.

Iusten, *v.* joust, contend in a tournament, 20. 50; Iuste, *v.* 19. 129; Iusted, *pt. s.* b. 16. 163.

Iuster, jouster, b. 19. 10.

Iustes, *pl.* jousts, tournaments, tournament, 21. 14, b. 17. 51.

Iustice, *s.* judge, magistrate, 19. 163, 22. 139; Iustise, a. 2. 106.

Iustifiede, *pt. s.* approved, 22. 44.

Iuuente, *s.* youth, 22. 108. O.F. *jovente*, youth (Burguy).

Iuwe, Jew, 21. 85; Iuwes, *pl.* b. 10. 126; Iuwene, *gen. pl.* of Jews, 21. 268; Iuwen, *gen. pl.* of the Jews, b. 1. 67, b. 15. 574. See **Iuwen**.

Iuwel, jewel, 21. 475; treasure, b. 18. 428; Iuweles, a. 3. 151; Iuellis, R. 1. 38.

Iuweler, *s.* one who possesses jewels, a wealthy person, a. 2. 87. Lit. 'jeweller.'

Iuwen, *adj.* (or *gen. pl.*) Jewish, *or* of Jews, 21. 40. See **Iuwe**. (If it is the gen. pl., then *oure Iuwen* = of us Jews.)

Iuwise, *s.* judgment, sentence of death, 21. 427; Iewis, R. 3. 341. O.F. *juise* = Lat. *iudicium*.

I-war, *adj.* wary, aware, a. 6. 98, a. 11. 92. A.S. *gewær*. See **Ywar**.

I-waxen, *pp.* become, grown, a. 3. 279; I-woxe, a. 2. 139.

I-wayted, *pp.* watched after, taken heed of, a. 6. 37.

I-went, *pp.* went, gone, a. 7. 193.

Iwis, *adv.* verily, a. 6. 120. A.S. *gewis*, adv. verily.

I-witen, *v.* know, learn, a. 9. 118; I-wite, *v.* know, discover, a. 4. 122; know, a. 6. 44. A.S. *gewitan*, to understand. See **Ywite**.

I-woxe. See **I-waxen**.

I-wriþen, *pp.* twisted, entwined, a. 6. 9. A.S. *gewriðen*, pp. of *wriðan*.

I-writen, *pp.* written, a. 1. 174; I-write, b. 10. 413; Y-wryten, b. 11. 220; Y-wryte, 9. 240. A.S. *gewriten*, pp. of *wrítan*.

I-wrouȝt, *pp.* made, created, a. 8. 82. A.S. *geworht*, pp. of *wyrcan*. See **Ywrouȝt**.

I-wrye, *pp.* twisted, b. 14. 232. See **Ywrye**.

Iȝeten, *pp.* eaten, a. 7. 251. A.S. *ge-eten*, eaten. In the South of England, the people say, 'I have *a-yeat* an apple.' See **Yeten**.

I-ȝiue, *pp.* given, a. 5. 220. See **ȝiuen**.

Kaban, cabin, b. 3. 190. See **Caban**.

Kachepol, officer, catch-poll, 21. 46. See **Cachepol**.

Kairen, *v.* to go about, b. pr. 29; *pr. s.* Kaireth, goes, b. 4. 23; Kaires hym = goes, betakes himself, b. 5. 385 (cf. 7. 351); Kairen hem, *v.* betake themselves, b. 2. 161. Confused with *carien* in some MSS.

Kaiser, Emperor, 4. 317; Kaiseie, b. 19. 134. See **Caiser**, **Kayser**.

Kalendare, calendar, b. 13. 153.

Kalketrappes, *pl.* calthrops, caltraps, 21. 296. See the note.

Kallyd, 1 *pt. s.* called, 21. 473.

Kam, 1 *pt. s.* came, 12. 138; am descended, 3. 30, 7. 58. See **Comen**.

Kammokes, *s. pl.* the plants called rest-harrow, b. 19. 309. See **Cammokes**.

Karde, *ger.* card wool, 10. 80. See **Carded**.

Kare, anxiety, b. 18. 213; care, trouble, 23. 201; Karis, *pl.* cares, R. 1. 7. See **Care**.

Kareyne, carrion, R. 2. 178. See **Caroigne**.

Karpeþ, *pr. s.* speaks, 17. 271; Karpen, *pr. pl.* say, 3. 27. See **Carpen**.

Karpinge, *s.* talking, talk, 17. 338. See **Carpinge**.

Katel, property, wealth, b. 12. 292. See **Catel**.

Kauht. See **Cacchen**.

Kauked. See **Cauke.**
Kauȝte. See **Caechen.**
Kayed, *pp.* fastened with a key, b. 5. 623.
Kayres, *pr. s.* (with *hym*), betakes himself, goes, 7. 351; see **Kairen.**
Kayser, emperor, 4. 321; Kayseres, *pl.* b. 9. 110; Kayseris, *pl.* R. 1. 85. See **Caiser.**
Keiȝes, *s. pl.* keys, a. 6. 13.
Kele, *v.* cool, 22. 280. A.S. *célan.*
Kembe, *ger.* comb wool, 10. 80; Kemben, *pr. pl.* 12. 15, b. 10. 18. A.S. *cemban;* from *camb,* a comb.
Kende, *s.* nature, natural powers, b. 13. 404. See **Kynde.**
Kene, *adj.* sharp, keen, 3. 29, 7. 140; bitter, 7. 65; fierce, bold, 23. 129, 141.
Kenne, *gen. pl.*; Alle kenne = of all kinds, a. 12. 105. A.S. *cynna,* gen. pl. of *cynn.* See **Kun.**
Kenne, *v.* tell, teach, shew, 2. 78, 137; shew, introduce, b. 10. 148; direct, 12. 94; explain, 10. 283; b. 5. 246; proclaim, 2. 88; make (it) known, b. 1. 92; know, 12. 141; Ken, to shew, guide, a. 12. 49; Kennest, 2 *pr. s.* teachest, a. 7. 23; Kenneth, *pr. s.* teaches, 4. 362, 9. 19; Kenneth, 2 *pr. pl.* teach, b. 10. 110; Kenne, *pr. pl.* teach, tell, b. 15. 156; Kenne, 2 *pr. s. subj.* teach, shew, b. 10. 146; Kenne, 2 *pr. pl. subj.* teach, 12. 92; Kennide, *pt. s.* taught, informed, a. 8. 120; Kenned, *pt. s.* guided, b. 4. 43; taught, 5. 41, b. 7. 133; Kende, *pt. s.* taught, 22. 234; shewed (me) the way, a. 6. 30; Kennede him = instructed himself, was learned, a. 2. 202; Kende, 1 *pt. s.* taught, a. 11. 134; 2 *pt. pl.* taught the way, 19. 17; *pt. pl.* shewed the way, 8. 184; Kenned, *pt. pl.* guided, b. 5. 546; Kenne, *imp. s.* teach, 3. 4, b. 2. 4; Kenneth, *imp. pl.* teach, b. 6. 14. Icel. *kenna,* to teach, to know; Goth. *kannjan,* to make known.
Kenne, *pr. pl.* produce chickens, R. 3. 51. A.S. *cennan,* to generate, beget.
Kennyng, *s.* instruction, lesson, b. 10. 194.
Keouered, *pt. s.* covered, sheltered, 22. 296; *pp.* covered up, hidden, 22. 349. See **Keuery.**
Kepen, *v.* protect, guard, take care of, 11. 103, 22. 42; observe, keep, 2. 90; Kepen hem = govern themselves, a. 1. 92; Kepe, *v.* rule, govern, 5. 135; support, keep, b. 12. 292; take care of, b. 19. 275; Kepe, 1 *pr. s.* care, care for, desire, b. 3. 278, b. 4. 193; Kepeþ, *pr. s.* cares, 14. 234; will care, b. 11. 414; Kepith, *pr. s.* sustains, b. 8. 45; Kepen, *pr. pl.* watch over, a. 8. 9; Kepe no betere = regard nothing further, a. 1. 8; Kep, *pr. s. subj.* may keep, 1. 148; Kepten, *pt. pl.* kept, guarded, 15. 58, 22. 149; Kep, *imp. s.* keep, 3. 47; observe, 12. 143.
Kepe, *s.* care, attention, notice, heed, 14. 145, 20. 74.
Keper, keeper, guardian, 23. 72; Kepere, 22. 445.
Kepynge, *s.* living, 22. 356. Cf. the Cambridge use of *keep* in the sense of live or lodge.
Kerneled, *pp.* furnished with battlements, crenellated, b. 5. 597.
Kernels, *pl.* battlements, 8. 235. O.F. *crenel* (later *creneau*), a battlement, dimin. of O.F. *cren, cran,* a notch, Lat. *crena.* See note, p. 103.
Kertil, *s.* under-jacket, a. 5. 63. See **Kirtel.**
Kerue, *v.* carve, i. e. cut, 9. 65, b. 6. 106, a. 7. 97.
Kerueres, *pl.* carvers, sculptors, 12. 126; Keruers, a. 11. 134.
Keruynge, *s.* carving, sculpturing, b. 17. 170; Kerving, cutting, slashing, R. 3. 164.
Kete, *adj.* intelligent, sharp, keen-witted, a. 11. 56. Cf. Icel. *kátr,* joyful, *kæti,* joy. See Mätzner, and Gloss. to Will. of Palerne.
Ketten, *pt. pl.* cut, b. 6. 191.
Keuery, *v.* (1) cover, roof in, 4. 64; Keure, *v.* cover, b. 3. 60; (2) Keuere, *v.* recover, R. 3. 17; Keure, *v.* recover, b. 20. 333; Keuereþ, *pr. s.* (1) covers, 10. 249; protects, b. 12. 179; (2) recovers, 15. 118; Keuere, *pr. pl.* recover, 23. 335; Keuered, *pp.* (1) covered, hidden, 22. 86, b. 19. 82, 343. The 2nd meaning (*recover*) occurs in Chaucer, Troilus, i. 918, and in Will. of Palerne. And see **Keouered.**
Kew-kaw, *s.* sudden change, subversion, R. 3. 299. In Ayrshire, *kew* means 'an overset'; Jamieson.
Kex, dried hemlock-stalk used for a torch, a kind of rushlight, b. 17. 219; Kyx, 20. 185. See Prompt. Parv. p. 277, n. 4, and Wright's Vocab. i. 157. '*Kex,* a stem of the hemlock or cow-parsley;' Gloss. to Barnes, Dorsetsh. Poems. W. *cecys,* s. pl. hollow stalks, hemlock; cf. W. *cegid,* Lat. *cicuta,* hemlock.
Keye, *s.* key, b. 10. 323.

Kidde, *pt. s.* shewed, b. 5. 440; *pt. pl.* b. 15. 298; Kydde, *pt. s.* shewed, 8. 46; 1 *pt. s.* b. 13. 390; Kid, *pp.* made known, manifested, 20. 251. A.S. *cydde*, pt. t. of *cýðan*, to make known.
Kille, *ger.* to smite, a. 11. 282. See **Cullen.**
Kingene; see **Kyngene.**
Kinghed, *s.* kingship, a. 11. 216; Kinghod, a. 11. 222.
Kirke, church, 4. 64, 6. 104.
Kirke-3erd, church-yard, 16. 11; Kirke-3erde, b. 13. 9.
Kirnelle, kernel, b. 11. 253, 257. See **Curnel.**
Kirtel, kirtle, under-jacket, b. 5. 80, b. 11. 276. See note, p. 74.
Kisseth; see **Kyssen.**
Kith, Kitth. See **Kyth.**
Kitoun, *s.* kitten, b. pr. 190; Kyton, 1. 204, 207; Kytones, *pl.* 1. 214.
Kitte-pors, cut-purse, thief, 8. 283. See **Cutpurs.**
Klerken, *gen. pl.* of clerks, 5. 114.
Knappes, *pl.* knops, knobs, buttons, b. 6. 272, a. 7. 257.
Knaue, servant, 1. 40, 4. 415, 5. 17, 9. 46, b. 4. 14; fellow, a. 12. 71; Knaues, *pl.* 1. 45, 2. 125; Knauene, *gen. pl.* knaves'; Knauene werkes = work suited for serving-men, 6. 54.
Knawe, *v.* know, 2. 72.
Knelyng, *s.* kneeling, bending, b. 10. 138, a. 11. 95.
Kneolen, *v.* kneel, 22. 17; Kneole, 22. 28, 200; Kneolede, *pt. s.* knelt, 22. 12, 91; Knelede, 1 *pt. s.* I kneeled, 3. 1; Kneleden, *pt. pl.* 1. 71; Kneolede, 22. 74, 81; Kneolynge, *pres. pt.* 21. 151.
Knewleched, *pt. s.* confessed, acknowledged, b. 12. 193; Knewelechede, *pt. pl.* acknowledged, 22. 77; Knewelechid, 1 *pt. pl.* 8. 148; Knewliched, *pt. pl. subj.* should acknowledge, 22. 186. See **Knowleche.**
Knihtes, *s. pl.* knights, a. 1. 92; Knistes, servants, b. 11. 304; Knystes, followers, b. 15. 50. See note, p. 176.
Knockede, *pt. pl.* struck, 23. 130.
Knouhlechede, *pt. s.* acknowledged, confessed, a. 5. 256.
Knowen, *v.* know, 4. 343; Kneuh, a. 4. 48; Knewe, *pt. s.* knew, understood, b. 13. 187; Kneu3, a. 2. 202; acknowledged, a. 11. 273 (see note); 2 *pt. s.* knewest, b. 11. 31; Knewen, *pt. pl.* knew, a. 9. 12; Knowe, *pp.* known, 1. 54; Knowen, *pp.* a. 12. 43; Knowe þ, *imp. pl.* know ye; Knowe þ of = acknowledge, give (me) thanks for, a. 1. 177.
Knowes, knees, b. 5. 359.
Knowing, *s.* understanding, a. 1. 127; Knowyng, knowledge, 11. 108; understanding, 11. 56; Knowynge, knowledge, 22. 310; understanding, 4. 285 recognition, *as in* For knowynge of = to prevent recognition by, 3. 240; Knowynges, *pl.* sciences, various kinds of knowledge, b. 12. 137.
Knowleche, *pr. pl.* acknowledge, b. 19. 181; Knoweleche þ, *pr. s.* acknowledges, 14. 90; Knowlechede, *pt. s.* 7. 328; Knowleched, *pt. s.* confessed, b. 5. 481; Knowlechyng, *pres. pt.* b. 19. 73. See **Knewleched, Knouhlechede.**
Knowliche, *s.* knowledge, R. 2. 54.
Knyghtfees, the incomes of knights, 6. 77.
Knyghthod, a knight's act, 21. 101.
Knyhtide, *pt. s.* knighted, a. 1. 103.
Kokeney. See **Cokeney.**
Kokewolde. See **Cokewold.**
Koleplantes, *pl.* cole-worts, cabbages, b. 6. 288. See **Colplontes.**
Konne, *v.* learn, a. 12. 7; Kunne, *v.* know, b. 15. 53; learn, b. 15. 45; Kunne, 1 *pr. s.* know, R. 1. 22; Konne, *pr. pl.* can, know how to, b. 6. 70; Kunne, *pr. pl.* know how, b. 13. 178; Kunneth, *pr. pl.* know, b. 7. 41; Kunne, *pr. s. subj.* can, R. 3. 35.
Konnyng, knowledge, b. 11. 293; Konnynge, learning, 14. 113; Konnynges, *pl.* knowledge, sciences, 12. 95.
Kourteby, b. 5. 80. See **Courtepy.**
Kowe þ, *pr. s.* coughs, 20. 307; Kowede, *pt. s.* 16. 109. See **Cowhede.**
Kullen, *v.* kill, b. 166; Kulle, *ger.* to kill, b. 16. 137; Kulled, put to death, b. 16. 152. See **Cullen.**
Kulter, coulter, b. 3. 306. See **Oulter, Coltre.**
Kun, *s.* kin, kindred, a. 1. 166; race, a. 10. 151; kin, relative, a. 6. 118; Kunne, *dat.* kin, family, race, 3. 57; Kynne, *dat.* kin, family, b. 15. 17; Kynne, *acc.* (*pl.*?), kindred, family, b. 11. 185, 290; Kunnes, *gen.* of kind, (*in various phrases as*) Eny kunnes 3iftus = gifts of any kind, a. 2. 175; Alle kunnes = of every kind, a. 7. 63; Of alle kynnes = of every kind, b. 14. 184; Any kynnes catel = property of any kind, b. 19. 73; None kynnes = of no kind, b. 11. 185; Many kynnes = of many a kind, b. 8. 15; What

kynnes conceyll = advice of what sort, i.e. what sort of advice, R. 2. 19; What kynnes thyng = a thing of what kind, b. 9. 25; Of foure kynnes þinges = of things of four kinds, b. 9. 2; Kunne, *gen. pl.* (*as in*) Alle kunne = of all kinds, a. 3. 218; Alle kunne beestes = beasts of all kinds, a. 10. 27; Foure kunne þinges = things of four kinds, a. 10. 2, 27; No kyne catel = property of no sort, 11. 250; Of foure kyne þynges = of things of four kinds, 11. 128; No kyne = of no kind, 13. 102; Alle kyne = of every kind, a. 11. 182; þre kynne kynges = kings of three kinds (*or*, of three races), b. 19. 91; Thre kynne þynges = things of three kinds, 4. 381; Alle kynne = of all kinds, a. 11. 238; Alle kynne kynde = methods of every kind, 4. 366; Meny kynne = of many kinds, 1. 26, 11. 15, 14. 56; Kynne, *sing.* (*put for* Kynnes, *gen.*), *as in* Eny kynne þynge = a thing of any kind, i. e. any sort of, 9. 268; Oþer kynne = of another kind, 20. 109. A.S. *cynn*, kind, race. The mod. E. idiom is different; we do not say *a thing of any kind*, but *any kind of thing*. See Cun; and note to 11. 128, p. 137.

Kunne, Kunneth. See **Konne.**

Kuth, Kutthe. See Kyth.

Kuynde, Kuyndeliche. See **Kynde, Kyndeliche.**

Kydde, *pt. s.* showed, 8. 46; 1 *pt. s.* b. 13. 390. See **Kidde.**

Kyke, *ger.* to kick, 5. 22.

Kyn, kine, 6. 18; Kyne, b. 6. 142.

Kynde, *s.* nature, 3. 27, 4. 251; gender, 4. 339, 358; kind, people, a. 11. 282; kindred, 20. 219; children, young, b. 11. 327; kind, race, b. pr. 186; natural disposition, b. 2. 27; natural strength, 13. 146, b. 11. 253; natural desire, 9. 78; natural issue, 19. 224; (natural) seed, 14. 172; Kuynde, nature, a. 7. 150, a. 9. 37; race, mankind, a. 6. 78; Of kynde = by nature, 10. 168, 11. 47; Kyndes, *pl.* manners, ways, 4. 364, 374. A.S. *cynd*. See **Kende.**

Kynde, *adj.* natural, 3. 29, 11. 56, 12. 227; b. 11. 182; correct, a. 11. 247; proper, own, 11. 69; instinctive, b. 8. 57; usual, b. 8. 71; Kuynde, natural, a. 3. 270; usual, a. 9. 62, 103; innate, a. 2. 4; Kynde wit = common sense, 2. 51; Kuynde wit, a. 1. 53; Kynde knowyng = natural knowledge, 2. 137; Kuynde knowing = natural understanding, conscience, a. 1. 127. A.S. *cynde*. See **Kende.**

Kyndeliche, *adv.* naturally, 2. 160, 8. 183, 12. 102; kindly, 2. 78; properly, 10. 213; intimately, 12. 92; in ordinary language, i.e. in plain English, 5. 147; Kyndelich, naturally, b. 14. 87; intimately, b. 1. 81, b. 5. 545; kindly, b. 3. 15; Kuyndeliche, intimately, a. 6. 29.

Kynde-witted, *adj.* naturally clever, 15. 52.

Kyne. See **Kun.**

Kyngene, *gen. pl.* of kings, 22. 79; Kingene, b. 1. 105. The suffix *-ene* is a survival of the A.S. *gen. pl.* suffix *-ena* of the weak declension.

Kynghod, kingly estate, b. 10. 333.

Kynne, Kynnes. See **Kun.**

Kyngriche. See **Kynriche.**

Kynredene, *s.* kindred, 11. 258; Kynrede, b. 9. 172. A.S. *cynn*, kin; with suffix *-rǽden*.

Kynriche, *s.* kingdom, 11. 111, 13. 168; Kynryche, 1. 148.

Kyssen, *ger.* kiss, 1. 71; Kyste, *pt. s.* kissed, b. 18. 420; Kyste, 1 *pt. s.* a. 12. 47; Kisseth, *imp. pl.* b. 18. 428. A.S. *cyssan*; from *coss*, a kiss.

Kyth, family, relatives, kindred, b. 13. 379; Kyth, country, b. 19. 75; Kitth, b. 15. 497; Kitthe, b. 3. 305; Kuth, kith, friends, 18. 196; Kutthe, country, 22. 79.

Kyton. See **Kitoun.**

Kytte, Kit (*proper name*), used as a general name for a bride, it being the name of the author's own wife, 8. 304; cf. 6. 2, 21. 473.

Kyx, rush-light, 20. 185. See **Kex.**

Labbe, *imp. s.* talk, speak, prate about, 13. 39. Cf. 'a *labbing* shrewe,' Chaucer, C. T. 10,302 (Squires Prologue); '*labbyng* tonge'; Romans of Partenay, 3751. Cf. Skt. *lap*, to speak.

Laborie, *v.* labour, work, 9. 135; Labory, b. 15. 182; Laboure, R. 3. 267; Labre, a. 7. 29; Laberep, *imp. pl.* a. 7. 13.

Lac, *v.* lack, R. 3. 142. See **Lakke.**

Lacchedrawers, *pl.* thieves, burglars, 9. 288, 10. 192. Lit. latch-drawers, i. e. lifters of the latch, men who sneak into houses; see note to 1. 45, p. 7.

Lacchen, *v.* catch, gain, obtain, 10. 141, 16. 203; receive, b. 13. 228; Lacche, *v.* catch, gain, receive, take, 2. 101, 4. 394; Laccheth, *pr. s.* seizes,

b. 16. 50; Lacchen, *pr. pl.* gain, get, receive, b. 15. 235; Lacche, 17. 362; Lacchen, 2 *pr. pl.* ye gain, get, 3. 138; Lacche, 3. 215; Lacche, *pr. s. subj.* receive, b. 11. 217; 2 *pr. s. subj.* catch, b. 2. 202; Lauhte, *pt. s.* caught, took, seized, 1. 169, 2. 205, 19. 119, 20. 123, 23. 152; took (to himself), practised, a. 1. 30; Lauȝte, *pt. s.* took, seized, caught, b. pr. 150, b. 16. 86; took upon him, b. 17. 148; Lauȝthe, seized, a. 12. 55 *n.*; Lauȝt hym, took to himself, practised, b. 1. 30; Lauȝþe, 1 *pt. pl.* took, a. 12. 55; Lauȝten, *pt. pl.* took; Lauȝten leue at = took leave of, a. 3. 25; Lauȝte, *pt. pl.* seized, R. 2. 159; Lacchide, *pt. pl.* took, received, grasped, R. 1. 72; Lauht, *pp.* taken, 4. 26; Lauȝth, *pp.* caught, snatched away, a. 12. 96 *n.* A.S. *læccan, ge-læccan.* 'Latchyd, *arreptus*;' Prompt. Parv.

Laccheſſe, *s.* laziness, remissness, negligence, 9. 253, 10. 269, 279; b. 8. 37; Lachesse, a. 9. 32. From O.F. *lasche*, slack (Cotgrave); Roquefort gives *lachesse*. See *Latchesse* in the Prompt. Parv.

Laccheing, *s.* taking, receiving, a. 1. 101. A.S. *læccan*, to seize.

Lacke, &c. See **Lakke**, &c.

Lacles. See **Lakles**.

Lad, Ladde. See **Leden**.

Lady, *gen.* lady's, b. 18. 335; Ladi, lady, a. 3. 32.

Lafte, left, remained. See **Leue**, to leave.

Laies, *pl.* laws, 22. 43. Cf. *lay* = law, religious profession, Chaucer, C. T. 4796. O.F. *lei.*

Laies, lays. See **Lay**, *s.*

Laik, game, sport, trial of strength, 17. 85. Icel. *leikr*, play.

Laike, *v.* play, sport, b. pr. 172. Icel. *leika*, to play. See **Layke**.

Laith, *adj.* hateful, b. 12. 244. Icel. *leiðr*, loathed, hateful. See **Loth**.

Laith, *pr. s.* lays, is setting, 7. 406. See **Leyn**.

Lakeryng, *s.* chiding, (?), 7. 394. The B-text has *louryng*. It seems to be from a vb. *lakeren*, frequentative of *lakken*, to blame; the sense is, accordingly, 'reproaching continually.' See below.

Lakke, *v.* blame, find fault with, b. 5. 132; Lacke, *v.* 2. 116, 7. 98, 8. 23; Lacky, *v.* 16. 78, 20. 101; Lacke, 1 *pr. s.* find fault with, blame, 14. 26; Lakketh, *pr. s.* blames, b. 15. 248, b. 17. 291; Lackiep, 2 *pr. pl.* blame, find fault with, 4. 58; Lakkep, b. 3. 54; Lakketh, *pr. pl.* b. 10. 203, b. 15. 198; Lakken, b. 10. 262; Lacken, 18. 312; Lakke, 2 *pr. s. subj.* blame, find fault with, 14. 208; *pr. s. subj.* 22. 254; Lakkede, *pt. s.* blamed, reproved, 12. 165; Lackede, 4. 130; Lakked, b. 11. 2; Lakkedest, 2 *pt. s.* didst find fault, b. 11. 411; Lakked, *pt. pl.* blamed, found fault with, b. 15. 4; Lackyd, *pp.* blamed, found fault with, 3. 21; Lakke, *imper. s.* find fault with, b. 2. 47; Lakkyng. *pr. pt.* blaming, b. 13. 287. O. Fries. *lakia*, Du. *laken*, to blame.

Lakke, *v.* lack, fail, be wanting, 23. 249, b. 11. 280; Lackye, *v.* 14. 103; Lakketh, *pr. s.* is wanting, fails, b. 11. 273; etc.

Lakkes, *pl.* faults, b. 10. 262. O. Du. *lack, lacke*, vituperation, blaming, or vice (Hexham). 'Lak, or defawte, *defectus, defeccio*;' Prompt. Parv.

Lakles, *adj.* faultless, b. 11. 382; Lacles, 14. 211. See above.

Lambren, *pl.* lambs, 4. 414, 10. 260.

Lammase, Lammas, the first of August, 9. 314. See note, p. 117.

Lande-leperes, *pl.* vagabond hermits, b. 15. 207. See note to 7. 329.

Land-tylynge, *adj.* land-cultivating, farming, 9. 140, 12. 194.

Langoure, pain, suffering, illness, 19. 142; Langour, 16. 298.

Lape, *v.* lap, lap up, drink, 7. 414, 23. 18, b. 5. 363.

Lappe, lap, bosom, 7. 412, 9. 283, 19. 273; *hence*, a portion, share (*orig.* flap or skirt of a garment), 3. 37; Lappes, *pl.* laps, skirts, 9. 318. A.S. *læppa*, a flap or loose border or fold of a garment, also the lap.

Large, *adj.* liberal, generous, 4. 290, 12. 73; wide, broad, full, b. 10. 162; *as sb.* bounty, liberality, 22. 43, b. 19. 43.

Largeliche, *adv.* largely, freely, bountifully, 3. 138, 13. 107; quite, fully, 23. 87.

Largenesse, bounty, liberality, 8. 275; bounty, 18. 64.

Larger, *adv.* more fully, b. 11. 155.

Largesse, largess, bounty, 8. 109; a largess, b. 13. 449. '*Largesse*, bounty, liberality;' Cotgrave. See note.

Larke, lark (bird), 15. 186.

Lasse, *adj. comp.* less, 12. 69, 20. 147, b. 2. 45; lower, a. 8. 144; smaller, b. 12. 262.

Lasse, *adv.* less. 3. 48, 9. 165.
Lassahis, *s. pl.* lashes, stripes, R. 3. 338.
Laste, *v.* last, endure, 22. 45, 89, a. 2. 63; Last, *v.* 4. 205; Lastiþ, *pr. s.* lasts, a. 7. 26; Lastyng, *pr. pt.* enduring, keeping it up, b. 13. 332; Last, *pp.* lasted, a. 3. 185. See **Lesten**.
Laste, *pt. s.* lost (or perhaps for *lafte*, left), a. 8. 144.
Laste, *s.* ballast, R. 4. 74. A.S. *hlæst*, a load.
Lat, *pr. s.* leads (if contracted for *ledyth*); or permits, allows (if for *leteth*), b. 9. 57.
Lat, let, lets. See **Leten**.
Latere, *comp.* more slowly, less diligently, a. 1. 173; Latter, b. 1. 197.
Latte, *v.* hinder, impede, b. 10. 20. See **Letten**.
Latter. See **Late**, *adv.*
Lauandrie, laundry, 17. 330.
Laude, *imper. s.* praise, b. 11. 102.
Laueþ, *pr. s.* washes, 17. 330; Laued, *pp.* washed, b. 14. 5. F. *laver*.
Laueyne, *s.* mess, slop, a. 5. 207. *Laueyne* is probably equivalent to O.F. *lavange* (also *lavaille*, *lavasse*), a sudden gush or flow of water, an avalanche of snow; Roquefort. A more exact equivalent occurs in the Ital. *lavana* (also *lavaglie*, *lavaccia*), explained by Torriano (ed. 1688) as meaning 'all manner of soapsuds or soapwater, dish-water, hog's draff, swine's wash.' This is certainly what is here meant.
Lauhen, *v.* laugh, 5. 101, 8. 22, 17. 302; To lauhen of = to laugh at, 5. 19; Lauhe, *v.* 7. 194, 8. 110, 16. 203, 23. 242; Laughe, *v.* b. 11. 203; Lawȝe of = to laugh at, b. 4. 18; etc.
Lauhte, took. See **Lacchen**.
Lauhyng, *s.* laughter, 7. 394; Laughynge, mockery, b. 13. 323.
Laumpe, lamp, b. 13. 151.
Launce, lance, 4. 461.
Launceþ, *pr. s.* shooteth, springeth; Launceþ vp, springs up, 13. 185, 222; shoots forth, 19. 10.
Launde, glade, lawn, meadow, 1. 8, 11. 64; Laundes, *pl.* b. 15. 293, 299. See Cath. Angl. p. 210, n. 6.
Lauȝte. See **Lacchen**.
Lay, *s.* lay, song, 8. 117; Layes, *pl.* b. 8. 66.
Layke, *v.* play, sport, 1. 187, 17. 176. See **Laike**.
Layke, *s.* struggle, contest, sport, b. 14. 243. See **Laik**.
Layn, *imper. s.* conceal, hide, 3. 18. Icel. *leyna*, to conceal.
Lazar, leper, 19. 273; Lazars, *pl.* 19. 142. The name is taken from the story of Lazarus.
Leaute, *s.* loyalty, good faith, 1. 149, 3. 20, 4. 197, 5. 36.
Leche, leech, physician, 17. 138, 23. 304; b. 1. 202.
Leche-craft, medical skill, 7. 81, 23. 173, b. 6. 256, a. 7. 241.
Lechen, *v.* heal, restore, 16. 220, 20. 93, b. 13. 253; Lechede, *pt. s.* healed, cured, 9. 189.
Lechours, *pl.* lechers, dissolute persons, 7. 195, a. 2. 93.
Lechinge, *s.*; A lechinge = during recovery, 20. 73.
Led, *s.* lead (metal), b. 13. 82.
Lede, man, person, creature, 4. 283, 7. 303, 11. 176, 14. 211, 18. 40, 20. 76; Ledes, *pl.* subjects, 5. 178; Leedes, 12. 73. A.S. *léod*, people. See **Leod**, **Ledes**.
Lede, *s.* lead, 8. 238. See **Led**.
Leden, *v.* lead, conduct, guide, 21. 280, 282; Lede, *v.* lead, conduct, guide, 8. 253, 22. 224; carry, 5. 144; govern, 1. 149, 4. 148; Lede forth = preside at, b. 10. 20; to draw (a cart), b. 2. 179; Ledest, 2 *pr. s.* guidest, rulest, 5. 12; Ledeþ, *pr. s.* carries, 14. 56; sways, a. 3. 154; Ledeþ forþ = presides over, a. 11. 20; Laddest, 2 *pt. s.* didst lead, b. 7. 189; a. 8. 176; Ladde, *pt. s.* led, conducted, 1. 138, 4. 128, Ladde, 1 *pt. pl.* led, spent, 10. 339; Ladden, *pt. pl.* 19. 179; Ladde, guided, R. 1. 68; Leddyn, 2 *pt. pl.* R. 1. 2; Ladde, *pp.* led, 11. 141; induced, b. 13. 12; Ledeth, *imp. pl.* conduct, b. 2. 134, a. 2. 104.
Ledene, *s.* voice, language, cry, 14. 173; Ledne, b. 12. 253, 262; Leedene, 15. 179. See **Ludene**. A.S. *léden*, *lǽden*, voice, language, which is merely an A.S. rendering of the word *Latinum* or *Latinus*.
Ledes, *pl.* tenements, b. 15. 520; Leedes, 12. 69, 18. 221. The word *ledes* = tenements, may be the same word as *ledes* = men. It prob. meant at one time the labourers belonging to an estate. See **Lede**, **Leod**.
Ledinge, *s.* leading, conducting, administering, R. 1. 19; Ledyng, plan, management, 3. 44, b. 2. 42; Ledynge, a. 2. 25.
Leedene; see **Ledene**.

Leedes, men. See **Lede**.
Leedes, tenements. See **Ledes**.
Leef, *adj.* lief, willing, pleased, glad, 7. 116, 23, 195; dear, R. 1. 4; Lef, pleasant, a. 12. 6; Leue, dear, 3. 18, 4. 73, 7. 140, 23. 189, a. 6. 46; (ironically), b. 20. 188; willing, b. 13. 323; *voc.* dear, 19. 1. See **Leof**. **Lief**.
Leef, *adv.* dearly, 5. 145. See **Lief**, **Leue**, **Luf**.
Leef, believe. See **Leue**.
Leef, *s.* leaf (of a tree), b. 15. 100; leaf (of a book), page, 4. 493, 16. 104, R. pr. 37; bit, piece, small portion, b. 6. 256, b. 7. 110 (cf. b. 5. 203); Lef, leaf, 2. 152; leaf of a book, b. 3. 337; a thing of no value, 6. 97; portion, part, a. 8. 162; Leues, *gen.* leaf's, 4. 493, b. 3. 336; Leues, *pl.* leaves, b. 12. 231.
Leel, *adj.* true, loyal, faithful, upright, honest, 1. 88, 146; 4. 350, 8. 196, 9. 262, 10. 14; Leelle, *pl.* 14. 69; real, 11. 210; loyal (subjects), 4. 319: Leele, *pl.* upright men, 20. 43; Lele, true, b. 11. 69; noble, honourable, a. 2. 31; Lele, *pl.* b. 10. 433. O.F. *leal*, loyal.
Leeliche, *adv.* loyally, 23. 210; Leelliche, verily, 20. 190; faithfully, 2. 178; honourably, in all truth, 12. 267; Leelly, truly, faithfully, 3. 76; steadfastly, 12. 144; Leely, faithfully, 9. 255; Lelliche, b. 1. 179; Lelly, truly, 11. 273, b. 1. 78; faithfully, 12. 148, b. 9. 13; Lewed lelly = truly ignorant, b. 12. 174; Lelli, truly, b. 3. 30.
Leel-speche, true speech, 8. 238.
Leere, learn. See **Leren**.
Leese, lose; Lees, lost. See **Lesen**.
Leesynge, *s.* wastefulness, R. 3. 158. The M.E. *lesing* has four senses: (1) loss, waste; (2) lying; (3) loosing; (4) gleaning.
Leet, let. See **Leten**.
Leeue, believe. See **Leue**.
Leeue, *pl.* dear. See **Leef**.
Lef, leave. See **Leue**.
Lef, *adj.* See **Leef**, *adj.*
Lefte, left, remained. See **Leue**.
Lege, *adj.* loyal, true, liege, 5. 178; *adj. pl. as sb.* lieges, true subjects, 22. 60.
Legende, *s.* writing; hence, book, 12. 206.
Leggen, *v.* lay, place, b. 12. 116; lay (upon), labour (on), b. 15. 186; Legge, *v.* lay, place, deposit, 14. 159, 15. 59; lay aside, part with, 9. 293; lay, stake, pledge, wager, 5. 191, 9. 291; Leiþ, *pr. s.* is laying, a. 5. 199; Leid, *pp.* laid, placed, 6. 73; wagered, 4. 260. A.S. *leggan*. See **Leyn**.
Legiaunce, *s.* allegiance, R. 1. 24; Legeaunce, R. 2. 104.
Legistres, *pl.* legists, advocates, men skilled in the law, b. 7. 14, 59; a. 8. 62. O.F. *legistre*, *legiste*, 'avocat, procureur, jurisconsulte, docteur en loix;' Roquefort. Lat. *legista*.
Leigis, liege men, R. 3. 338.
Leiȝen, lain. See **Liggen**.
Lele, *adj.* See **Leel**.
Lelest, *adj. sup.* truest, b. 17. 24; most faithful, b. 13. 295. See **Leel**.
Leme, light, glow, brightness, b. 18. 124. A.S. *leoma*.
Lemed, *pt. s.* shone, 8. 135; see above.
Lemes, *pl.* limbs, R. 2. 156. See note. See **Leome**.
Lemman, *s.* sweetheart, lover (used of both sexes), 11. 132, 21. 186, 23. 152, 156; favourite, beloved one, b. 14. 299; mistress, 3. 20, 8. 26; Lemmon, sweetheart, a. 4. 36; Lemmanes, *pl.* sweethearts, 17. 277; mistresses, b. 3. 150; Lemmons, *pl.* concubines, a. 3. 146. Contracted from A.S. *leóf man*, dear man; *man* being used of either sex.
Lendys, *s. pl.* loins, R. 3. 59. A.S. *lendenu*, pl. the loins.
Lene, *v.* lean, depend (on), R. 2. 62; Lenede, 1 *pt. s.* reclined, 1. 8, 11. 64; leant, 21. 5; Lened, 1 *pt. s.* lay down, b. 8. 65; Lened, 1 *pt. s. refl.* leant myself, reposed, b. 18. 5. See **Leonede**.
Lene, *v.* give (lit. lend), give to, 5. 191, 9. 15, 12. 303; Lene, 1 *pr. s.* lend, b. 5. 250; Leneth, *pr. s.* giveth, 13. 107; Lent (*for* Lendeth), b. 9. 105; Leneþ, 2 *pr. pl.* give, 1. 75; Lene 2 *pr. pl.* 2. 178; Leneth, *pr. pl.* give, bestow, b. 10. 42; Lenede, 1 *pt. s.* lent, 7. 244; Lened, 1 *pt. s.* lent, b. 13. 389; made loans, b. 13. 360; Lentestow, 2 *pt. s.* didst thou lend, b. 5. 253; Lente, *pt. s.* gave, 12. 47; gave, dealt out, R. 3. 330; Lent, *pt. s.* gave, b. 5. 203; granted, b. 10. 62; Lent, *pp.* given, 16. 240; Lene, *imp. s.* give, 9. 231; lend to, a. 7. 210; Lene, *imp. pl.* lend to, 11. 91. A.S. *lénan*, mod. E. *lend*.
Lenge, *v.* to linger, remain, dwell, tarry, 7. 158, b. 1. 207, a. 1. 185; Lengen, *pr. pl.* remain, reside, are

kept, 10. 130; Lenged, *pt. s.* tarried, b. 8. 7.
Lengere, *adj.* longer, 4. 493; Lenger, b. 3. 336, b. 5. 210.
Lengere, *adv. compar.* longer, 2. 204, a. 1. 185; Lenger, 4. 136.
Lengthed, *pp.* lengthened, prolonged, 21. 338.
Lente, Lentestow. See **Lenen**.
Lenten, Lent-time, the season of Lent, 1. 89, b. pr. 91; Lentenes, *pl.* (during) periods of Lent, 14. 81.
Lente-seedes, *pl.* Lent-seeds, i.e. seeds sown in spring, 13. 190. '*Lent-grain*, barley, oats, and pease (but not wheat);' Shropsh. Wordbook.
Leod, *s.* man, a. 6. 6; Leode, man, b. 3. 32, b. 17. 78; person, R. 3. 255; Leodes, *pl.* men, persons, people, b. 4. 184, b. 16. 181; Leodis, *pl.* men, persons, R. 2. 2. See **Lede**.
Leod, *s.* tenement, a. 6. 38; Leodes, *pl.* possessions, 16. 306 (see note). See **Ledes**.
Leof, *adj.* dear, pleasing, 2. 35.
Leom, light, brightness, 21. 129, 142. See **Leme**.
Leome, *s.* limb, body, a. 5. 81. See **Lemes**.
Leonede, 1 *pt. s.* leaned, reclined, a. pr. 9. See **Lene**.
Leop, Leope. See **Lepen**.
Leopart, leopard, b. 15. 293.
Leor, face. See **Lere**.
Leorne. See **Lerne**.
Leornyng, *s.* teaching, instruction, lesson, a. 1. 173. See **Lerynge**.
Leosen. See **Lesen**.
Leosinge, *s.* losing, loss, a. 5. 93. See **Lesen**.
Leouest, *adj.* liefest, dearest, a. 3. 6. See **Leef**.
Lepen, *v.* leap, run, 2. 113, 3. 41, a. 2. 207; Lepe, *v.* 7. 204, 8. 216; digress, b. 11. 309; Leepe, *v.* 15. 85; Leope, *pr. s. subj.* leap, dart, 21. 288; Leep, *pt. s.* leapt, 23. 152; Leop, ran, a. 2. 192; Lep, ran, 3. 225; Lepe, *pt. s.* b. 2. 68. See **Lope, Loupe**.
Leperes, *pl.* runners, wanderers, 10. 107, 137.
Lere, face, complexion, 2. 3; b. 10. 2; Leor, a. 1. 3. A.S. *hleor*.
Lered, *adj.* learned, educated (*usually in the pl.* = learned men) 1. 88, 7. 29, 10. 230. Orig. pp. of Leren.
Leren, *v.* teach, b. 13. 120; Lere, *v.* 15. 6, 21. 237; shew, b. 11. 164; learn (improperly used), a. 11. 270; teach, tell, R. 2. 18; Leere, *v.* learn (in phr. *to leere* = for teaching, for learning), 23. 207; Lere þ, *pr. s.* teach, b. 3. 69; Lereþ, *pr. s.* teaches, 4. 162, 15. 49; *as fut.* will teach, b. 11. 155; Leres, *pr. s.* teaches, b. 12. 183; Lereþ, 2 *pr. pl.* 6. 143, a. 5. 36; Leren, b. 5. 45; Lere þ, *pr. pl.* teach, 10. 19; Lere, 12. 236; Lerede, *pt. s.* taught, 7. 348, 20. 99; learnt, a. 1. 109 (other MSS. *lernyd*); Leryde, *pt. s.* taught, 17. 153; Lered, b. 16. 104; Lere, *imper. s.* teach, 2. 135, 9. 222; Lere þe = teach thyself, b. 13. 142; Lereþ, *imp. pl.* teach, b. 1. 134; Lereþ hit þis = teach it to these, a. 1. 125; Lered, *pp.* taught, a. 10. 100. A.S. *lǽran*, to teach.
Lerne, *v.* learn, 2. 146, a. 9. 49; Leorne, a. 9. 57; Lernest, 2 *pr. s.* teachest, b. 4. 11; Lerneth, *pr. s.* teaches, b. 10. 374; Lerneþ, 2 *pr. pl.* learn, 23. 250; Leorneþ, *pr. pl.* 20. 45; Lerned, 1 *pt. s.* learnt, 6. 43, b. 5. 203; taught the use of, b. 10. 179; Lernedest, 2 *pt. s.* b. 1. 139; Lerned, *pt. s.* taught, b. 5. 302; Leornden, *pt. pl.* discovered, a. 2. 199; Lerned, *pp.* learnt, been taught, b. 8. 10; learnt, b. 11. 167; instructed, R. pr. 44; Lerne, 1 *imper. pl.* let us learn, b. 11. 222; Lerneth, *imp. pl.* learn, R. 1. 9. See below. The senses of *learn* and *teach* are confused; see **Leren**.
Lerynge, *s.* teaching, instruction, 11. 141, 172; 18. 160; b. 9. 16.
Lese, *s.* leash (properly a set of *three*), R. 2. 114.
Lese, *ger.* to glean, b. 6. 68. Shropshire *lease*.
Lesen, *v.* lose, forfeit, b. 5. 625; Lese, *v.* 3. 37; Leese, *v.* 11. 192; Leosen, *v.* a. 3. 131, 275; a. 6. 105; Leose, *v.* a. 5. 77; Leest (*for* Lesest), 2 *pr. s.* 10. 269; Leeseþ, *pr. s.* loses, 11. 176; Leese, 2 *pr. pl.* 17. 272; Lesen, *pr. pl.* they lose, b. 12. 56; Lese, *pr. pl.* lose, waste (see the note to 17. 272); Lees, *pt. s.* lost, gave up, 8. 132, 14. 152; Les, 11. 195; Lese, b. 7. 158; Lese, *pt. pl.* lost, b. 20. 86. See **Loren, Loore**. A.S. *léosan*, pt. t. *léas*.
Lest, *impers. pr. s.* it pleases, b. 11. 418, b. 12. 174; *pt. s.* it pleased (him), b. 17. 139; Leste, *pr. s. subj.* it please, b. 11. 48. See **Liste**.
Leste, *adj.* least, 4. 25.
Leste, *conj.* lest, a. 5. 38.
Lesten, *pr. pl.* last, hold, a. 12. 93. See **Laste**.

Lesyng, *s.* lie, lying tale, leasing, lying, 7. 209, 8. 22; Lesynge, 16. 104; Leesynge, deceitfulness, R. 3. 158; Lesynges, *pl.* lies, deceits, 3. 138, 5. 19; Lesinges, lies, a. 11. 272. A.S. *léasung*, lying; from *léas*, loose, false.

Lesyng, *s.* loss, waste, b. 9. 98; Lesynge, loss, b. 5. 112. See **Lesen**.

Lete, *v.* (1) to let, permit, allow, 21. 57; Lat worþe = let be, let alone, b. pr. 187; Leteþ, *pr. s.* allows, lets, 4. 174, b. 3. 136; Letiþ, a. 1. 78; Lat (*for* Leteþ), lets, allows, 8. 275, b. 20. 358; Leet, *pt. s.* let, allowed, 13. 48, 19. 277; Let, *pt. s.* 2. 164; Lete, *pt. s.* b. 1. 165; Leten, *pt. pl.* let, allowed, b. 18. 404; Lete, *pr. s. subj.* let, b. pr. 155; Lat, *imper. s.* let, allow, b. 2. 47; Late, b. 4. 86; Leet, 19. 105; Leten, *v.* (2) leave, desert, 12. 184; leave, 4. 242; cease, 7. 312; cease (from evil), b. 17. 306; Lete, *v.* leave, forsake, lose, forego, give up, 4. 265, 9. 294; let fall, R. 1. 31; Leteth, *pr. s.* leaves, 3. 104; Leten, *pr. pl.* leave off, 20. 288; give up, 12. 24;—(3) to cause; Leten, *pt. pl.* caused; Leten sompne = caused to be summoned, 3. 172; Lete write = had (writs) written, R. 4. 26; Let, *imp. s.*; Let brynge = cause to be brought, 11. 33; a. 9. 25; Lat hange me = cause me to be hanged, b. 3. 112; Lete warrok it = cause it to be girt, b. 4. 20;—Leten, *v.* (4) think, consider, a. 6. 105; Late wel by = set store by, b. 5. 625; Let, *pr. s.* considers, believes, b. 15. 168; Let best by = thinks most highly of, b. 10. 185; Let wel bi = esteems, a. 11. 41; Letith lyghte of = despises, R. 3. 284; Leten, 2 *pr. pl. reflex.* esteem, consider yourselves, 6. 168; Leten, *pr. pl.* consider, hold, 18. 299; Leten hem = behave (as), b. 10. 316; Let, 1 *pt. s.* considered, esteemed, 7. 243; Lete, 1 *pt. s.* b. 13. 363; Lete, *pt. s.* accounted, b. 20. 145; Lette, cared, thought, a. 7. 154; Let, *pt. s.* considered, 23. 146; Let lyght = thought little, 5. 156; Lete liȝte, b. 4. 161; Leten, *pt. pl.* they considered, 1. 195; Leten bi = esteemed, a. 11. 29; Lete by, 4. 205. A.S. *lǽtan*.

Lethy, *adj.* idle, useless, b. 10. 184. Cf. O. Fries. *letheg*, *ledich*, Du. *ledig*, empty, idle.

Lette, *pt. s.* caused; Lette sompne = caused to be summoned, a. 2. 129; Lette, *imp. s.*; Lette apparayle = cause to be apparelled, a. 2. 148; Let cardsadele = cause to be harnessed, a. 2. 154. See **Leten** (3).

Letten, *v.* let, i.e. hinder, prevent, 14. 10, 16. 220; Lette, *v.* stop, hinder, impede, prevent, delay, 2. 155, 4. 35; restrain, b. 5. 303; delay, remain, tarry, wait, 2. 204, 20. 76; cease, R. 2. 86; Lete, prevent, a. 3. 191; Letteth, *pr. s.* hinders, 4. 454, 11. 160; makes difficulties, a. 3. 152; Letteþ, *pr. pl.* prevent, hinder, 15. 178; Letted, *pt. s.* prevented, b. 16. 83; hindered, R. 2. 3; put a stop to, b. 3. 197; Lette, *pt. s.* hindered, 19. 115; *pt. pl.* R. 2. 60; Lette, *pr. s. subj.* prevent, b. 5. 458; b. 10. 371; hinder, stop, R. 3. 115; Letted, *pp.* hindered, b. 19. 380; Lette, *pp.* 14. 37; Lett, *pp.* 22. 384. See **Latte**. A.S. *lettan*, Du. *letten*.

Lettere, *s.* hinderer, a. 1. 67; Letter, b. 1. 69; Lettare, 2. 65. See **Letten**.

Letterure. See **Lettrure**.

Lettre, *s.* letter, a. 8. 25, 94; covenant, agreement, b. 10. 89; writ, b. 11. 198; Lettere, letter, 20. 4, 22; Lettres, *pl.* letters, 5. 129, a. 2. 199, a. 4. 115; a letter, b. 9. 38, 39; Letteres of = letters concerning, a. 12. 86.

Lettred, *adj.* educated, learned, 10. 326, 12. 235, 15. 199; Lettret, a. 8. 118, 162; Lettrede, *adj. pl.* educated (men), 2. 135, 4. 124; Letteride, 17. 255.

Lettrure, doctrine, learning, education, 10. 195, 198, 12. 210; scripture, 12. 26; Letterure, learning, 1. 137, 12. 100; scripture, b. 10. 27; writing, b. 10. 378.

Lettynge, *s.* delay, hindrance, 9. 5, 12. 137. See **Letten**.

Leue, *v.* believe, 2. 75, 95; 20. 38, b. 5. 45, b. 10. 356; Leue, 1 *pr. s.* I believe, 2. 140; Leue wel = I fully believe, b. 3. 333; Leeue, 1 *pr. s.* a. 11. 141; Leeuest, 2 *pr. s.* trustest, a. 2. 93; Leuestow, believest thou, b. 18. 187; Leueth, *pr. s.* believes, trusts, b. 2. 101, b. 10. 359; Leue, 2 *pr. pl.* believe, b. 13. 308; Leuen, *pr. pl.* b. 12. 275; Leue, think, b. 15. 151; Leueth, believe, b. pr. 77; Leeueþ, a pr. 69; Leued, 1 *pt. s.* believed, b. 13. 389; Leueden, *pt. pl.* b. 1. 117; Leuyd, *pp.* R. 2. 83; Leue, *imper. s.* trust, believe, 2. 36, 195; Leeue, trust to, a. 3. 229; Leef, *imp. s.* a. 1. 36, a. 3. 168, a. 11. 143; Leue, *imper. s.* 3 *p.* let (him) believe, a. 118;

Leueþ, *imp. pl.* 14. 26; **Leueþ**, a. 11. 76. See **Leyue**, **Lyue**. A.S. *gelefan*, *gelýfan*.

Leue, *pr. s. subj.* grant, may he grant, 1. 149, b. pr. 126, a. 5. 263. See **Leyue**. (Only used in the phrase *God leue* or *Christ leue*, i.e. may God (or Christ) grant.) A. S. *lýfan*, to allow; from *léaf*, leave, permission; see **Leue**, *sb.* On the distinction between *leue* and *lene*, see note to b. 5. 263, p. 86.

Leue, *v.* leave, desert, give up, abandon, 13. 215, b. 1. 101; desist, a. 7. 166; lose, 4. 470; Chese layke oþer leue = choose to play or to leave it alone, 17. 176; Leueth, *pr. s.* leaves, deserts, forsakes, b. 13. 17; Leuen, *pr. pl.* leave, b. 15. 133; Leueþ, *pr. pl.* a. pr. 74; Leue, *pr. pl. subj.* omit, a. 3. 61; Lafte, 1 *pt. s.* remained, stayed behind, a. 3. 190 (other MSS. have *lefte*); Lefte, *pt. s.* left, 1. 130, 23. 102; Lefte, *pt. pl.* remained, 19. 155; Lafte, *pt. pl.* left, b. 4. 153, R. 3. 80; Laft, *pt. pl.* left, b. 20. 250; Leue, *imp. s.* leave, b. 10. 162; Leue of, *imp. s.* leave off, b. 20. 207; Lef, leave, give up, 23. 208; Leueþ, *imper. pl.* forsake, give up, 4. 73. A.S. *léfan*.

Leue, *v.* live, R. 3. 25, 266; Leuen, *pr. pl.* 1. 102; Leueden, *pt. pl.* 16. 267; Leued, *pt. pl.* R. 3. 59; Leue, 1 *pl. imp.* let (us) live, a. 4. 158. See **Libbe**.

Leue, *s.* leave, permission, 1. 50, 83; 7. 121, 440; leave, farewell, 2. 205; extension of time, 23. 286. A.S. *léaf*, leave.

Leue, *adj.* dear. See **Leef**.

Leue, *adv.* dearly, b. pr. 163, b. 3. 18. See **Leef**, **Leuere**, **Leuest**.

Leuell, *s.* use of the level, 12. 127. See **Liuel**.

Leuere, *adj. comp.* dearer, preferable, 12. 9, 21. 458; Leuer, b. 10. 14. See **Leef**.

Leuere, *adv. comp.* sooner, rather, 7. 129; more dearly, a. 1. 131; more dearly, b. 1. 141; Were wel leuer = it would be dearer (for them), they would rather, b. 20. 61. See **Leef**, *adj.*, **Leue**, *adv.*

Leuere, *s.* delivery, experience, R. 3. 330; livery, R. 2. 26, 79, 104, R. 3. 182; Leuerey, delivery, grant, R. 2. 2; Leuerez, *pl.* liveries, badges, R. 2. 35, 57, 93. Mod. E. *livery*, short for *delivery*.

Leues, *gen.* leaf's, 4. 493.

Leuest, *adj.* dearest, 4. 6, a. 1. 136; chief, b. 10. 357; best, R. 2. 156; Leueste, *adj.* most pleasing, 6. 85; dearest, a. 1. 180. See **Leef**.

Leuest, *adv.* most dearly, especially, b. 5. 572; Leueste, R. pr. 65.

Leuite, deacon (lit. Levite), 3. 130.

Leute, fidelity, loyalty, b. pr. 126, b. 11. 148; uprightness, true dealing, b. 14. 146; Lewte, loyalty, truth, obedience to law, b. pr. 122, b. 2. 21.

Leuynge, *s.* life, R. 2. 83.

Leuynges, *pl.* leavings, b. 5. 363.

Lewed, *adj.* ignorant, uneducated, 1. 88, 21. 358, b. 7. 136; worthless, useless, b. 1. 187, a. 1. 163; Lewde, *adj.* ignorant, R. 2. 53; Lewede, *adj.* worthless, 2. 186; ignorant, a. 8. 123; *pl.* ignorant, 1. 70, 2. 135; Lewide, 23. 102, 247; Lewid, a. 11. 288. A.S. *lǽwed*; E. *lewd*, but not in the modern sense.

Lewedeste, *adj. superl.* most ignorant, a. 3. 33.

Lewednesse, ignorance, 4. 35.

Lewte. See **Leute**.

Leyde, laid. See **Leyn**.

Leye, *s.* flame, b. 17. 207, 213. A.S. *lig*, *lyg*, a flame.

Leye, **Leyen**. See **Ligge**.

Leye-lond, lea-land, 11. 217.

Leyes, *pl.* fields, leas, 10. 5.

Leyn, *v.* lay; Leyne, *ger.* to lay, b. 18. 77; Leyeþ, *pr. s.* lays (her eggs), b. 11. 339; Laith, *pr. s.* lays, is setting, 7. 406; Leyth, *pr. pl.* turn, apply, 17. 145; **Leyde**, *pt. s.* laid, placed, b. 5. 359; put, a. 5. 171; Leyed, *pt. s.* laid, b. 18. 59; Leyde on, *pt. s.* pressed forward, 23. 114; Leyden, *pt. pl.* laid, placed, 9. 129; Leyde, *pt. pl.* b. 6. 124; Leyde, *pp.* laid, placed, 21. 30; Leye, *imp. s.* lay, stake, wager, *as in* Leye þer a bene = stake (1 ut) a bean upon it, 13. 92; Lay on, *imp. s.* attack, b. 13. 146. See **Leggen**.

Leyue, *v.* believe, trust, 21. 262; 1 *pr. s.* (I) believe, 4. 46, 330; Leyuest, 2 *pr. s.* believest, 21. 195; Leyueth, *pr. s.* believes, supposes, 3. 104; Leyuede, 1 *pt. s.* 21. 338; *pt. s.* 23. 173; Leyf, *imp. s.* believe, trust, 6. 24, 11. 306; Leyue, 6. 3; Leyueþ, *imp. pl.* believe, 4. 221. See **Leue**.

Leyue, *pr. s. subj. as imper.* grant, 8. 157, 12. 244, 18. 40. See **Leue**. (Only in the phrase *God leyue* or *Lord leyue*.)

Liage, *s.* liege (servant), R. pr. 25. Apparently an error for Liege, q. v.

Libben, *ger.* to live, a. 11. 207; *ger.* b. 8. 92; Libbe, *v.* 21. 111; Libbeth, *pr. pl.* live, b. 2. 186; Libben, *pr. pl.* b. 5. 149; Libbing, *pr. pt.* living, b. 9. 107; Libbyng, b. pr. 222; *pr. pt. as adj.* b. 15. 91; Lybbyng, b. 7. 62. See **Lybbe.**

Licame, body, 2. 35, 16. 58; Licam, a. pr. 30; Likame, 20. 93; Licames, *gen.* of the body, 7. 176. A.S. *lichama.* See **Likame, Lykame, Lycame.**

Lich, *s.* body, a. 11. 2; Liche, b. 10. 2. A.S. *lic.* See note, p. 146.

Liche, *adj.* like, resembling, b. 5. 353, 489. See **Lyche.**

Liche, *adv.* alike, 7. 183, 17. 20.

Licitum, *pp.* allowed, allowable, b. 11. 92.

Lickne, *pr. pl.* liken, compare, disparage by comparison, b. 10. 42; see note, p. 147. See **Likne.**

Lief, *adj.* fain, glad, b. 20. 309. See **Leef.**

Lief, *adv.* dearly; þe lief liketh = it dearly pleases thee, i.e. you like best, b. 4. 148. See **Leef.**

Liege, *s.* subject, liege man, R. 2. 49; Liegis, *gen. sing.* liege lord's, R. pr. 47; Liegis, *pl.* subjects, R. 2. 20. See **Lige.**

Liegeman, *s.* subject, R. 2. 67.

Lieutenant, lieutenant, b. 16. 47.

Lif, way of living, 21. 112. See **Lyf.**

Lif, man, living creature, 4. 450. See **Lyf.**

Lif-dayes, *pl.* life, days of their life, 4. 188; days of his life, b. 1. 27.

Lif-holy, *adj.* holy of life, 12. 2. See **Lyf-holy.**

Lifiode, *s.* support of life, sustenance, means of living, food, 2. 35, 7. 312. A.S. *lif-lâde*, corrupted to *livelihood* in modern English. See **Lyflode.** 'A *lyuelade*, victus;' Cath. Angl.

Lift, *adj.* left, 4. 494, 8. 225. See **Luft, Lyft.**

Lifte, sky, b. 15. 351. See **Lyft.**

Lige, *adj.* liege, loyal, b. 4. 184, a. 4. 147; *as sb. pl.* liege servants, 21. 398. See **Liege, Lyge.**

Liggen, *v.* lie, remain, 6. 16, a. 2. 105; Ligge, *v.* 19. 286; rest, 15. 11; Ligge, 1 *pr. s.* 8. 26; Liggeþ, *pr. s.* lies, is, b. 3. 175; Lith, *pr. s.* lies, 1. 137; remains, resides, b. 12. 181; reaches, b. 10. 316; lies ill, 23. 377; Lith. *pr. s.* lies, *put for subj.* if there lie or remain, 20. 179; Lithe, *pr. s.* lies, resides, b. 10. 277, b. 18. 384; Liggen, *pr. pl.* lie, 6. 150; reside, 22. 420; Ligge, *pr. pl.* lie, remain, b. 10. 296; Liggeth, lie, are lying, b. 15. 178; lie (down to rest), b. 6. 15; Ligge, *pr. s. subj.* lies idle, 9. 160; lie, dwell, be, b. 5. 439, b. 17. 224; *pr. pl. subj.* may lie, b. 2. 135: Lay, 1 *pt. s.* lay, 1. 8; Lay bi = lay with, b. 1. 30; Leyen, *pt. pl.* lay, 14. 159; Leyen, *pp.* lain, a. 3. 39; Leyn, remained, a. 11. 276; Leiȝen, lain, a. 5. 259; Leye, *pp.* lain, been, 12. 259, 22. 55; Leye by = lain with, 7. 330; Layen, 4. 40; Liggyng, *pres. pt.* b. 2. 51. See **Lyeþ, Lygge.** A.S. *licgan.*

Lightliche, *adv.* easily, 5. 168. See **Lihtliche, Lyghtliche.**

Lightloker, *adv.* more readily, 18. 253. See **Lihtloker, Lyghtloker.**

Liþ, *pr. s.* lies, tells lies, a. 3. 152, 169. See **Liȝen.**

Lihtliche, *adv.* easily, a. 2. 93, a. 4. 93. See **Lightliche.**

Lihtloker, *comp. adv.* more lightly, a. 6. 59. See **Lightloker.**

Likame, body, 20. 93; Likam, b. 1. 37. See **Licame.**

Likerous, *adj.* lecherous, dainty, luxurious, b. pr. 30, b. 6. 268; Likerouse, b. 10. 161, 164. See **Lykerous.**

Likeþ, *pr. s. impers.* pleases, b. 1. 43, b. 2. 231; Liked, *pt. s. subj.* should please, R. pr. 64; Lyked, b. pr. 60, 149. See **Lykeþ.**

Likne, *v.* compare, b. 10. 277; Likened, *pp.* likened, like, 20. 168; Liknet, a. 9. 34; Likned, 11. 44. See **Lickne, Lykne.**

Lik-seed, leek-seed, 13. 190.

Likth, *pr. s.* lies, tells lies, b. 18. 31. See **Liȝen.**

Likyng, *s.* sensual pleasure, b. 9. 179; fondness, b. 1. 27; Likynge, R. 3. 266. See **Lykynge.**

Likynglíche, *adv.* according to (his) pleasure, 20. 241.

Limes, *s. pl.* limbs, a. 7. 183. A.S. *lim.* See **Leome, Lemes, Lyme.**

Limitour, licensed begging friar, b. 20. 344; Limitoures, *pl.* b. 5. 138. See note, p. 78. See **Lymytour.**

Lippe, morsel, portion, part, bit, 7. 245, 12. 226. See **Lappe, Lyppe.**

Lisse, *s.* joy, happiness, 21. 237; a. 10. 30. See Gloss. to Will. of Palerne; and see **Lysse.** A.S. *liss, liȝs*, tranquillity, from *liȝe*, lithe, gentle.

Liste, *v.* desire, R. 3. 31; List, *pr. s. impers.* it pleases, b. pr. 172; Liste,

pr. s. subj. may please, R. 2. 71; Liste, *pt. s.* it pleased, b. 1. 148; List, *pt. s.* it pleased, R. 2. 118; List, 2 *pt. pl.* were pleased, R. 2. 62; Liste, *pt. s. subj.* it would please, b. 5. 400. See **Lest, Lyste.** A.S. *lystan*, to please.

Listres, *pl.* lectors, b. 5. 138. See note, p. 78. O.F. *listre*, variant of *litre* = Lat. *lector*. The *lector* here means a lecturer or preacher; not the *lector* of the Minor Orders.

Lisure, list, edge of cloth, 7. 216. '*Lisiere*, the list of cloth, or of stuffe;' Cotgrave. See **Lyser.**

Lite, *adj.* little, R. 4. 62. See **Lyte.** A.S. *lyt.*

Lite, *s.* little, R. pr. 25.

Litel, *adj.* little, 4. 394, b. 10. 88. See **Luitel.**

Lith, *pr. s.* lies, dwells, b. 1. 124, &c. See **Liggen.**

Lith, *pr. s.* lies, tells lies, b. 3. 155. See **Liȝen.**

Lith, *s.* limb, member, i. e. body, b. 16. 181.

Lithen, *v.* to listen to, 11. 65; Litheth, *pr. s.* listens, 8. 112; *pr. pl.* listen to, b. 13. 438; Lithen, *pr. pl.* listen, 8. 98. Icel. *hlýða*, to listen.

Liper, *adj.* wicked, bad, defective, vicious, b. 5. 387, b. 10. 164; Lithere, *pl.* 18. 82. See **Luther, Lyther.**

Litheren, *pr. pl.* sling; Litheren þer-to = sling at it, cast stones at it, 19. 48. The verb is formed from A.S. *liðere*, a sling (Leo).

Litlum and lytlum, *adv.* by degrees, by little and little, b. 15. 599. See **Lytulum.** A.S. *lytlum, by* little, dat. of *lytel*, little; *litlum and litlum*, A.S. version of Gen. xl. 10.

Liuel, *s.* the level, the use of the level, a. 11. 135. O.F. *livel*; see *level* in Skeat's Etym. Dict.

Lixt, 2 *pr. s.* liest, tellest lies, 7. 138; Lixte, b. 5. 163. See note, p. 80. See below.

Liȝen, *v.* lie, tell lies; Lixt, 2 *pr. s.* 7. 138; Lixte, b. 5. 163; Liȝþ, *pr. s.* a. 3. 152, 169; Likth, *pr. s.* b. 18. 31; Lith, *pr. s.* b. 3. 155. See **Lyȝen, Lowe, Lye.**

Liȝere, *s.* liar, a. 2. 156.

Liȝte, *adv.* lightly, b. 4. 161.

Liȝter, *adj.* easier, b. 14. 247.

Liȝtlich, *adv.* easily, b. 15. 133; Liȝtly, readily, b. 14. 34. See **Lyȝtliche.**

Liȝtloker, *adv.* more easily, more readily, b. 5. 578. See **Lihtloker.**

Liȝtnynge, flame, b. 19. 197.

Liȝp, *pr. s.* lies, a. 1. 115.

Lobres, *pl.* lubbers, a. pr. 52. Cf. Du. *lobbes*, a booby. See note, p. 9.

Loby, looby, lubber, R. 2. 170; Lobyes, b. pr. 55. See above.

Lookes. See **Lokkes.**

Lof, loaf, b. 13. 48; Loues, *pl.* b. 6. 285. See **Loof, Loue.**

Lofsom, *adj.* loveable, 11. 259. A.S. *lufsum.*

Loft, *sb.* height; On loft = aloft, up, 7. 410, 424; On lofte, a. 1. 88; Bi loft = on high, above, b. 18. 45. A.S. *lyft*, air.

Loggen, *pr. pl.* lodge, R. 3. 280; Loggede, *pt. s.* lodged, dwelt, a. 9. 7.

Loggyng, *s.* lodging, a. 12. 44.

Lok, *s.* look, looks, mien, 12. 267.

Lok, *s.* lock, fastening of a door; *hence*, key, 2. 198; Lokke, b. 1. 200; Lokkes, *pl.* locks (of a box), b. 13. 368; Lokes, locks, 7. 266.

Loken, *v.* look to, watch over, b. 16. 47; look, see, have my sight, a. 9. 49 (see note); look after, guard, b. 7. 165; provide (lit. look to it), b. 2. 135; Loke, *v.* look, see, 11. 57, b. 10. 265; look about me, 5. 63, b. 4. 60; look after, a. 5. 116; enforce, a. 7. 303; attend to, 9. 85; examine, a. 2. 200; look over, peruse, inspect, b. 2. 224, R. pr. 37; see, find out, b. pr. 172, b. 2. 155; look on, behold, 1. 187; observe, 3. 234; expect, look for, provide for (the result), R. 3. 31; Lokye, *v.* look, 8. 50; Loke, 1 *pr. s.* look, seem, a. 11. 135; Lokestou, 2 *p. s. pr.* lookest thou, a. 8. 123; Lokeþ after, expects (to have), 4. 249; waits for, b. 12. 181; Loketh, *pr. s.* expects, 10. 271, 20. 261; looks, sees (the light), 21. 29; looks about, b. 18. 30; takes care, b. 15. 180; decides, a. 2. 172; Loken, *pr. pl.* look, 10. 141; wait, 19. 268; Loketh, *pr. pl.* have the use of their sight, b. 14. 31; Lokeþ, *pr. pl.* inspect, prepare, a. 7. 13; Loke, *pr. s. subj.* look to, watch over, guard, b. 1. 207, b. 15. 9; Lokid, 3. 8; Loked, *pt. s.* looked, 3. 131, b. 6. 321; Hym lokyd = seemed, b. 5. 189; Him loked, a. 5. 108; Lokyde, *pt. s.* looked, gazed, 2. 164; Lokide, attended to, R. 3. 255; Lokynge, *pr. pt.* looking about, 22. 159, 175; b. 19. 154, 170; Loke, *imp. s.* look, 3. 5, 10. 240; see to it, take care, b. 3. 269, b. 10. 205; Loketh, *imp. pl.* look, a. 8. 14; Loke, *imp. pl.* see, take care, b. 9. 175. A.S. *lócian.*

Lokkes, *pl.* locks of hair; *hence*, head, a. 2. 84; Lockes, hair, 16. 8.
Lokynge, *s.* looking (to), referring (to), glancing (at), b. 11. 309; look, glance, b. 13. 344; Loking, *s.* glance (of the eye), twinkling (of an eye), a. 12. 96.
Lollere, *s.* loller, idle vagabond, 6. 2, 10. 158; Lolleres, *pl.* 10. 192, 213, 240; Lollares, 6. 4, 10. 137; Lollers, 9. 74, 10. 107; Lollarene, *gen. pl.* of lollers, 6. 31; Lollaren, *gen. pl.* 10. 140; Lolleres, *gen. pl.* 10. 103. See note to 10. 213.
Lolleþ, *pr. s.* lolls, limps about, lounges, rests, 10. 215, 15. 153; Lollen, *pr. pl.* offend against, 10. 218 (prob. with reference to the sb. *lollere*); Lolled, *pt. s.* wagged, b. 5. 192; Lollid, *pt. pl.* flapped, 7. 199; Lollid vp = hung up, made to swing about, 15. 131; Lollynge, *pr. pt.* lolling, lying, 19. 287. The senses of *offending* and *lying* are due to the sb. *lollere*.
Lomb, lamb, 23. 36.
Lome, *adj.* lame, a. 7. 183.
Lome, *adv.* often, frequently, 11. 165, 13. 121, 17. 97; Lomer, *adv. comp.* (*glossed* sepius), more often, b. 20. 237. A.S. *gelóme*.
Lomes, *pl.* tools, 6. 45. A.S. *gelóman*, pl. utensils, tools.
Lompe, lump, 10. 150.
Lond, land, country, 4. 210; Londe, *gen.* of a ridge in a field, b. 13. 372 (unless *fote-londe* here, and *fot-londe* in c. 7. 268, be a compound sb., like E. *headland*, Shropsh. *adland*); Londes, *pl.* lands, estates, b. 9. 175; Londes, *gen. pl.* ridges in a field, 20. 58. '*Land*, that part of ground between the furrows in a ploughed field;' Halliwell.
Londe-bugger, land-buyer, b. 10. 307.
Lone, *adj.* lone, b. 16. 20.
Lone, loan, lending, 5. 194.
Lone, *s.* lane, a. 5. 162.
Long, *adj.* tall, a. 9. 110; Longe Wille, the author's name, b. 15. 148; Longe, *pl.* tall, 1. 53. See notes to 1. 53, and 17. 286.
Longe-lybbynge, *adj. pl.* long-living, long-lived, 15. 169.
Longen, *pl.* lungs, 9. 189.
Longeþ, *pr. s.* belongs, a. 11. 89; Longiþ, a. 11. 155; Longyt, *for* Longyth (as in the Ingilby MS.), *pr. s.* belongs, a. 12. 64; Longeþ, *pr. s.* belongs, is attached, 4. 248; Longith, *pr. s. impers.* it suits, R. 2. 67; Longeth, *pr. pl.* belong, b. 2. 49; Longen, *pr. pl.* belong, 8. 271, a. 6. 108; Longith, are attached to or connected with, a. 2. 28; Longede, *pt. s.* resided, 11. 7; Longed, *pt. s.* was proper for, was fit, b. 11. 411; longed, desired, 9. 280; Longid, *pt. s.* belonged, R. 2. 172. A.S. *langian*.
Lood-sterre, lode-star, pole-star, 18. 95.
Loof, loaf, 9. 287, 10. 150.
Loore, *pt. s. subj.* lost, 17. 311. See **Lesen**.
Loos, loss, 22. 292. See **Los**.
Loos, *s.* praise, fame, report, 8. 109, 14. 111. O.F. *los*, Lat. *laus*.
Lope, *pt. s.* leaped, ran away, escaped, a. 4. 93; Lope, *pt. pl.* ran, b. 4. 153; Lopen, *pt. pl.* leapt, ran, 2. 110; Lopen, *pp.* ran away, b. 5. 198. See **Lepen**.
Lordein, sluggard, vagabond, lazy rascal, 6. 163; Lordeyn, 23. 189; Lordeyne, b. 20. 188; *pl.* villains, b. 18. 102. O.F. *lourdein* (Roquefort); see *lourd*, *lourdaut*, *lourdin*, in Cotgrave. See **Lurdeyn**, **Lourdeines**.
Lordene, *gen. pl.* of lords, 2. 95, 6. 73.
Lordeþ, *pr. s.* is lord, plays the lord, 12. 69.
Lordliche, *adv.* nobly, luxuriously, 20. 235, 241.
Lordynges, *s. pl.* lordlings, little lords, a contemptuous expression, a. 3. 26. It is often used for our modern *sirs*, without any contempt being implied. See below.
Lordyns, *s. gen. pl.* of little lords, R. 2. 60. Put for *lordynges*; see above.
Lore, instruction, teaching, 10. 104, 12. 128; learning, doctrine, a. 11. 76, R. 1. 93.
Lore, *pp.* See **Loren**.
Lorel, an abandoned fellow, lazy vagabond, worthless fellow, 7. 314, b. 7. 136; Lorell, wretch, 21. 3, R. 2. 170; Loreles, *pl.* 1. 75, 15. 20; Lorelles, 9. 129. See **Losel**, and note, p. 128.
Loren, *pt. pl.* lost, 15. 63, b. 12. 122; Lore, *pp.* 7. 193, 21. 82; been deprived of, b. 18. 79. See **Lesen**.
Loresman, teacher, instructor, 15. 123; Loresmen, *pl.* b. 9. 87.
Lorkynge, *pres. part.* lurking, 3. 226.
Lorn. See **Loren**.
Los, *s.* loss, 17. 149. See **Loos**.
Losedest. See **Losen**.
Losel, *s.* wretch, profligate fellow, vagabond; Loseles, *pl.* vagabonds, 9. 74, 17. 280; Losels, a. pr. 74; Loselles,

b. 15. 133; **Loseles**, *gen. pl.* vagabonds', b. 10. 49. See **Lorel**.

Loselîche, *adv.* loosely, freely, at ease, 15. 153. The various readings give the former syllable as *los-*, *lose-*, *loose-*, *lous-*, *lowse-*, which make the identification with mod. E. *loose* certain. It is, accordingly, so explained in Stratmann.

Losen, *v.* praise; **Loseth**, *pr. s.* praises, b. 15. 248; **Losedest**, 2 *pt. s.* didst praise, b. 11. 411. See **Loos**.

Losengerye, *s.* flattery, lying, b. 6. 145; Losengrie, a. 11. 36. Cf. O.F. *losengier*, 'a flatterer, cogger, beguiler;' Cotgrave.

Lotebyes, *s. pl.* concubines, 4. 188, a. 3. 146; Lotebies, b. 3. 150. See note.

Lotering, *s.* cunning, dealing (?), a. 5. 188. Sense uncertain; perhaps allied to A.S. *lot*, deceit, *lotwrenc*, cunning, hypocrisy (Bosworth). Cf. **Lotyeth**.

Loth, *adj.* unwilling, loath, 1. 53, 4. 199, 9. 266. See **Laith**.

Lope, *v.* loathe, hate, a. 8. 81; Loþeth, *pr. s. impers.* it loathes, disgusts; Ous loþeth, we loathe, 1. 173; Loþen, *pr. pl.* loathe, 7. 142; Loþede, *pt. s.* 8. 50.

Lother, *adj.* more unwilling, b. 15. 385.

Loþliche, *adj.* loathsome, disgusting, vile, 2. 110, 15. 179; Lothelich, b. 1. 116.

Lotyeth, *pr. pl.* lurk, b. 17. 102. See note, p. 244. A.S. *lutian*, to lurk.

Loude, *adv.* loudly, aloud, 23. 143; Loude other stille = loud or still, i. e. under all circumstances, b. 9. 105; see note, p. 142.

Loue, loaf, 9. 196; **Loues**, *pl.* 19. 154. See **Lof**, **Loof**.

Loue-day, a love-day, day for the settlement of disputes by arbitration, 4. 197, 12. 17; Louedayes, *pl.* 4. 196; Louedaies, 6. 159. See note, p. 47.

Loueles, *adj. or adv.* loveless, without love, a. 5. 98.

Louelîche, *adj.* lovely, handsome, pleasant, agreeable, amiable, 2. 3, 11. 65, 83, 259; affable, a. 9. 77; pleasant, b. 12. 262.

Louelîche, *adv.* becomingly, b. 13. 26.

Louelokér, *adj. comp.* sweeter, pleasanter, 15. 186.

Louelokest, *adj.* the handsomest (lit. loveliest), 2. 107, 7. 44, b. 13. 295; Louelokeste, 7. 192.

Louer, loover, louvre, 21. 288. The derivation is *certainly* from the F. *l'ouvert*. See note.

Louerd, *s.* lord, a. 1. 131.

Loues, *pl.* See **Loue**.

Louh, *pt. s.* laughed, 19. 3, 22. 461, a. 4. 137; Lough, b. 19. 456. See **Lauhen**, **Lowh**.

Louh, *adj.* lowly, meek, humble, 8. 196, 17. 24, 154; quiet, a. 11. 2; low, common, poor, a. 3. 240; low, deep, 13. 183.

Louh-chered, having a meek look, 22. 263. See **Lowe-chered**.

Louhelîche, *adv.* lowly, humbly, 10. 141. See **Loulich**.

Louh-herted, *adj.* humble, 23. 37.

Louhnesse, lowliness, meekness, humility, 4. 447, 16. 133.

Louke, *v.* lock, shut up, b. 18. 243. See **Lowke**. A.S. *lúcan*, to lock, enclose.

Loulich, *adj.* lowly, b. 14. 227. See **Louhelîche**.

Loupe, loop-hole, 21. 288; see note.

Loupe, *pt. s.* escaped, b. 4. 106; Loupen, 1 *pt. pl.* leapt, fled, b. 18. 310; Loupe, *pt. s. subj.* if (he) escaped, were (he) to escape, 5. 101. See **Lepen**.

Lourdeines, *pl.* vagabonds, 19. 48. See **Lordein**.

Loure, *v.* scowl, frown, look sullen, 8. 302, 15. 203, 17. 302; Loury, *v.* 7. 98; Lourest, 2 *pr. s.* frownest, 13. 25; Lourestow (*for* Lourest thou), dost thou look angrily, b. 11. 85; Loureth, *pr. s.* scowls, b. 10. 311; Loureþ, *pr. pl.* look gloomy, 17. 302; Lourede, 1 *pt. s.* I frowned, 13. 24; Lourede, *pt. s.* looked angrily, 5. 168; Lourede, *pt. pl.* looked discontented, frowned, 3. 233; Loured, b. 2. 223; Lourid, scowled, looked sad, R. 1. 72; Lourynge, *pres. pt.* b. 5. 83. Mod. E. *lower* (better *lour*). See **Lowren**.

Louryng, *s.* frowning, scowling, b. 5. 344. See above.

Lous, louse, 7. 204. With the text cf. '*louse's-lather*, the ladder-like breach made in knitting by dropping a stitch;' Shropsh. Glossary.

Loute, *v.* bow, b. 10. 142; Louten, 2 *pr. pl.* are humble, b. 15. 84; Louten, *pr. pl.* kneel, pray, 4. 98; Loutede, *pt. s.* bowed, made obeisance, 4. 152, 12. 86; bowed low, a. 3. 37; Louted, *pt. s.* b. 3. 115. See **Lowtyng**. A.S. *hlútan*, to bow.

Louwest, *adj. superl.* lowest, a. 1. 115.

Louyen, *v.* love, b. 11. 105; Louye, *v.* 6. 181; Louie, *v.* be pleased, b. 10. 90; To louie = to be loved, b. 14. 266; Louyeth, *pr. s.* 13. 107, 21. 57;

Louyeþ, 2 *pr. pl.* love, 16. 117; Louieth, *pr. pl.* b. 10. 50; Louye, 2 *pr. s. subj.* love, b. 12. 94; Louye, *pr. s. subj.* may love, 1. 149; Louye, *imper. s.* love, b. 12. 34. A.S. *lufian.*

Louyd (*for* **Lowyd**), *pt. s.* put down, brought low, R. 2. 179; *pp.* brought low, R. 3. 310. See **Lowe**, *v.*

Louynge, *adj.* loving, b. 13. 16.

Low, *adj.* humble, meek, lowly, b. 8. 85; Lowe, *adj. pl.* humble, meek, 10. 184.

Low, *pt. s.* laughed, a. 12. 42. See **Lauhen, Lowh.**

Lowable, *adj.* praiseworthy, commendable, 6. 103, 18. 130. Short for *allowable.*

Lowe, *adv.* lowly, humbly, b. 12. 265; low, b. 11. 61 (where it is perhaps an adjective, as in the C-text).

Lowe, *v. refl.* humble thyself, 11. 305; humbles, 13. 157; Lowede, *pt. s.* humbled, 9. 194; Lowed, stooped, b. pr. 129; Lowe þe, *imp. s.* humble thyself, 15. 9. From *low*, adj.

Lowe, 2 *pt. s.* didst lie, didst tell falsely, 21. 351, 447; didst speak falsely, b. 18. 400; Lowen vpon = lied against, 3. 20; Lowen on = lied against, b. 5. 95. A.S. *lógan*, to lie, pp. *logen.* See **Lijen.**

Lowe-chered, *adj.* mild-faced, having a meek look, b. 19. 258. See **Louh-chered.**

Lowe-lyuynge, *adj.* lowly, humble, 15. 188.

Lower, *adj. compar.* lower, inferior, a. 8. 142.

Lowh, *pt. s.* laughed, 13. 24, 23. 143. See **Lauhen, Louh.**

Lowke, *v.* shut up, lock up, 21. 256. See **Louke.**

Lowren, *pr. pl.* look cross, b. 13. 265. See **Loure.**

Lowtyng, *pres. part.* bowing, a. 12. 55; Lowte, *imper. s.* bend the knees, bow, 7. 171. See **Loute.**

Lowynge, *s.* humbling themselves, submissiveness, b. 15. 299. [It can hardly mean *lowing* as a cow.]

Luf, *adv.* dearly, 4. 19, 8. 253; willingly, 7. 183. See **Leef.**

Luft, *adj.* left (hand), a. 2. 7, a. 3. 56; left (side), a. 6. 68.

Luft, *s.* worthless fellow, weak creature, wretch, b. 4. 62. From the adj. *luft* (above), worthless, weak, left. See *Left* in my Etym. Dict.

Luft, *pt. s.* raised, lifted, b. 15. 583. Icel. *lypta* (for *lyfta*), to lift.

Lufthond, *s.* left hand, a. 2. 5.

Luggid, *pp.* pulled about, R. 2. 173. See note to 3. 226.

Luite, *adv.* little. a. 4. 51; lightly, a. 4. 137; seldom, a. 8. 123. See **Lite, Luyte.**

Luitel, *adj.* little, a. 3. 200.

Lulledе, *pt. pl.* flapped about, wagged, a. 5. 110. See **Lolleþ.**

Lured, *pp.* allured, caught, 8. 45.

Lurkede, *pt. s.* lurked, a. 2. 192. See Cath. Angl. p. 224.

Lurker, *s.* intruder, R. 3. 57.

Lusarde (lizard), serpent, b. 18. 335.

Lussheborgh, a light coin (lit. a coin of Luxembourg), 18. 72; Lussheborne, *adj.* counterfeit, 18. 82; Lussheborwes, *pl.* counterfeit money, light coin of Luxembourg, b. 15. 342. See note, p. 226.

Lust, a desire, pleasure, fancy, 2. 111, R. 3. 175, 266.

Lust, *pr. s.* (*for* **Lusteth**), desires, is willing, 12. 76; *pr. s. impers.* it pleases, 4. 170, 10. 146; Luste, *pr. s. impers.* it pleases (her), a. 3. 154; Luste, *pr. s. subj.* may please, 14. 237; Luste, *pt. s. impers.* it pleased, 20. 114, 21. 451; Hem luste = it pleased them, a. pr. 37; Luste, *impers. pt. s. subj.* it should please, 1. 175. A.S. *lystan;* from *lust.*

Lustnede, 1 *pt. s.* listened, 16. 250; Lustenеþ, *imp. pl.* 21. 297.

Lusteth, *imper. pl.* listen, 21. 297 *n.*

Lusty, *adj.* pleasant, profitable, R. pr. 63.

Lutede, *pt. s.* played on a lute, 21. 470.

Luther, *adj.* wicked, evil, false, bad, treacherous, 2. 195, 4. 320, 5. 104, 7. 437, 9. 253, 10. 18, 11. 160, 20. 244; bad, pestilent, 16. 220; ill-tempered, a. 5. 98; Luthere, *pl.* 9. 296. See **Liþer.** A.S. *lyðre*, bad (Grein).

Luyte, *adj.* little, a. 2. 163; *as sb.* a little, a. 7. 118. See **Luite.**

Luytel, *adj.* little, a. 10. 112. See **Luitel.**

Lyard, horse, b. 17. 64, 71; Lyarde, 20. 64, 76, 331. See note, p. 243.

Lybbe, *v.* to live, 4. 203; Lybbeth, *pr. pl.* 18. 249; Lybben, *pr. pl.* 7. 125, 9. 70; Lybbynge, *pres. part.* living, 10. 58. See **Libben, Lyuen.**

Lycame, body, 11. 219, 20. 182, 21. 94; Lycames, *gen. sing.* of the body, 7. 275. See **Liceame, Likame.**

Lycence, *s.* licence, 7. 121.

Lyche, *adv.* like, 8. 129. See **Liche.**

Lycour, juice, 13. 220.

Lydene, voice, 15. 186. See **Ledene**

Lye, *s.* flame, glow, 20. 172, 179, 257. A.S. *lig*, a flame (Grein).

Lye, 1 *pr. s.* lie, tell lies, 20. 223, 227; Lye, *pr. pl.* b. 10. 42, 332; Lyeth, *pr. pl.* tell lies about, slander, b. 10. 203; Lyede, *pt. s.* deceived, 3. 32. See **Liȝen, Lowe, Lyghe.**

Lyere, liar, 2. 36, 3. 6, 225.

Lyeþ, *pr. s.* applies (lit. lies), 6. 89. See **Liggen**; and the note, p. 63.

Lyf (1), life (sometimes personified), 21. 30, b. 1. 202, b. 9. 188. See **Lif, Lyue.**

Lyf (2), living creature, living person, creature, man, 2. 116, 7. 67, 8. 50, 11. 305, 12. 264, 13. 32, 14. 74, 19. 105, 20. 274. A peculiar use of the word above. It occurs again, in this sense, in the Kingis Quair, st. 31; and in Gower, C. A. i. 362, l. 15. See **Lif.**

Lyf (put for *leef*), *s.* leaf, small piece of instruction, short lesson, a. 7. 241. See **Leef.**

Lyfholiest, *adj. sup.* most upright of life, 11. 50.

Lyf-holy, *adj.* religious, devout, holy of life, 5. 175, 10. 195. See note, p. 125.

Lyf-holynesse, holiness of life, 6. 80, 22. 111.

Lyflode, means of life, livelihood, food, viands, 1. 32, 5. 115, 6. 42, 7. 68. See **Liflode.**

Lyft, *adj.* left, 3. 5, 4. 75. See **Lift, Luft.**

Lyft, sky, 18. 95. See **Luft, Lifte.**

Lyft, *pt. s.* lifted, 19. 144.

Lygaunce, loyalty, allegiance, 19. 202.

Lyge, *adj.* liege, liege (men), liege (subjects), 4. 319, 320, 418; Lyges, *pl. as sb.* lieges, subjects, servants, b. 18. 347. See **Lige.**

Lygge, *v.* lie, remain, recline, be laid, 10. 143, 13. 232; Lyggen, *pr. pl.* lie, 4. 170, 5. 122; Lyggynge, *pres. part.* lying, 3. 53, 130. See **Liggen.**

Lyghe, *v.* lie, tell lies, 17. 304. See **Lye, Liȝen.**

Lyghte, *pt. s.* alighted, R. 2. 172. See **Lyȝte.**

Lyghtliche, *adv.* lightly, easily, readily, 3. 225, 8. 302, 10. 11.

Lyghtloker, *adv.* more lightly, readily, easily, 8. 216, 15. 101. See **Lightloker.**

Lyghtnynge, *s.* flame, 22. 202.

Lyhþ, *pr. s.* lies, exists, a. 11. 140. See **Liggen.**

Lyinge, *s.* lying, b. 13. 323.

Lykame, body, 1. 32, 7. 52; Lykam, b. 12. 234; Lykhame, a. 12. 93; Lykames, *gen.* body's, 11. 55; of my body, b. 13. 387. See **Licame.**

Lykerous, *adj.* luxurious, dainty, lecherous, a. 11. 120.

Lykeþ, *pr. s. impers.* it pleases, 12. 187, b. 8. 51; Lykeþ, *pr. pl.* please, 2. 41; Lykede, *pt. s. impers.* it pleased, 1. 58; Lykyde, 1. 168; Lyked, *pt. s.* pleased, 6. 41; Lyke, *pr. s. subj.* please, 23. 30; Lyke, *pr. s. subj. impers.* it please, 20. 327. See **Likeþ.**

Lykne, *v.* compare, liken, 8. 23; Lykneth, *pr. s.* b. 12. 267; Lyknede, *pt. pl.* compared, likened, 15. 169; Lykned, *pp.* 11. 47. See **Likne.**

Lyknesse, likeness, 21. 330.

Lykyng, *adj.* pleasing, 22. 45; Lykynge, 11. 286.

Lykynge, *s.* liking, desire, pleasure, wish, 12. 182, 14. 152.

Lykyngest, *adj.* most pleasing, 7. 44.

Lyme, limb, 23. 195, b. 5. 99, b. 19. 101; Lymes, *pl.* 6. 8, 9. 135; Feondes lymes, limbs of the fiend, 23. 77, b. 20. 76; Lymmes, *pl.* limbs, R. 2. 62. See **Limes.**

Lymed, *pp.* covered with bird-lime, R. 2. 186.

Lymytour, authorised beggar, 23. 346, 362. See **Limitour.**

Lym-ȝerde, limed-twig, snare, 11. 286; Lymeȝerde, b. 9. 179. See note.

Lynage, family, descent, lineage, parentage, 6. 26, 14. 111; good family, 10. 195, 197.

Lynde, lime-tree, linden-tree, 2. 152, 11. 64. A.S. *lind.*

Lyne, line, 12. 127; cord for measuring, a. 11. 135; Lynes, *pl.* lines, 10. 286; snares for birds, 7. 406.

Lynne-seed, lin-seed, i. e. flax-seed, 13. 190.

Lyppe, *s.* a portion, part, b. 5. 250. See **Lippe.**

Lyser, *s.* list, edge of cloth, b. 5. 210. See **Lisure.**

Lysse, comfort, happiness, 7. 315; relief, 2. 200. See **Lisse.**

Lyste, *pr. s. subj.* please, R. 3. 182. See **Liste.**

Lyste, *s.* list, edge of a piece of cloth, a. 5. 124; strip of cloth, 8. 162. See **Liste.**

Lyte, *adj.* little, 10. 207, b. 13. 149. See **Lite.**

Lyte, *adv.* (*or adj.*) little, 2. 140; *adv.* 23. 27. See **Lite.**

Lyth, *pr. s.* lies, 4. 193; rests, 21. 431; consists, a. 10. 114. See **Liggen.**

Lyþen, *v.* hear, listen to, 8. 84, b. 13.

424; Lythe, *ger.* b. 8. 66; Lythen, *pr. pl.* listen, are anxious to hear, 12. 77; Lythed, *pt. s.* has listened, b. 13. 452. See **Lithen.**

Lyther, *adj.* false, bad, evil, b. 10. 435, b. 15. 342. See **Luther.**

Lyþet, *pp.* rendered lithe or active, a. 7. 183.

Lytulum, *adv.* by little; *lytulum and lytulum*, gradually, 18. 320. See **Litlum.**

Lyue, *dat.* life, 1. 25; In my lyue = during my life, a. 7. 94; By hus lyue, during his lifetime, 13. 69; By thy lyue, during thy life, 12. 74. See **Lyf,** which is the *nom.* case.

Lyue, 1 *pr. s.* believe, 1. 103; Lyuede, 1 *pt. s.* believed, thought, 1. 17; Lyuede hym wel, *pt. pl.* entirely believed him, 1. 70. See **Leue.**

Lyue-lode, livelihood, means of living, 4. 470. See **Lyflode.**

Lyuen, *v.* live, 20. 73, 235; Lyuye, *v.* 7. 67; Lyueþ, *pr. s.* passes his life, a. 2. 139; Lyueden, *pt. pl.* lived, passed their lives, 1. 28, 16. 271; Lyue, 1 *pl. imp.* let us live, b. 10. 438; Lyueþ, *imp. pl.* live, 23. 247; Lyuynge, *pr. pt.* living, alive, 22. 175. See **Lybbe, Libben.**

Lyueres, men who lived, lit. livers, b. 12. 132.

Lyues, *adv.* alive, i. e. living, 11. 150, 22. 159. See note, p. 134. Cf. 'Right as a *lyues* creature;' Gower, C. A. ii. 14, l. 16. A.S. *lifes*, gen. of *lif*, life, used adverbially.

Lyuynge, *s.* living, life, b. 11. 14, 156; food, provisions, 16. 103; Lyuyng, way of life, 7. 437; After a freres lyuynge = according to a friar's way of living or diet, b. 13. 94.

Lyȝen, *v.* lie, tell lies, a. pr. 49; Lyȝeþ, *pr. s.* deceives, a. 1. 67; Lyȝe, *pr. s. subj.* lie, speak falsely, a. 8. 109; Lyȝen on = lie against, a. 11. 149. See **Liȝen.**

Lyȝen, *pt. pl.* lay, a. 10. 174. (Not a good form; prob. for Leyȝen or Leȝen.) See **Liggen.**

Lyȝere, *s.* a liar, a. 1. 36.

Lyȝte, *pt. s.* alighted, settled, b. 19. 197. See **Liȝte, Lyghte.**

Lyȝtliche, *adv.* easily, 1. 169. See **Liȝtlich.**

Maad. See **Maken.**

Maache, match (for helping to strike a light), 20. 179.

Maache, mate, companion, b. 13. 47; Macches, *pl.* b. 13. 35. A.S. *gemæcca.*

Maache, *imper. pl.* match, mate, b. 9. 173; Maccheth, a. 10. 193.

Maceres, *s. pl.* mace-bearers, officers of the courts of justice, b. 3. 76.

Maces, *s. pl.* maces, R. 3. 268.

Ma dame, madam, 12. 89.

Maddid, *pt. s.* maddened, R. 1. 63; *pt. pl.* bewildered, R. 2. 132.

Made. See **Maken.**

Maffid, *pt. pl.* mumbled, spoke indistinctly, R. 4. 63. Cf. 'he wot nouȝt what he *maffleþ*;' Trevisa. ii. 91. O. Du. *maffelen*, to stammer (Hexham); North of Eng. *maffle.*

Mai. See **Mowe.**

Maidenhod, maidenhead, virginity, 2. 181, 5. 48. See **Maydenhod.**

Maiht, Maihtou. See **Myghte.**

Maire, mayor, magistrate, authority, lord mayor (of London), b. 3. 87, b. 13. 271. See **Meires.**

Maiste, 2 *pr. s.* mayest, R. 3. 62. See **Mowe.**

Maister, master, 4. 215, 446, 6. 189; captain of a ship, R. 4. 75; Maistre, 4. 350; Maistres, *pl.* masters, lords, 4. 275; masters, doctors, learned men, b. 10. 113, 384; superiors, b. 8. 9; Maisters, 1. 85; Maisteres, 11. 9 (see note). See **Maystres.**

Maistrie, mastery, superior power, force, 21. 301, 397, a. 9. 47; dominion, sway, b. 6. 329; victory, 12. 284; Maistrye, mastery, victory, supremacy, 4. 286, 5. 132; force, 7. 191; chief authority, b. 13. 334; great achievement, b. 16. 112; Maistries, *pl.* arts, sciences, 22. 255; masterful deeds, b. 4. 25. See **Maystrie, Mastrye.**

Maiȝt, *pr. s.* mayst, a. 6. 126. See **Mowe.**

Make, *s.* partner, consort, mate, 4. 155, 14. 139, 19. 225, 226, 236; Makes, *pl.* mates, partners, 14. 136, b. 11. 319, 335. Icel. *maki.*

Maken, *v.* make, 22. 59, 389; Make, *v.* make, a. 2. 117; compose, write, b. 7. 61; Makye, *v.* cause, make, 4. 483; Make, 1 *pr. s.* compose verses, b. 12. 22; Makeþ, *pr. s.* makes, considers, 4. 394; Makeþ hit, causes it (to be so), 21. 326; Maken, *pr. pl.* make, 20. 201; Make, *pr. s. subj.* cause, bring (it) about, 8. 28; cause it (to be otherwise), 11. 157; Made, 1 *pt. s.* composed poetry, 6. 5; Maade, 1 *pt. s.* I made, a. 3. 191;

Made, *pt. s.* composed, b. 5. 415; made him, set himself, a. 7. 103; caused (it), b. 17. 330; did, performed, 19. 146; **Maden**, *pt. pl.* made, induced, 23. 127; built, 14. 156; wrote, composed, have written, 18. 110; **Made**, *pt. s. subj.* had made, R. 3. 46 (see the note); **Maad**, *pp.* a. 4. 90; **Maked**, *pp.* made, b. 7. 143. See note to b. 12. 16, p. 179.

Makyng, *s.* composing verses, a. 11. 32; Makynge, making, R. 3. 160; Makynge, feature, 14. 193; Makynges, *pl.* verse-making, b. 12. 16 (see note).

Malaperte, *s.* jackanapes, R. 3. 237.

Male, portmanteau, bag, wallet, 14. 56; Males, *pl.* 7. 236. F. *malle*, E. *mail-bag*. See Cath. Angl. p. 226, n. 5.

Mal-ese, *s.* discomfort, pain, injury, 9. 233, 16. 84, 20. 157. Lit. 'ill ease.'

Malkyn, *s.* (*proper name*) Malkin, i. e. Maud-kin, dimin. of Maud; *used in the sense of* a common woman, a kitchen-wench, 2. 181. See note.

Mamely, *v.* mumble, prate, b. 5. 21; Mamelede, *pt. s.* 14. 228. See **Mommeþ, Momely**.

Man, servant, man, b. 13. 40, b. 14. 216; Mannes, *gen. sing.* man's, 20. 257, 22. 275; Mannes, *gen. pl.* men's, 11. 41.

Manasceþ, *pr. s.* threatens, 5. 62; Manasen, *pr. pl.* b. 16. 49; Manacede, *pt. s.* threatened, 16. 6; Manaced, *pp.* menaced, R. 3. 337.

Manere, manor, estate, 8. 233, b. 5. 595, b. 10. 308; Maner, a. 6. 76; Maners, *pl.* 6. 160; Maneres, *pl.* b. 5. 246.

Manere, kind, sort, 1. 20; way, a. 2. 50; (used without *of* following), 3. 197, 4. 110, 9. 283, 21. 43, 387; Maner, 3. 57; Maners, *pl.* manners, habits, customs, 3. 7.

Manered, *pp.* mannered, disposed, endued with manners, 3. 27.

Manfful, *adj.* manly, R. 3. 103.

Manged, *pp.* eaten, 9. 272; Maunged, b. 6. 260.

Mangerie, feast (lit. an eating), 13. 46. See *Mangerie* in Cotgrave. See **Maungerye**; and note, p. 168.

Mangonel, catapult, engine for casting stones, &c., 21. 295. '*Mangonneau*, an old-fashioned sling, or engine, whereout stones, old iron, and great arrowes were violently darted;' Cotgrave.

Man-hede, manhood, nature of man, 19. 221, 240; manliness, uprightness, 18. 65; Manhod, b. 12. 293.

Manliche, *adj.* manly, humane, charitable, hospitable, b. 5. 260.

Manliche, *adv.* hospitably, generously, b. 10. 87, 91; manfully, b. 16. 127.

Mansed, *pp. as adj.* cursed, excommunicated, 3. 41, 23. 221. A very corrupt form; short for *amansed* = *amansumed*, from the pp. of A. S. *dmǽnsumian*, to excommunicate, from A.S. *mǽne* = *gemǽne*, common. We find *mannsenn* in the Ormulum, 10522. See **Monside**.

Manshupes, *s. pl.* courtesies, compliments, entertainments, 13. 105. See note.

Manslauht, slaughter, bloodshed, 5. 182, 18. 241.

Marbelston, *s.* stone (lit. marblestone), a. 10. 101.

Marchal. See **Marschal**.

Marchaunt, merchant, 14. 33; Marchante, 14. 37; Marchaundes, *s. pl.* merchants, a. 2. 188; Marchauns, *pl.* 3. 222, 5. 193; Marchans, 10. 22.

Marchaunden, *v.* trade, b. 13. 394; Marchaunde, *v.* 7. 280.

Marchaundise, goods, merchandise, 1. 61, 4. 282, 14. 53; Marchaundyse, b. 13. 362; Marchaundie, a. pr. 60; trade, business, a. 3. 219.

Marche, boundary, border, district, province, 23. 221; Marches, *pl.* 11. 137.

Marchen, *pr. pl.* march, go, 1. 61.

Mareis, *s.* marsh-land, 14. 168. '*Marais*, a marsh, or fenne;' Cotgrave.

Mareschal. See **Marschal**.

Margerie-perles, *pl.* pearls, 12. 7; Margerye-perle, b. 10. 9. '*Marguerite*, a (Margarite) pearl;' Cotgrave. See note, p. 146.

Marieth, *imp. pl.* marry, 11. 281.

Mark, mark (coin), 6. 134. The value of a mark was 13*s.* 4*d.*

Marke, land-mark, 4. 385; feature, b. 9. 31, a. 10. 32.

Marke, *v.* observe, b. 12. 132; Marked, *pp.* marked out, allotted, 15. 126; Markid, *pp.* noted down, a. 11. 253.

Marre, *v.* destroy, ruin, 4. 142; Marred, *pp.* injured, a. 2. 16.

Marschal, marshal, b. 3. 200; Marchal, a. 3. 194; Marchall, R. 3. 105; Mareschal, 4. 258, 259.

Martrye, *v.* martyr, slay, 21. 337; Martired, *pp.* b. 15. 260.
Marye, *pr. pl.* marry, give in marriage, b. 9. 153.
Masager, *s.* messenger, a. 12. 83 *n.* See **Messager.**
Mase, confused medley of people, 2. 6; confusion, bewilderment, 4. 198, b. pr. 196, b. 3. 159.
Masoun, mason, b. 11. 341.
Masse, mass, 1. 125, 2. 180; Massen, *pl.* a. 3. 238.
Masse-pans, money paid for the saying of masses, lit. mass-pence, 4. 280.
Mastrye, mastery, 19. 52, 21. 69. See **Maistrie.**
Matall, metal, R. 2. 155.
Matere, *s.* matter, subject, 2. 123, b. 8. 118, b. 11. 224; substance, b. 11. 392; Mater, matter, subject, 6. 110, 124; Mateere, a. 9. 113; Maters, *pl.* R. 1. 84.
Matynes, *pl.* matins, 1. 125, 23. 366; Matyns, 8. 27, 10. 228.
Maugre, *s.* displeasure, punishment, b. 9. 153, a. 7. 227; ill-will, b. 6. 242. F. *mal gré.*
Maugre, *prep.* in spite of, 3. 214, 9. 39. 68, 155, 21. 84.
Maule, *adj.* male, 19. 254; Maules, *pl.* 14. 147.
Maumettes, *pl.* idols, 1. 119. See note.
Maundee, maundy, i.e. washing of the disciples' feet, b. 16. 140. See note.
Maundement, commandment, 20. 2, 60; b. 17. 2, 60.
Maunged, 1 *pt. s.* ate, a. 12. 72; *pp.* eaten, b. 6. 260. See **Manged.**
Maungerye, feeding, meal, feast, b. 11. 107, b. 15. 582. See **Mangerie.**
Mawe, maw, stomach, 7. 90, 9. 170, 335; Maw, b. 13. 82.
May, May (the month), 1. 6.
Mayde, maid, 3. 19, 5. 62. See **Maide.**
Mayden, *s.* maiden, a. 3. 1; Maydenes, *pl.* 8. 273; unmarried persons of both sexes, bachelors and spinsters, b. 9. 173.
Maydenhod, *s.* maidenhood, virginity, a. 1. 158.
Maymep, *pr. s.* maims, 21. 387.
Mayn, *s.* power, might, 21. 364; Mayne, b. 18. 315.
Maynprise, *s.* bail, security, 19. 282; Mayn-pryse, 23. 17. See below.
Maynprise, *v.* bail out, 21. 189; Maynpryse, *v.* 3. 208. See note, p. 39.
Mayntenaunce, *s.* maintenance, abetting of misdoers, b. 5. 253, R. 3. 312.
Mayntene, *v.* support, abet, b. 3. 90, 184, b. 6. 37; Maynteneþ, *pr. pl.* 3. 207. See note to b. 3. 90.
Mayre, *s.* mayor, magistrate, 17. 126. See **Maire.**
Maystres, *pl.* masters, lords, b. 10. 66; Maysturs, a. 3. 91. See **Maister.**
Maystrie, mastery, 21. 107; power, authority, dominion, a. 1. 105, a. 3. 222; Maystrye, authority, mastery. full power, b. 14. 328; victory, b. 10. 450. See **Maistrie.**
Me, *pron. indef.* people, one, 4. 166, 410, 481, 12. 174, 13. 112, 22. 148, b. 10. 192, a. 1. 138, a. 5. 139. See note to b. 10. 192. *Me* is short for *men*, which is not the plural of *man*. but a weakened form of the word *man* itself. It is used exactly as the G. *man*. See **Men.**
Mebles, moveables, moveable property, 4. 425. See **Moebles, Meoble, Meeble**; and note, p. 51.
Mechel, *adj.* many, a. 12. 102.
Meddled. See **Medlen.**
Mede, bribery, R. 2. 84; (personified), 3. 19, 27; reward, bribe (sometimes in a good sense), 8. 202; Mede, *gen.* meed's, 9. 38; Meede, reward, a. 8. 61; bribery, a. 3. 1. See note to 4. 292, p. 49.
Medeth, *pr. s.* rewards, pays, b. 3. 215; Meedeþ, *pr. pl.* reward, a. 3. 209.
Medlen, *v.* meddle, interfere, engage, fight, 23. 179; Medle, *v.* fight, b. 20. 178; Medlest, 2 *pr. s.* dabblest, meddlest, b. 12. 16; Meddled, 1 *pt. s.* mixed, 7. 260; Medled, *pt. pl.* mixed, b. 11. 335; Medle, 1 *pr. pl. imper.* (let us) meddle, 15. 67, b. 12. 126; Medled, *pp.* mingled, 11. 129. See **Mellid.** O.F. *medler, mesler*, to mix.
Medlers, *pl.* meddlers, R. 3. 335.
Meeble, movable property, 11. 96, 186; 15. 182, 16. 168. See **Moebles, Mebles, Meoble.**
Meede. See **Mede.**
Meedeþ. See **Medeth.**
Meekliche, meekly, 2. 165.
Meeles. See **Meles.**
Meel-tyme, meal-time, 8. 133.
Meenes, Meeneth. See **Mene**, *v.*
Mees; mess, dish, b. 13. 52. O.F. *mes*, lit. a thing sent; from Lat. *missus.* See **Messe.**
Meeteles. See **Metels.**
Meeten, Meetynge. See **Meten, Metyng.**
Meeuen. See **Meuen.**

Megre, *adj.* thin, 7. 94.
Meires, *pl.* mayors, magistrates, a. 3. 67. See **Maire, Mayre.**
Meke, *adj.* meek, lowly, 2. 170.
Meken, *v.* humble, render meek, 5. 90; Meke, *v.* 7. 10; Meketh, *pr. s.* becomes humble, b. 20. 35; Mekeþ, *imper. pl.* humble (yourselves), 8. 248. See **Meokeþ.**
Meklyche, *adv.* lowly, humbly, 4. 267; Mekeliche, 13. 178.
Meknesse, humility, meekness, 5. 155; Mekenesse, 20. 204.
Mele, meal, ground corn, 10. 75.
Mele, *v.* speak, a. 11. 93; Meleþ, *pr. s.* a. 3. 100; Melleth, *pr. s.* b. 3. 104; Mellud, *pt. s.* b. 3. 36. Icel. *mæla*, to speak.
Meles, *gen. sing.* of a meal; Meles mete, food taken at a meal, 7. 289; for a meal, 16. 36; Meles, *pl.* meals, 13. 105; Meeles, a. 11. 52; Melis, R. 3. 313.
Melke, milk, 8. 51, b. 5. 444.
Melked, *pp.* milked, 18. 10.
Mellere, miller, b. 2. 111.
Melleth, Mellud. See **Mele**, *v.*
Mellid, *pt. s.* mixed, R. 2. 155. (Put for *medlid.*) See **Medlen.** See Cath. Angl. p. 233, n. 5.
Membre, limb, member, 6. 33; Membres, *pl.* 10. 177.
Memorie, memory, remembrance, 8. 27, 9. 104. See note, p. 96.
Men, *indef. pron.* a man, one, people, 14. 5, b. 11. 12, 199. See **Me.**
Men, *pl.* men, 1. 20, &c. See **Menne.**
Mendinant, mendicant, beggar (orig. a mendicant friar), 1. 60; Mendinaunt, 16. 3; Mendynaunt, b. 13. 3; Mendinauntes, *pl.* poor persons, 10. 179; Mendinauns, 6. 76; Mendinans, 14. 79; Mendinantz, b. 10. 65; Mendynauns, *pl.* mendicant friars, 16. 81; Mendynans, beggars, 12. 50; Mendynantz, b. 15. 150; Mendynauntz, a. 11. 198. See note, p. 189.
Mendis, *s. pl.* amends, R. 1. 59.
Mene, *adj.* mean, common, poor, 1. 20, 4. 81; Mene, common (people), 1. 218; Mene ale = common ale, b. 6. 185. A.S. *gemǽne*, common.
Mene, *adj.* mean, middle, b. 9. 113; in an intermediate position, a. 3. 67; *as sb.* instrument, means, 17. 96; mean, intermediate between extremes, R. 2. 139. And see below.
Mene, *s.* mediator, 2. 157, 10. 347, 11. 119, 18. 158; Menes, *pl.* b. 3. 76. F. *moyen.* Stratmann's explanation of *mene* = moan, prayer, in b. 15. 535, I believe to be wrong. It means 'mediator.'
Mene, *ger.* to signify; *chiefly in the phrase* is to mene = is to signify, signifies, 2. 11, 4. 124, 399; Mene, 1 *pr. s.* mean, *hence* tell, b. 5. 283; Menest, 2 *pr. s.* meanest, b. 13. 211; Meneþ, *pr. s.* signifies, means, 21. 131; Menede, *pt. s.* signified, meant, 6. 37, 12. 84; Mente, *pt. pl.* R. 4. 63; Menynge, *pr. pt.* intending, seeking, 18. 176, b. 15. 397.
Mene (*for* Meyne), *s.* household, R. 3. 224. See **Meyne.**
Menede, *pt. s. refl.* bemoaned herself, complained, a. 3. 163; Mened, b. 3. 169; *pt. pl.* b. 6. 2; Menyng, *pres. pt.* complaining, 4. 216. A.S. *mǽnan*, to make moan.
Menepernour, surety, bail, 5. 107. See note; and see **Meynpernour.**
Mener, *adj. comp.* more mean, lowlier, b. 14. 166.
Menged, *pt. s.* mixed, mingled, b. 13. 362. A.S. *mencgan.* See Cath. Angl. p. 234, n. 1.
Mengen, *v.* to commemorate, mention, b. 6. 97; Menge, *v.* 9. 104; Mengen here, remember herself, take counsel with herself, reflect, b. 4. 94. A.S. *mynegian, myngian*, to admonish. See **Munge**; and see *munegen* in Stratmann.
Menne, *gen. pl.* of men, men's, 4. 102, 103, 9. 29, 11. 16; Mennes, 10. 141, 16. 172; Mennys, 22. 380; Menis, a. 11. 197. See note to 7. 201.
Menour, *s.* Minorite (friar), a. 9. 14; Menours, *pl.* 11. 9, a. 9. 9. See **Minours.**
Menske, *v.* honour, 4. 230. See note, and note to 13. 105. Coined from the sb. *mensk*, honour, which was orig. an adj. meaning humane.
Menteyny, *v.* maintain, support, abet, 4. 231; Menteyneþ, *pr. s.* 4. 187, 5. 58. See note to 5. 58.
Meny, *adj.* many, 1. 26, 19. 260.
Menyng, meaning; *hence* intelligence, understanding, 2. 138; Menynge, intention, endeavour, b. 15. 467; signification, token, 1. 99, 16. 245, 21. 141.
Menyng, complaining. See **Menede.**
Menynge, intending. See **Mene**, *v.*
Menysoun, flux, b. 16. 111. '*Menison, menisoun, menoison*; on appeloit ainsi la maladie, la dysenterie, le dévoiement, le flux de ventre, dont

l'armée de S. Louis fut attaquée;' Roquefort. From Lat. acc. *minutionem; minutio sanguinis*, blood-letting (White). See further in Cath. Angl.

Menyuer, *s.* fur, miniver, 23. 138. '*Menu ver*, the furre minever, also, the beast that bears it;' Cotgrave. From *menu*, small, and *vair*, the name of a fur (Lat. *uarius*).

Meoble, property, goods, properly *moveable* property, 10. 272; Meobles, *pl.* moveables, property, 14. 6, 17. 12; Moebles, b. 3. 267; Mebles, 4. 425. F. *meubles;* the diphthong *oe* or *eo* represents the sound of F. *eu;* cf. mod. E. *people* = *peuple* (O.F. *people, poeple*). See **Mebles**.

Meoke, *adj.* meek, a. 10. 83. See **Meke**.

Meokeþ, *pr. s.* humbles (himself), 18. 154, 23. 35; Meokede, *pt. s.* a. 4. 81. See **Meken**.

Meorknesse, darkness, 21. 141, 181. See **Merkenesse**.

Meoue, *v.* move, excite, 22. 286. See **Meuen**.

Mercede, due reward, proper pay, 4. 291, 306. From Lat. acc. *mercedem*.

Mercement, fine, penalty, 2. 159, 5. 182; Merciment, b. 1. 160. See note, p. 28. 'A mercyment, *amerciamentum, misericordia;*' Cath. Angl.

Merciable, *adj.* merciful, compassionate, kind, 10. 15, 18. 46, 21. 420, 438.

Merciede, *pt s.* thanked, 4. 21; Mercyed, b. 3. 20. F. *merci*, thanks.

Merciment. See **Mercement**.

Mercy, thanks, 2. 41, b. 10. 218; (your) pardon, b. 1. 11; Merci, mercy, a. 1. 144; Mercye, mercy, b. 14. 331.

Mercyed. See **Merciede**.

Mercymonye, reward, pay, recompence, allowance, b. 14. 126.

Meri, *adj.* cheerful, fortunate, b. 12. 189.

Merit, *s.* merit, a. 1. 157.

Meritorie, *adj.* necessary, suitable, 10. 68.

Merke, *s.* mark, heed, b. 17. 103; mark, stamp, b. 15. 343; Merkis, *pl.* badges, R. 2. 78.

Merke, *v.* mark, R. 2. 20, 56; mark, strike, R. 3. 268; Merkyd, 2 *pt. pl.* marked, R. 2. 42.

Merke, *adj.* dark, murky, 2. 1, b. 1. 1; mysterious, b. 11. 154; Merk, 19. 198. A.S. *myrce*.

Merke, *s.* darkness, 20. 206.

Merkenesse, darkness, b. 18. 175. See **Meorknesse**.

Merþe, *s.* mirth, a. 12. 92.

Meruayle, marvel, wonder, 21. 132; Merueile, b. 9. 148.

Merueilith, *pr. s. impers.* it makes (me) wonder, R. 2. 1; Merueilled, *impers. pt. s.* caused (me) to wonder, surprised (me), b. 11. 342; Merueilid, *pt. pl.* marvelled, R. 3. 224.

Merueillouse, *adj.* marvellous, wonderful, b. 11. 5.

Merueillousest, *adj. superl.* most wonderful, b. 8. 68.

Merueilousliche, *adv.* wonderfully, 11. 67.

Meruiloste, *adj. superl.* most wonderful, a. 9. 69.

Merytorye, *adj.* meritorious, b. 11. 79.

Meschaunce, misfortune, evil fate, harm, ruin, 1. 105, 4. 97, 7. 69, 11. 59, 20. 229.

Meschief, trouble, discomfort, misfortune, 9. 212, 233, 14. 71; Meschef, 12. 232; Meschiefs, *pl.* misfortunes, b. 15. 169; Meschiefes, 10. 183; Meschifs, 17. 309. See **Mischief**.

Meseise, *s.* misease, discomfort; For meseise = to prevent discomfort, a. 1. 24; Meseyse, illness, a. 8. 28. See **Miseise, Myseise**.

Meseles, *pl.* lepers, 4. 169, b. 3. 132; Mesels, 10. 179, a. 3. 128. O.F. *mesel*, a leper, Low. Lat. *misellus*, dimin. of *miser*. (Not to be confused with E. *measles*.) See note, p. 124.

Meson-deu, *s.* a hospital, a. 8. 28; Meson-dieux, *pl.* 10. 30. See note; and Cath. Angl. p. 229, n. 8.

Messager, messenger, 14. 33, 43; 22. 207; Messagers, *pl.* 3. 237; Messageres, *pl.* b. 2. 27. See **Masager**.

Messe, mess, dish of food, b. 15. 311. See **Mees**.

Messe, mass, 10. 228; Messes, *pl.* b. 3. 251. See **Masse**.

Mester, art, trade, occupation, 4. 110. O. F. *mestier*, F. *métier*, Lat. *ministerium*. See **Mystermen**.

Mesurable, *adj.* reasonable, fair, b. 1. 19, b. 3. 254.

Mesure, measure, moderation, 2. 33, 174, 16. 274; reason, b. 14. 70; Mesures, *pl.* measures, b. 14. 292.

Mesure, *pr. subj.* 1 *pl.* let us moderate, let us regulate, b. 14. 81.

Metals. See **Metels**.

Mete, meat, food, 4. 280, 20. 231, 22. 283; meat, meals, dinner, supper, 13.

46, b. 10. 52; Metes, *pl.* kinds of food, b. 13. 38.

Mete, *v.* meet, b. 8. 114; 1 *pr. s.* b. 11. 27; Meteþ, 2 *pr. pl.* meet with, 8. 297; Mette, 1 *pt. s.* met, met with, 11. 3, 19. 183, 23. 4; Metten, *pt. pl.* met, 14. 33, 20. 51; Mette, 19. 169, 23. 93; Mette, *pp.* met, found, b. 11. 236.

Meteles, *adj.* without food, 10. 295; Metelees, b. 7. 141.

Metels, *s.* dream, vision, a. 8. 132, 145, 152; Metals, 1. 216; Meteles, 10. 296, 317; Meeteles, a. 8. 131. Formed with A.S. suffix *-els* (= *-el-sa*,* a *singular* suffix) from M.E. *meten*, to dream. See **Meten**.

Meten, *v.* mete, measure, a. pr. 88; Mete, *v.* 1. 163; Meteþ, 2 *pr. pl.* measure with, 2. 174; Mete, 2 *pr. pl.* b. 1. 175; Meten, 2 *pr. pl.* a. 1. 151.

Meten, *v.* dream, b. pr. 11; Meeten, a. pr. 11; Mette, 1 *pt. s.* dreamt, 6. 110, 12. 167, 23. 52; Mette, *pt. s.* dreamt, 10. 308; *impers.* Me mette = I dreamt, 1. 9, 6. 109, 11. 67; Metyng, *pres. pt.* dreaming, 3. 54. A.S. *mǽtan*, to dream.

Mete-ȝyueres, *pl.* meat-givers, charitable persons, b. 15. 143.

Metropolitanus, metropolitan bishop, 18. 267. See note.

Mette, met. See **Mete**.

Mette, *s.* companion at dinner, 16. 55; Mettes, *pl.* 16. 41. A.S. *gemettan*, pl. men who partake of a common meal; Ælfric's Homilies, ed. Thorpe, ii. 282.

Mette, *dat.* measure, b. 13. 359. A.S. *gemet*, a measure.

Metyng, *s.* a dream, dreaming, b. 13. 4; Metynge, b. 11. 311; Meetynge, a. 9. 59.

Meuen, *v.* speak, argue (lit. move), 2. 123; stir up, cause, arouse, excite, b. 12. 126; Meeuen, *v.* 15. 67; Meue, *v.* move, 20. 159; propose, start, suggest, 11. 118; Meoue, *v.* 22. 286; Meuve, *v.* R. pr. 32; Meve, move, suggest, R. 1. 84, R. 3. 367; Meuestow, 2 *pr. s. for* Meuest thou, raisest, excitest, b. 10. 263; Meuen, *pr. pl.* propose, raise, suggest, 17. 231; Meuede, *pt. s.* moved, shook gently, 19. 110; surprised, 14. 180; Meued, *pt. s.* incited, R. 2. 20; proposed, b. 11. 104; Meved, moved, R. 3. 207; Meeuede, *pt. s.* proposed, started, 13. 41; *pt. pl.* suggested, R. 3. 321; Meuynge, *pres. pt.* moving, wandering, 10. 110; Mevinge, *pres. pt.* moving, R. 3. 108; Meued, *pp.* moved, R. 3. 2; discussed, 16. 130; Meved, *pp.* incited, R. 1. 111. See **Moeue**.

Mevynge, *s.* instigation, R. 2. 55.

Meymed, *adj.* maimed, 10. 216.

Meyn, *adj.* mean (intermediate), 7. 281. See **Mene**, *adj.*

Meyne, train, retinue, household, 4. 25, 19. 254. O.F. *maisnee*, household; from Low. Lat. *mansionata*, a derivative of *mansio*.

Meynpernour, *s.* bail, security (lit. a taker by the hand), b. 4. 112, b. 18. 183. See **Menepernour**.

Meynprise, *s.* bail, surety (lit. a taking by the hand), b. 2. 196, b. 4. 88; Meynpryse, 5. 84.

Meynprise, *v.* bail, be surety for, 5. 173.

Meyntene, *v.* support, back up, abet, b. 3. 246; support, prove, b. 13. 125; Meyuteynye, *v.* support, maintain, 4. 273; Meynteneþ, *pr. s.* maintains, abets, b. 3. 149; Meynteneþ, a. 4. 42; Meyntenen, *pr. pl.* a. 2. 170; Meyneteyne, *pr. pl.* maintain, R. 3. 311; Meynteneth, *pr. pl.* b. 3. 166; Meynteyned, *pp.* aided, abetted, R. 3. 354. See note to b. 3. 90, p. 44.

Meyntenour, supporter, maintainer, abettor, 4. 288; Meyntenourz, *pl.* R. 3. 268.

Meyre, mayor, magistrate, 4. 77, 115, 471; Meyres, *pl.* 10. 335. See **Meires**.

Meyster, master, b. 13. 167. See **Maister**.

Middel, *s.* middle, a. 2. 159; waist, a. 3. 10.

Middes, *only in phr.* In middes, in the midst, a. 2. 42. See **Myddes**.

Midmorwe, *s.* mid-morning, a. 2. 42.

Miht, *s.* might, a. 1. 105; mastery, a. 10. 63. See **Miȝtes, Myghte**.

Mihtful, *adj.* powerful, a. 1. 147. See **Miȝtful, Myghtful**.

Mihti, *for* Miht I, might I, i.e. might I go, a. 5. 6; *for* Mihte, *pt. s.* might, a. 10. 9.

Ministred, *pt. pl.* served, 19. 97.

Minours, *s. pl.* Minorite friars, a. pr. 101. See **Menour**.

Minstracie, minstrelsy, 17. 309.

Minstrales, *pl.* minstrels, 16. 204. See **Mynstral**.

Mirour, mirror, 12. 181.

Mirre, myrrh, 22. 92, 93; Myrre, b. 19. 88. See **Murre**.

Misbeode, *imp. s.* injure, a. 7. 45. See **Mysbede**. A.S. *misbéodan*.

Misbileeue, *v.* disbelieve, a. 11. 71.
Mischief, adversity, misfortune, ill luck, b. 14. 254; Mischef, a. 3. 262; At meschef = with ill results, a. 10. 75. See **Meschief, Myschief.**
Misdede, *s.* misdeed, a. 3. 44; Misdedes, *pl.* a. 1. 142. See **Mysdedes.**
Misdo, *v.* do amiss *or* evil, err, a. 3. 118; Misdoth, *pr. s.* cheats, acts dishonestly towards, b. 15. 252; Misdude him = injured him, a. 4. 86. See **Mysdo.**
Miseise, trouble, grief, 16. 159. See **Myseise, Meseise.**
Misseid, *pp.* slandered, a. 5. 51.
Mistier, *adj. comp.* more mystic, more mysterious, b. 10. 181; Mistiloker, a. 11. 137; Mystiloker, 12. 130. In this instance, the adj. *misty* is short for *mystic*, not derived from the sb. *mist*. The Prompt. Parv. gives '*mysty*, misticus,' as distinct from '*mysty*, nebulosus.'
Mitigacion, *s.* compassion, mercy, a. 5. 252. See **Mytigacion.**
Miȝtes, *pl.* powers, miracles, b. 10. 102. See **Miht.**
Miȝtful, *adj.* mighty, b. 1. 171. See **Mihtful, Myȝtful.**
Miȝty, *adj.* mighty, great, a. 1. 150.
Mnam, *s.* a 'mina,' talent (a Greek coin), b. 6. 243; Mnames, *pl.* b. 6. 244. See note, p. 115.
Mo, *adj.* more (in number), others, others besides, 1. 166, 3. 250, 4. 1, 10. 171; Moo, b. 10. 174; more, 13. 84. (It can almost always be explained by 'more in number,' or 'besides.' It refers to number, not to size.)
Mo, *adv.* more, b. 14. 328.
Mo, *s.* majority, R. 4. 86.
Mochе, *adj.* much, b. 9. 49; great, exceeding, b. 10. 121; tall, big, b. 8. 70. See **Muche.**
Mochе, *adv.* greatly, exceedingly, b. 17. 344; often, b. 10. 66.
Mochel, *adj.* great, exceeding, 7. 333, 8. 149; much, b. 19. 278. See **Muchel.**
Mochel, *s.* greatness, size, b. 16. 182.
Mod, anger, 19. 118; temper, mood, mind, 14. 180; Mode, anger, b. 10. 263; thought, b. 11. 360.
Moder, mother, 3. 51, 122; Moder, *gen.* mother's, b. 19. 120; Modres, *gen.* 22. 124.
Modiliche, *adv.* angrily, 5. 167; Modilich, b. 4. 173.
Mody, *adj.* obstinate, proud, b. 9. 204; Modi, the obstinate (person), a. 10. 212.
Moebles, *pl.* property, goods (lit. moveables), b. 3. 267, b. 9. 82. See **Mebles, Meoble.**
Moeue, *pr. s. subj.* move, stir, b. 8. 33; Moeuen, 2 *pr. pl.* bring forward, discuss, b. 15. 69; Moeue, *pr. pl.* raise, use, b. 10. 113; Moeued, *pt. s.* moved, surprised, b. 11. 360; Moeued, *pp.* moved, excited, b. 13. 291; urged, b. 12. 4. See **Meuen.**
Moillere, woman (usually a wife), 3. 120, 145; a (lawful) wife, 11. 209, 19. 222; the woman, b. 16. 221; Moillere-is, *gen.* wife's, 19. 236. See note to 19. 236.
Moillerye, womankind, b. 16. 219.
Moiste, *v.* moisten, slake, b. 18. 366. See **Moyste.**
Mok, filthy lucre (lit. muck), 11. 96.
Molde, earth (lit. mould), 1. 65, 2. 42, 3. 208; On molde = on the earth, in the world, 1. 65; Of this molde, of this earth, R. 3. 216. See note to 12. 230.
Molde, mould, model, pattern, 14. 161.
Moled, *adj.* spotted, stained, b. 13. 275. From A.S. *mál*, a mark. Hence *iron-mould*, orig. *iron-mole*, i. e. iron-stain.
Moles, *pl.* spots, stains, b. 13. 315. A.S. *mál*.
Molten, *pp.* melted, b. 13. 82.
Mom, mum, a slight sound made with closed lips, 1. 164; Momme, b. pr. 215. E. *mum*; cf. E. *mumble*, M.E. *mummyn*, to be mute, Prompt. Parv. See note, p. 17.
Momely, *v.* chatter, babble, prate, 6. 124; Momele, *v.* a. 5. 21. E. *mumble*. See **Mommeþ, Mamely.**
Mommeþ, *pr. s.* mouths, utters, a. 7. 225. See **Mom.**
Mon, *s.* man, a. 1. 80; Monnes, *gen.* man's, a. 10. 54.
Mone, moon, 10. 108, 110, 308; lunation, month, 4. 483.
Mone, *s.* moan, complaint; *only in the phr.* make mone = make complaint, pray, 9. 130, 17. 186.
Mone, money, *adj.* moneyless, b. 7. 141. See **Moneye.**
Monekes, *pl.* monks, 23. 264.
Monelees, *adj.* moneyless, b. 7. 141. See **Moneyeles.**
Monethes, *pl.* months, b. 10. 149. See **Monþe, Mooneþ.**
Moneye, money, 2. 42, 4. 265; Moneie,

b. 8. 89; Money, a. 8. 46; Monye, 1. 61; Mony, R. 4. 37; Monoye, b. 13. 394; Mone, b. 14. 228.
Moneyeles, *adj.* moneyless, penniless, a. 8. 130; Moneyles, 10. 110, 295; Monelees, b. 7. 141.
Monhede, manhood, a. 3. 178.
Moniales, *pl.* nuns, 6. 76, 171; Monyales, 23. 264; Monyals, b. 20. 262; Monyeles, 19. 74. See note, p. 69. '*Moniale, f.* a nun'; Cotgrave.
Monoye. See **Moneye**.
Monside, *pt. pl.* cursed, R. 3. 105. See **Mansed**.
Monþe, *s.* month, R. 4. 78. See **Moneþ**.
Monye, *adj.* many, a. 5. 104; Mony, b. 15. 71; Moni, a. 2. 80.
Moo. See **Mo**.
Mooneþ, month, a. 3. 140. See **Moneþ**. A. S. *mónaþ*.
Mooten, *v.* argue, plead, a. 4. 118. See **Mote**.
Moot-halle, *s.* meeting-hall, court, b. 4. 135. A. S. *mót*, a meeting.
Moppis, *s. pl.* fools, apes, R. 3. 276. Cf. Du. *moppen*, to pout, and E. *mope*. In the Seven Sages, ed. Weber, l. 1414, we find 'a *moppe* wild,' i. e. a wild foolish person; and, 2 lines lower, it is said of the same person, that he was '*moppe* and nice,' i. e. apish and foolish.
Mor, *adv.* more, 20. 75.
Morales, The '*xxxiv Libri Moralium*' of Pope Gregory, b. 10. 293. See note, p. 67.
Morder, *s.* R. 1. 77. See **Morthir**.
More, *adj. comp.* greater, 8. 62, b. 16. 133, R. 237.
More, root, 17. 250, 19. 23; b. 15. 96, b. 16. 5, 14, 58; Mores, *pl.* roots, 18. 21. Cf. A. S. *wealmora*, a parsnep, lit. 'foreign root'; Skt. *múla*, a root. See note to 18. 21.
Mores, *pl.* moors, heaths, 14. 168, b. 11. 344.
Moreyne, murrain, 4. 97, 21. 226.
Morne, *imper. s.* grieve, mourn, 4. 17; Mornede, *pt. s.* lamented, 4. 216; Mornyd, *pt. pl.* R. 3. 103. See **Mournep**.
Mornynge, mourning, grief, 13. 203, 18. 147.
Mornynges, *pl.* the mornings, b. 11. 330.
Morsel, *s.* morsel, bit, b. 13. 107. See note.
Mortoils, *adj. pl.* mortal, deadly, 18. 290.
Morter, mortar, 16. 50, 22. 326, b. 13. 44.
Morþere, *ger.* to murder, slay, a. 4. 42; Morthre, *ger.* 5. 58; Morther, b. 4. 55; Morþereþ, *pr. s.* 20. 260, b. 17. 278; Morþerde, 1 *pt. s. subj.* would have murdered, a. 5. 85; Morþer, *imp. s.* slay, a. 3. 255. Cf. Goth. *maurthrjan*, to murder.
Morthereres, *pl.* murderers, b. 6. 275.
Morthir, *s.* murder, R. 3. 103. See **Morder**.
Mortrewes, *pl.* messes of pounded meat, &c., 16. 47, b. 13. 41, 62; Mortrews, 16. 66; Mortreuus, 16. 100. See the note, p. 191.
Morwe, the morning, morrow, 4. 310, 9. 180; Morwen, a. 11. 109.
Morwenyng, morning, 1. 6; Morwenynge, 12. 103; Morwnynge, a. pr. 6.
Mos, moss, 18. 14.
Moseþ, *pr. s.* becomes mossy, a. 10. 101.
Most, *adj. sup.* greatest, 20. 236; chief, 1. 65, b. 9. 55; Moste commune, greatest part of the commons, majority of the commons, b. 4. 166.
Moste, Most. See **Mot**.
Mot, 1 *pr. s.* may, 7. 127; Mote, 2 *pr. s.* mayest, 3. 117, 22. 178; Mot, *pr. s.* must, 6. 28; Mote, *pr. s.* may, 21. 209, 210; must, 17. 71, 23. 238; may, b. 13. 147; must be used, b. 15. 524; More mote here-to = more must (be used) for this, b. 9. 36; Mote = may it, a. 5. 42; Moten, *pr. pl.* may, 22. 179, a. 6. 79; Mote, might, 8. 157; may, a. 5. 263; Mot, must, a. 3. 219; Moste, 1 *pt. s.* might, 17. 163; Most, 1 *pt. s.* might, a. 12. 39; Moste, *pt. s.* must, b. 9. 42; must be used, 18. 225; might, a. 4. 99; might, b. 15. 391; ought, b. 13. 315; Be moste = must be, b. 14. 191; Most, must, 21. 415; 1 *pt. s.* must, ought to go, 8. 292. A. S. *mót*, pt. t. *móste*.
Mot, *s.* moat, 8. 233, 22. 368. O. F. *mote*.
Mote, *s.* mote, b. 10. 263.
Mote, *v.* to plead, dispute, discuss a law-case, b. 1. 174, a. 1. 150; Mote, *pr. s. subj.* may plead, may argue, 4. 198 (see note). From A. S. *mót*, a meeting, assembly. See **Mooten**.
Mot-halle, court-house, 5. 163; Mote-halle, 5. 148. From A. S. *mót*, meeting, assembly.
Motif, motion, question, 16. 130; Motifs, *pl.* subjects, 17. 231; Mo-

tynes, motions, propositions, b. 10. 113; arguments, a. 11. 70.
Moton, a gold coin, 4. 25. Lit. 'mutton,' or sheep. See note.
Motynge, pleading, discussion, 10. 54; Motyng, 5. 132.
Moue, 1 *pr. s.* mention, bring forward (lit. move), b. 11. 224. See **Meuen, Moeue.**
Moun, *pr. pl.* may, R. 3. 166. See **Mowe.**
Mounteþ, *pr. s.* mounts; Mounteþ up = increases, 1. 65.
Mounthe, mouth, 4. 182. See **Moneþ.**
Mous, mouse, 1. 196; Mys, *pl.* 1. 166, 212.
Moustre, show, appearance (lit. muster), 7. 260.
Mouthen, *v.* speak, utter, talk about, 5. 110; Mouthed, *pt. s.* spoke, uttered, 21. 154.
Mouwe, may. See **Mowe.**
Mowe, *pr. s.* may, 21. 366; Mai, a. 4. 119; Mowen, *pr. pl.* may, can, 4. 253; may endure, 13. 191; Mouwen, *pr. pl.* a. 7. 42; Mouwe, a. 8. 81; Mowe, 1 *pr. pl.* may, 8. 142; are able, 9. 344; Mowe, *pr. pl.* may, can, 11. 209; Mow, b. 8. 24.
Mowen, *v.* mow, 9. 186; Mowe, 6. 14. See note to 6. 14.
Mowen, *v.* put hay into mows or heaps, 6. 14. See note.
Mowtynge, *s.* moulting-season, R. 2. 12. See note, p. 292.
Moylere, woman, lady, b. 2. 118, 131. See **Moillere.**
Moyste, *v.* quench thirst, 21. 413. See **Moiste.**
Muche, *adj.* great, 1. 140; exceeding, a. 4. 136; tall, big, 11. 68. See **Moche.** See note to 11. 68.
Muchel, *adj.* much, great, exceeding, 4. 453; much, 1. 206. See **Mochel.**
Muirth, joy, enjoyment, b. 13. 60. See **Murthe.**
Mulle-stones, *pl.* mill-stones, 21. 295.
Mulnere, *s.* miller, a. 2. 80. A. S. *myln*, a mill; from Lat. *molina*. See **Mylnere.**
Multi, *adj.* many, b. 11. 107.
Munge, *v.* remember, keep in mind, a. 7. 88. See **Mengen.**
Munstrals, *pl.* minstrels, a. pr. 33, a. 2. 203. See **Mynstral.**
Munstralaye, minstrelsy, a. 11. 35.
Muriest, *adj.* merriest, 17. 340.
Murre, myrrh, 22. 76. See **Mirre.**
Murthe, mirth, joy, 11. 66, 21. 132, 229; game, a. 3. 191; Murth, b. 12. 15; Murthes, *pl.* mirths, amusements, 1. 35. See **Myrthe, Muirth.**
Murthen, *v.* cheer, make merry, 20. 206; please, gratify, b. 11. 390. See **Myrthe.**
Mury, *adj.* merry, happy, 22. 293; Murye, glad, blithe, 7. 185, 9. 67; keen, 1. 216; Murie, merry, b. 14. 236. See **Myry.**
Murye, *adv.* pleasantly, 14. 217.
Muryer, *adj.* merrier, pleasanter, b. 1. 107.
Muscles, *pl.* mussels, shell-fish, 10. 94.
Muse, *v.* ponder, R. pr. 30; 1 *pr. s.* muse, reflect, 12. 130; Musen, *pr. pl.* a. 11. 71; Muse, b. 10. 114; Mvse, *pr. pl. subj.* muse, R. pr. 67; Musede, *pt. s.* thought, 14. 228; Mused, *pt. pl.* 15. 74; Musynge, *pres. part.* musing, 10. 296. See **Mwse.**
Musons, *pl.* measures, 12. 120. See note. O. F. *moison*, from Lat. *mensionem*.
Mussel, a morsel, b. 13. 107 *n.* See **Morsel.**
Must, *s.* must, new wine (also, a drink made with honey), b. 18. 368. See Prompt. Parv.
Mute, *adj. pl.* mutes, dumb (men), b. 16. 111.
Mutoun, *s.* a gold coin called a 'mutton' or sheep, a. 3. 25. See **Moton.**
Muynde, *s.* remembrance, a. 7. 87. See **Mynde.**
Mwse, *v.* muse, ponder, R. 1. 21. See **Muse.**
Mychelmesse, Michaelmas, b. 13. 240. See **Mykelmasse.**
Myd, *prep.* with, 5. 73, 17. 182. A. S. *mid.*
Mydday, *adj.* of noon, 10. 246.
Myddelerd, earth (lit. middle-yard), 12. 170; Myddel-erde, 14. 132. See **Mydelerd.**
Myddell, *s.* middle, 4. 483; Myddel, waist, 4. 10; Mydle, waist, a. 5. 202; Mydel, 7. 409.
Myddes, middle; *only in phr.* In þe myddes = in the midst, 3. 195; In þe myddis, R. 4. 78; In myddes, 22. 4; In middes, a. 2. 42.
Myddwardis, middle; To the m., to the very middle, R. pr. 67.
Mydelerd, middle-earth, the world, b. 11. 315; Mydlerd, b. 11. 8. See **Myddelerd.**
Mydlentens, *gen.* of Mid-lent, 19. 183.
Myghte, *pt. s.* could, 7. 403; Maiht, 2 *pt. s.* mightest, a. 3. 230; Maihtou,

mightest thou, a. 6. 105. See **Myȝte, Mowe.**
Myghtful, *adj.* powerful, 2. 170. See **Mihtful, Miȝtful, Myȝtful.**
Myhel-masse, Michaelmas, 16. 216. See **Mychelmesse.**
Mykel, *adj.* great, b. 5. 477; much, b. pr. 201. See **Mekel.**
Mylde, *adj.* lowly, b. 10. 147.
Myldeliche, *adv.* meekly, 2. 167. See **Mildeliche.**
Myldenesse, patience, b. 15. 169.
Myldest, *adj.* meekest, 22. 255.
Myle, mile, b. 10. 162; Myle, *pl.* miles, 8. 17, 23. 164.
Myle-wey, distance of a mile, 10. 296.
Mylnere, miller, 3. 113, b. 10. 44. See **Mulnere.**
Myn, *pron. poss.* my, 19. 257; Myn one = by myself, alone, 11. 61, 12. 200. See note, p. 134.
Mynde, *s.* mind, a. 11. 213; memory, b. 11. 49; mention, 16. 310; remembrance, b. 11. 152, 255.
Mynge, *v.* remember, make mention; Mynged, *pt. pl.* thought upon, R. 1. 103. A.S. *mynegian.* See **Mengen, Munge.**
Mynistren, *pr. pl.* spend, b. 12. 54.
Mynne, less, 4. 399. Icel. *minni*, less.
Mynne, 2 *pr. pl.* remember, 18. 210, 20. 229. A.S. *mynian*, to admonish.
Mynours, *pl.* diggers in mines, b. pr. 221.
Mynstral, minstrel, 16. 191, 194.
Mynstralcie, music, minstrelsy, 16. 196, 198; Mynstracie, a. 3. 98.
Mynstre, a minster, 6. 91.
Mynt-while, a moment, very short space of time, 14. 200, 20. 194; Mynte-while, 13. 217; Mynut-while, moment, b. 17. 228. See note, p. 173.
Mynystre, *v.* minister, handle, b. 17. 142.
Myrour, mirror, 12. 170, 14. 132; example, 19. 175; Myroure, b. 11. 8; Myrrours, *s. pl.* mirrors, R. 3. 276. See **Mirour.**
Myrthe, mirth, 4. 12; Myrthes, *pl.* pleasures, b. 11. 19. See **Murthe.**
Myrthe, *gen.* to cheer, b. 17. 240. See **Murthen.**
Myry, *adj.* merry, flattering, 3. 161; Myrye, 3. 167, 9. 155; Myri, pleasing, a. 2. 124. See **Mury.**
Mys, *pl.* mice, 1. 166, 212. See **Mous.**
Mys, *adv.* amiss, b. 11. 372.
Mys-bede, *imper. pl.* injure, harm, 9. 42. See **Misbeode.**
Mysbileue, *s.* misbelief, false belief, false faith, b. 10. 114; Mysbyleue, 4. 330; Mysbyleyue, false belief, 18. 181.
Myschaunce, *s.* mischance, mishap, misfortune, evil, b. 8. 60. See **Mischaunce, Meschaunce.**
Myscheued, *pt. pl.* met with misfortune, b. 12. 119. Cf. 'mischefyd, *erumpnatus*;' Cath. Angl.
Myschief, misfortune, suffering, ruin, 1. 211, 4. 223; Myschef, 4. 142; Myschif, 1. 65; At myschiefe = in case of misfortune, b. 11. 291. See **Mischief, Meschief.**
Mysdedes, *pl.* offences, misdeeds, 2. 159. See **Misdede.**
Mys-do, *v.* do wrong, do amiss, offend, transgress, 4. 159; maltreat, b. 18. 97; Mysdon, *pr. pl.* do wrong, b. 15. 107; Mysdid, *pt. s.* injured, b. 4. 99; Mys-dude, *pt. s.* did amiss, 21. 392; Mysdo, *pp.* done amiss, b. 4. 90. See **Misdo.**
Myseise, trouble, pain, discomfort, b. 1. 24, b. 9. 75. See **Miseise.**
Myselue, myself, 21. 376.
Myserule, *s.* misrule, R. 4. 3.
Myseyse, *adj.* troubled, unfortunate, wretched, 10. 30.
Mysfait, misdeed, b. 11. 366.
Mysfare, *v.* to miscarry, meet with misfortune, 11. 161.
Mys-hap, mishap, misfortune, 6. 34. See **Mishappes.**
Myshappen, *v.* meet with misfortune, 4. 485; Myshapped, *pt. s.* met with a mishap, b. 10. 283.
Mysled, *pp.* misled, R. 3. 123.
Mysliked, *pt. s.* was displeased, 17. 311.
Myster, occupation, employment, 10. 7. See **Mester.**
Myspende (*for* Myspende), *v.* misspend, waste, 11. 185; Mys-speyneþ, *pr. s.* misspends, misuses, abuses, 11. 174; Myspenden, *pr. pl.* misuse, waste, 17. 234; Myspended, *pp.* wasted, 6. 93.
Mys-proud, *adj.* vain, 8. 96.
Mys-reuleth, *pr. s.* mis-governs, b. 9. 59.
Myssayde, *pt. s.* abused, rebuked, 21. 353; Myssaide, *pp.* slandered, 7. 9. See **Mysseide.**
Myssheff, *s.* mischief, ill doing, R. 1. 111; Mysshecheff, disaster, R. pr. 22.
Mysse, *s.* fault, R. 1. 29.
Mysseide, *pt. s.* argued against, b. 16. 127. See **Myssayde.**
Mysseþ, *pr. s.* is without, is deprived

of, 15. 44; Mysside, *pt. pl.* missed, R. 3. 3; Mysed, 2 *pt. pl.* R. 2. 42.
Mysshape, *pp. as adj.* mis-shapen, deformed, b. 7. 95. See **Misshapen.**
Mysspendeþ. See **Myspende.**
Myssynge, *s.* lack, want, 11. 201; Myssyng, a. 12. 73.
Myst, *s.* mist, fog, 20. 194; Mystis, *pl.* fogs, R. 2. 132.
Mystiloker, *adj. comp.* mistier, more confused, 12. 130. See **Mistier.**
Mystirmen, *s. pl.* men of a trade or 'mistery,' R. 3. 335. See **Mister, Mester.**
Mys-tornynge, *s.* going astray, wandering from the path, turning aside, 8. 308.
Myswonne, *pt. pl.* gained dishonestly, got by cheating, 16. 48.
Myte, mite, 10. 276, 14. 97, 23. 179; A myte = in the least, a. 8. 54; Mytes, *pl.* half-farthings, b. 13. 196.
Mytigacion, mercy, 7. 324. See **Mitigacion.**
Mytrede, *adj. pl.* mitred, 5. 193.
My3te, 1 *pt. s.* might, could, b. 9. 71; My3t, 2 *pt. s. as pr.* mayest, canst, 12. 181; My3te, mayest, b. 12. 10; mightest, b. 11. 19; My3tow, mayest thou, b. 11. 9; My3te, *pt. s.* might, could, b. 9. 9; My3the, a. 12. 9; My3th, 1 *pt. s. subj.* might, a. 12. 88. See **Mowe.**
My3tful, *adj.* able, b. 17. 310; almighty, b. 11. 270; powerful, b. 1. 174; My3tfull, mighty, R. 2. 95. See **Mi3tful.**

Na, *adv.* no, 14. 40, 16. 95. Only in the phr. *na mo* or *na more*. See **Namore.**
Nai, *adv.* nay, a. 6. 47. See **Nay.**
Naked, *adj.* naked, 21. 51; Naked as a neelde (needle), 20. 56.
Nale, the ale-house; Atte nale = Atten ale (*at þen ale*), at the ale-house, 8. 19. See note to 1. 43.
Nam (*for* Ne am), am not, b. 5. 420.
Nam, b. 6. 241. See **Mnam.**
Namelicheˇ, *adv.* especially, 3. 159, 7. 96, 9. 276; Namelich, b. 7. 41, 184. Cf. G. *namentlich*.
Namore, *adv.* no more, b. 3. 108, b. 12. 102, 279. See **Na.**
Nappe, *v.* sleep, fall asleep, 8. 2.
Narwe, *adv.* closely, narrowly, b. 13. 371.
Nas (*for* Ne was), was not, a. 2. 40, a. 3. 182, R. 3. 340.
Nat, *adv.* not, 1. 162, 3. 18, 19. 251.
Naþ (*for* Ne haþ), hath not, a. 6. 42.
Naue (*for* Ne haue), have not, a. 1. 157.
Nauele, *s.* navel, 17. 84; Naule, b. 14. 242.
Nauht, *adj.* valueless, 18. 74.
Nau3t, *adv.* not, b. pr. 80; Nau3te, b. 8. 79; Nau3t but, only, b. 10. 338.
Nau3ty, *adj.* having nothing, very poor, b. 6. 226. See note.
Nay, *adv.* negatively, in the negative, a. 8. 135. See **Nai.**
Ne, *adv. and conj.* nor, not; not, 1. 217; not (*doubled*), b. 18. 414; nor, 4. 399, 11. 7; Ne were = were it not, 16. 211; were it not for, 1. 214. A.S. *ne*.
Nedde (*for* Ne hadde), had not, a. 5. 4, a. 7. 166.
Nede, need, necessity, b. 20. 4; Nedes, *pl.* b. 20. 54. See **Neode.**
Nede, *adv.* needs, necessarily, 14. 37, b. 3. 225. See **Nedes.**
Nedeler, *s.* needle-seller, b. 5. 318. See **Neldere.**
Nedes, *adv.* necessarily, b. 5. 257. See **Nede, Needes, Neodes.**
Nedeþ, *pr. s. impers.* there is need, 12. 48, b. 10. 63; Nediþ, is needful to, a. 11. 187; Neded, *impers. pt. s.* was necessary, b. 15. 155; Neodyde, *pt. s. impers.* was necessary, 18. 18; Neodede, *pt. pl.* needed, 20. 231; Nedid, *pt. s.* needed, R. 3. 273. See **Neodede, Neodeþ.**
Nedfol, *adj.* needy, indigent, 5. 121. See **Neodful.** 'Nedeful, *necessarius*;' Cath. Angl.
Nedle, needle, b. 1. 155; Naked as a nedle, b. 12. 162. See **Nedele, Neelde, Nelde.**
Nedy, *adj.* poor, needy, 10. 47, b. 11. 236. See **Neody.**
Needede, *pt. s.* was needful, 17. 292. See **Nedeþ.**
Needes, *adv.* necessarily, 13. 215. See **Nedes.**
Neelde, needle, 20. 56. See **Nedle, Nelde.**
Neet (animal), neat, ox, 22. 266. See **Nete.**
Negh, *adv.* nearly, almost, nigh, 4. 186. See **Neih.**
Neghebores, *pl.* neighbours, 7. 98, 8. 24. See **Neihebores.**
Neghed, *pt. s.* approached, b. 20. 231. See **Neighen.**
Neighe, *adj.* nigh, near, b. 11. 207; nearly connected, b. 12. 95.
Neighen, *v.* approach, b. 17. 58; Neighed, *pt. s.* drew near, approached,

b. 6. 301; Neihed, *pt. s.* approached, 9. 323; Neghed, b. 20. 231. See **Nyeth, Nyghed, Neyhede.**

Neih, *adv.* nigh, 9. 175; almost, a. 7. 165; Neiȝe, nearly, b. 3. 144. See **Negh.**

Neih, *prep.* near, nigh to, 9. 298.

Neihebores, *pl.* neighbours, 9. 290, 10. 87; Neihebors, a. 6. 54; Neighebores, 10. 71. See **Neghebores, Neyhebore.**

Nel, 1 *pr. s.* (I) will not, 9. 302; Nelle, 1 *pr. s.* 12. 184; Nel (=Ne wil), will not, 11. 267; Nelle (=Ne wille), will not, 1. 136, 2. 123; Neltow, 2 *pr. s.* thou wilt not, b. 6. 158. See **Nile, Nul.** A.S. *nyllan;* cf. Lat. *nolle.*

Nelde, needle, 2. 154, 15. 105; Neelde, 20. 56. See **Nedle.** Shropshire *nild.*

Neldere, needle-seller, 7. 365, a. 5. 161. See **Nedeler.**

Nemeþ, 2 *pr. pl.* take, receive, 3. 139. See **Nymen.**

Nempnen, *v.* name, 2. 21; Nempne, *v.* name, b. 1. 21, b. 16. 19; utter, 22. 20; Nempne, 1 *p. s. pr.* name, R. 1. 51; *pr. pl.* name, call, a. 8. 139; Nempnede, *pt. s.* named, called, 17. 200; gave (names), 23. 256; Nempned, 7. 377, 388; Nempned, *pt. pl.* named, mentioned, 22. 18; Nempned, *pp.* named, mentioned, 23. 261; called, named, b. 2. 178, b. 7. 153; appointed, R. 3. 231. A.S. *nemnan.*

Nempnyng, *s.* naming, calling, b. 9. 78.

Neode, *s.* need, 22. 391, 23. 4, 20; time of need, 21. 444; Neodes, *pl.* necessities, wants, 23. 55. See **Nede.**

Neodes, *adv.* needs, necessarily, 20. 85, 21. 444. See **Nedes.**

Neodeþ, *impers. pr. s.* needs it, there is need, 20. 32. See **Nedeþ.**

Neodful, *adj.* necessary, 22. 20; needy, 20. 237. See **Nedfol.**

Neody, *adj.* needy, 23. 37; Neodi, a. 7. 14, 212.

Neore (*for* Ne weore), *pt. s. subj.* were not, a. 5. 249; were there not, a. 11. 51; should not be, a. 5. 181. See **Nere.**

Ner, *adv.* nearly, almost, 10. 264.

Ner, *adv. comp.* nearer, 23. 232; Nere, b. 20. 231.

Nere (*for* Ne were), *pt. s. subj.* were not, did not exist, b. 3. 134, b. 10. 184. See **Nam, Neore.**

Ner-hande, *adv.* nearly, 16. 1.

Nerre, *adj. comp.* nearer, b. 16. 69; Ner, a. 11. 250. Cf. note to 3. 30.

Nest, *adj. superl.* next, nearest, R. 1. 51.

Neste (*for* Ne wiste), 1 *pt. s.* did not knew, was ignorant, b. 13. 25.

Nestes, *pl.* nests, 14. 156.

Nete, ox, b. 19. 261. See **Neet.**

Newe, *adj.* new; Of þe newe, anew, R. 3. 161; Nywe, new, 22. 273.

Newe, *adv.* anew, 19. 162.

Newed, *pt. pl.* recruited his purse, R. 4. 6; Newed, *pp.* renewed, R. 1. 17. See note to R. 4. 6.

Neweth, *pr. pl.* annoy, R. pr. 66. See **Noyen.**

Nexte, *adj. superl.* nearest, b. 13. 373; next to, 20. 268.

Ney, *adv.* nigh, nearly, 4. 182, 16. 294. See **Neyȝe, Ny.**

Neyhebore, neighbour, 16. 113; Neyhȝebore, 7. 262; Neyhȝeboris, *pl.* 7. 269. See **Neihebores, Neghebores.**

Neyhede, *pt. s.* approached, was near, 23. 4, 232; Neyghynge, *pres. pt.* approaching, 23. 200.

Neyhle, *v.* approach, 20. 58. Cf. A.S. *nēahlǣcan,* to approach.

Neyȝe, *prep.* nigh, b. 5. 94. See **Ney.**

Nice, *adj.* foolish, b. 16. 33. See **Nyce.**

Nigard, miser, 20. 237.

Nigromancye, *s.* necromancy, a. 11. 158. See note.

Niht-olde, *adj.* a night old, a little stale, a. 7. 296. See **Nyght-old, Nyȝt-olde.**

Nile, 1 *pr. s.* will not, a. 11. 221; Nil, *pr. s.*; Nil nauȝt, will not (with double negative), b. 18. 282. See **Nel, Nul.**

Nippe, *s.* cold region, place of extreme cold, b. 18. 162. See **Nype** (where another possible meaning is given).

Nis (*for* Ne is), is not, a. pr. 77, a. 1. 34. See **Nys.**

Niȝt-comeres, *pl.* men who might come at night, b. 19. 140. See **Nyght-commeres.**

Niȝtes, *adv.* at night, b. 11. 30.

No þyng, not at all, by no means, 9. 214.

Noble, noble, gold coin, 4. 47, 7. 245; Nobles, *pl.* 4. 395. Its value was 6*s.* 8*d.* See note, p. 41.

Noet, *pr. s.* knows not; Noet no man =no man knows (with double negative), b. 11. 207. See **Not.**

Noither, *pron.* neither; Of her noither =of neither of them, b. 4. 32.

Noither, *conj.* neither, b. 13. 92; nor, b. 4. 130. See **Noyther.**

Noke; Atte noke = atten oke, at the oak, a. 5. 115. See note, p. 82.
Nolde, 1 *pt. s.* would not, 8. 201; *pt. s.* b. 6. 238, a. 7. 290; desired (it) not, R. 1. 14; *pt. pl.* would not, 10. 23; Nolde, *pt. pl.* would not (go), b. 15. 456.
Nolle, *s.* head, pate, R. 1. 20; Nollis, *pl.* R. 3. 127. A.S. *knol*, *hnoll*, vertex.
Nombrede, *pt. s.* numbered, 23. 256. F. *nombrer*.
Nome, *s.* name, a. 1. 71; Nomes, *pl.* names, a. 1. 21.
Nomo, 2 *pt. s.* didst take, 23. 9; Nomen, *pt. pl.* took, a. 4. 63. See **Nymen**.
Nomeliche, *adv.* especially, a. 6. 61. See **Nameliche**.
Nompeyr, umpire, 7. 388. See **Noumpere**; and see *Umpire* in my Etym. Dict.
Non, *adj.* none, not any, 4. 437, 8. 73; None, no, 8. 211; none, b. 8. 111; Her none = not one (neither) of them, b. 14. 239.
None, noon, 7. 434; Non, 10. 87; a meal so called, orig. the noon-tide meal, 9. 290. See **Nones**, **Noon**.
Nones, nones, a meal-time so called, 7. 429, 9. 146. See note, p. 112.
Nones, *in phr.* for þe nones = for þen ones, i.e. for the once, for the occasion, a. 2. 43. Here *þen* stands for *þám*, dat. of the def. article. Palsgrave (p. 865) translates *for the nones* by F. *a propos*.
None-tyme, noontide, b. 15. 278.
Nonne, *s.* nun, b. 5. 153; Nonnes, *pl.* b. 7. 29.
Noon, noon, 9. 276. See **None**.
Norisheþ, *pr. s.* nourishes, 19. 37; Norssheþ, encourages, 13. 234.
North-half, north side, 19. 66.
Nose, nose, 5. 149.
Not (*for* Ne wot), *pr. s.* knows not, a. 9. 106; 1 *pr. s.* know not, R. 2. 46. A.S. *nát*, short for *ne wát*. See **Noet**, **Nuste**, **Nyst**.
Not, *adj.* closely cropped, smooth-pated, R. 3. 46. Cf. *not-heed* in Chaucer, Prol. 109.
Notarie, notary, scribe, 17. 192; Notaries, *gen.* notary's, b. 20. 270; Notarie, *gen.* 23. 272; Notaries, *pl.* notaries, 3. 139, 159; a. 2. 82; Notories, 3. 185.
Note, song, 21. 453; note, b. 18. 407 · Notes, *pl.* notes (of music), 11. 65; points, degrees, 2. 118.
Noteth, *pr. s.* denotes, R. 4. 54.
Noþer, *pron.* neither; Here noþer = neither of them, 11. 273; Here noþers will = the will of neither of them, 4. 368.
Noþer, *conj. and adv.* neither, 11. 116, 22. 97; nor, 2. 155; Noþer—ne, neither—nor, 17. 169.
Notye, *v.* gain, receive, have for their use, 18. 101. A.S. *notian*, to use.
Nou a dayes, now-a-days, a. 11. 37.
Nouht, nothing, 1. 210; Nout, a. 6. 119.
Nouht, *adv.* not, 11. 81; Nought, b. pr. 29. See **Nou3t**, **Nau3t**.
Noumbre, number, 4. 349.
Noumpere, *s.* umpire, arbitrator, b. 5. 337. See **Nompeyr**.
Nounpower, want of power, 20. 292; Nounpowere, b. 17. 310. For *noun-power*; see note.
Nouthe, *adv.* now, 7. 171, 10. 163; Nouth, 3. 15. A.S. *nú þá*, just now.
Nouþur, *conj.* neither, a. 3. 52; Nouþur .. ne, neither .. nor, a. 7. 121.
Nou3t, *adv.* not, b. pr. 79; Nou3te, b. 6. 130. See **Nau3t**, **Nouht**.
Now, *adv.* now that, b. 5. 143.
Nownages, *s. pl.* minorities (lit. nonages), R. 4. 6.
Noye, suffering, b. 10. 60; Noyes, *s. pl.* R. pr. 66. Short for *annoyes* = annoyances. See **Nuy**.
Noyen, *v.* annoy, injure, harm, b. 5. 583; Noyed, *pt. pl.* R. 3. 75; Noyed, *pp.* troubled, injured, 3. 19. Short for *annoyen*, mod. E. *annoy*. See **Nuyen**, **Neweth**.
Noyther, *conj.* neither, b. 4. 130; *adv.* b. 5. 184; Noyther .. ne, *conjs.* neither .. nor, b. 15. 18; Ne .. noyther, nor .. either, b. 18. 116. See **Noither**, **Nouþur**.
Npnam, *s.* a mina, a. 7. 226.
Nudful, *adj.* needful, necessary, 2. 21. See **Nedful**.
Nul, *pr. s.* will not, wishes not, 22. 466, 23. 29; Nulle, will not, a. 4. 154; Wol þou so nulle þou = whether thou wilt or not, a. 7. 144. See **Nel**, **Nile**.
Numbres, *pl.* arithmetic, 22. 240. See **Noumbre**.
Nuste, 1 *pt. s.* knew not, 14. 220. *For* Ne wuste, wist not. See **Not**, **Nyst**.
Nuy, *s.* hurt, grief, a. 11. 47. See **Noye**.
Nuyen, *v.* annoy, 8. 221; Nuy3en, hurt, a. 6. 64; Nuyede, *pt. s. subj.* should injure, 4. 437; Nuy3ed, should vex, a. 3. 265. See **Noyen**.
Ny, *adv.* nearly, R. 3. 30.
Ny, *prep.* near to, 21. 292, 23. 4.

Nyce, *adj.* foolish, 19. 37. See **Nice**.
Nycete, *s.* foolishness, folly, 17. 370; Nysete, R. 3. 144.
Nyeth, *pr. s.* draws near, approaches, R. 3. 39. See **Neighen**.
Nyethe, *num. adj.* ninth, 17. 150. A.S. *nigoda*. See **Nyneth**.
Nygarde, miser, b. 15. 136.
Nyghed, *pt. s.* drew nigh, R. 2. 12. See **Neighen**.
Nyght-commeres, *pl.* comers by night, 22. 144. See **Niȝt-comeres**.
Nyghtes, *adv.* by night, 12. 192; A nyghtes = by night, 20. 173. See **Nyȝtes**.
Nyght-old, *adj.* one day old (lit. one night old), 9. 332. See **Niht-olde**.
Nyhed, *pt. s.* approached, R. 3. 231. See **Neighen**.
Nymen, *v.* take, receive, 4. 406, 7. 269, b. 10. 60; Nyme, *v.* take, 14. 105; have, b. 15. 68; Nymeþ, *pr. s.* takes, 14. 241, 18. 108; lifts, b. 11. 422; Nemeþ, 2 *pr. pl.* take, receive, 3. 139; Nyme, 1 *pr. pl.* take, 10. 71; Nyme, *pr. s. subj.* may take, will take, 17. 292; if he receive, if he take, 4. 395; Nome, 2 *pt. s.* didst take, 23. 9; Nomen, *pt. pl.* took, a. 4. 63; Nym, *imp. s.* take, accept, 9. 40; Nymmeth, *imp. pl.* b. 6. 15. A.S. *niman*, to take; cf. G. *nehmen*.
Nyne, *num.* nine, 20. 58.
Nyneth, *num. adj.* ninth, b. 14. 312. See **Nyethe**.
Nype, a place of piercing cold, 21. 168; Nippe, b. 18. 162. Lit. *nip*; cf. 'It is a *nipping* and an eager air;' Hamlet, i. 4. 2. See Nippe; and see below. (Such I suspect to be the simple meaning. If anything else is intended, perhaps the sense is 'peak' or 'hill-top.') Such a word occurs in the Norweg. *knippa*, a knoll, hill-top (Aasen); Swed. dial. *knippa*, a knoll, acclivity, hill; *knip*, a crag (Rietz); Icel. *gnípa*, a peak.
Nyppyng, *pres. part.* biting, 7. 104.
Nys (*for* Ne ys), is not, 20. 292; Nys bote = is only, 1. 204. See **Nis**.
Nysete, *s.* daintiness, folly, R. 3. 144. See **Nycete**.
Nyst, *pt. pl.* knew not, R. 4. 63. *For* ne wiste; see **Nuste**.
Nyuylynge, *pres. part.* snivelling, 7. 104. Cf. M.E. *neesen* = sneeze.
Nyȝtes, *adv.* by night, a. 12. 81. See **Nyghtes**.
Nyȝt-olde, *adj. pl.* not freshly gathered, 6. b. 310. See **Niht-olde**.
O, *adj.* one, 4. 316, 18. 104, 19. 189; a single, b. 9. 111; the same, 14. 34; one and the same, b. 16. 58; That o = the one, the first, b. 19. 82. See **On**, **Oo**.
Obedienoer, a certain officer in a monastery, 6. 91. '*Obédienciaire*, religieux qui desservoit un bénéfice par ordre de son supérieur; officier de chapitre qui faisoit les distributions manuelles aux chanoines présens au chœur;' Roquefort. '*Obedianciers*, foure church-officers, viz. a Deane, Archdeacon, Almner, and Sexton;' Cotgrave. '*Obedientiarius*, qui vel aliquod in monasterio officium exercet, vel qui in cellam et prioratum mittitur, eamque procurat;' Ducange.
Obrode, *adv.* abroad, b. 5. 140. For *on brode*, lit. on (the) broad.
Occupien hym, *ger.* to employ himself, dwell, b. 16. 196; Ocupied, *pp.* occupied, engaged, 8. 18. See **Okupien**.
Oest, host, company, b. 19. 332. See **Ost**.
Of, *prep.* according to, 23. 275; with regard to, 13. 100; about, a. 11. 32; at, 16. 200; by, 17. 16, 18. 78, 19. 171; by means of, 11. 87; for, 3. 1, 12. 87; for, addressed to, a. 12. 86; in return for, b. 6. 129; from, 4. 344; at the hands of, b. 13. 234; from, out of, 1, 213; in, a. 3. 119; some of, 7. 298, b. 20. 169; Of þe same = in the same way, R. pr. 14; Of more = besides, b. 6. 38.
Of, *adv.* off, a. 4. 140.
Offices, *pl.* church services, b. 15. 379.
Official, person in office, officer, 23. 137; '*Official*, an Officiall, a Commissary, or Chancelor, to a Bishop,' &c.; Cotgrave.
Offys, *s.* office, a. 7. 187; Offices, *pl.* church services, b. 15. 379.
Of-rauȝte, *pt. pl.* reached, extended to, b. 18. 6. Cf. *ofreche* = overtake, Will. of Palerne, 3874; = attain, reach, King Horn, 1283.
Of-sente, *pt. s.* sent for, sent after, a. 3. 96; Of-sent, *pp.* sent for, a. 2. 37.
Oghtest, 2 *pt. s.* oughtest, 2. 72. See **Owe**.
Oilles, *pl.* oils, hence, flattery; Beringe vppon oilles = the use of flattery, lit. 'the bearing of oil upon (a great man);' R. 3. 186. Perhaps *vppon* is an error for *vp* (up) or *vp of* (up of). This very curious phrase is illustrated in N. and Q. 6. S. i. 75,

118, 203. We find 'hilde vp þe kynges oyl,' lit. held up the king's oil, flattered or abetted him; Trevisa, iii. 447; 'holden up his oile' = approve of what he (a king) says, Gower, ed. Pauli, iii. 159; 'to bere up oile' = to say he (Ahab) was in the right, id. iii. 172; in all the passages it has reference to a king whose opinions are upheld by flatterers. Again, Ps. cxli. 5 has, in the Vulgate, 'Oleum autem peccatoris non impinguet caput meum;' which Wyclif translates 'the oyle of a synner [shal] make not fat myn heed;' and Bellarmine's commentary has—'Significat blandiloquentiam adulatoris.' In Cath. Angl. p. 120, *fagynge* is explained by 'blanditia, . . adulacio, . . *oleum*, ut in psalmo, *oleum autem peccatoris*,' &c. Mr. Marshall (in N. and Q.) says that 'oleum ore ferre' is noticed as a proverb in *Adagia*, p. 28, fol., Typ. Wechel, 1629. Cf. mod. E. 'to *butter* a person.'

Oken, *pt. pl.* ached, 20. 159. See note. A.S. *acan*, to vex, ache.

Okes, *pl.* oak-trees, 6. 120.

Okupien, *v.* employ (himself), dwell, 19. 207. See Occupien.

On, *prep.* in, b. 7. 107; On the day, a-day, 11. 31; On peynede = suffered upon, 22. 324; at, during, b. 14. 2; against, b. 14. 144; On auenture = in case, b. 3. 66.

On, *adj.* one, 1. 167, 4. 401; alone, 21. 318; a certain, 3. 25, 42; *as sb.* one, a certain one, a. 12. 62; one, man, person, 5. 83; þat on, the one, a. 8. 14. See O, One.

Onoomely, *adj.* unseemly, b. 9. 160.

On-crosse-wyse, by crucifixion, b. 19. 138.

Ondyng, *s.* smelling, 16. 257. See note, p. 206. Icel. *anda*, to breathe.

One, *adj.* alone, 2. 169, 4. 143; in particular, a. 1. 146; Myn one, by myself, a. 9. 54; By his one, by himself, b. 16. 183. And see Myn.

Ones, *adv.* once, 1. 162, 7. 235; Onis, b. pr. 213; Onys, b. 11. 65; At ones = at once, 19. 154.

Onliche, *adv.* only, 11. 331, 13. 30; Oneliche, 17. 155.

On-syde, *adv.* aside, b. 17. 57.

Oo, one, a single, a. 2. 96. See O, On.

Openen, *v.* open, undo, 8. 249; Opyn, *pr. s. subj.* R. pr. 70.

Or, *conj. and adv.* ere, before, b. pr. 155, b. 6. 87, b. 10. 418. See Ar.

Or, *prep.* before, 8. 66, a. 5. 20; in preference to, b. 15. 502.

Or, *conj.* either, a. 8. 77; Or while = other while, i.e. at times, sometimes, a. 9. 21.

Or, *pron.* your, a. 2. 97.

Ordeyne, *v.* ordain, appoint, R. 3. 204; Ordeyned, *pt. s.* arranged, ordained, b. 10. 214; set, applied, b. 10. 242; Ordeynede, *pt. s.* ordained, 6. 55; established, 18. 16; Ordeigned, *pt. s.* ordained, b. 5. 167; Ordeygned, b. pr. 119; Ordeigned, *pt. pl.* ordained, arranged, b. 8. 98; arranged, R. 3. 213; Ordeyne, *imp. s.* make ready, 22. 320, 322.

Ordre, order, rank, 2. 97; a whole order, b. 13. 285; Ordres, orders (of friars), 1. 56, 9. 191; holy orders, b. 11. 281.

Orgone, *s.* organ; Bi orgone = to the sound of the organ, 21. 7. See note.

Orientales, *pl.* sapphires, b. 2. 14. 'The precious stones called by lapidaries *Oriental Ruby*, *Oriental Topas*, *Oriental Amethyst*, and *Oriental Emerald*, are red, yellow, violet, and green sapphires, distinguished from the other gems of the same name which have not the prefix *oriental*, by their greatly superior hardness, and greater specific gravity;' Engl. Cyclop. s.v. Adamantine Spar.

Orisouns, *pl.* prayers, 19. 160.

Ost, host, company, army, 4. 422, 22. 338; Oest, b. 19. 332.

Ostiller, innkeeper, or probably ostler, a. 5. 172.

Otes, oats, 9. 306; Oten, *gen. pl.* of oats, a. 4. 45. A.S. *âta*, gen. pl. *âtena*.

Oþer, *conj.* or, 1. 76, 12. 6; Oþur, a. 2. 38; Oþer . . oþer, either . . or, 16. 300. And see Oþure.

Oþer, *adv.* otherwise, 2. 118.

Oþer, second. See Oþure.

Oþere-gates, *adv.* otherwise, 11. 297.

Oþerweys, *adv.* otherwise, a. 6. 55.

Oþer-while, *adv.* at times, sometimes, occasionally, 7. 160, 22. 103; Oþerwhyle, 6. 50; Oþerwhiles, 17. 364.

Oþes, *pl.* oaths, 1. 36, 3. 97; Oþus, a. 2. 67.

Oþure, *adj.* other, a. 8. 80; Oþer, second, a. 5. 118; Oþeres, *gen.* the other's, 4. 340; of the other, b. 16. 207; Oþere, *pl.* others, 22. 233.

Ou, *pron.* you, a. 1. 52, a. 2. 108. See 3ou, Ow.

Ouer, *prep.* over, i.e. beyond, 4. 310; Ouer-al, *adv.* everywhere, 3. 228; ex-

pecially, b. 13. 291. 'Ouer alle, *passim*.' Cath. Angl.
Ouer-cark, *v.* trouble, harass, overcharge, 4. 472. (The mod. E. *cark* is a mere variant of *charge*, i. e. burden.)
Ouer-closeþ, *pr. s.* overshadows, covers, 21. 140.
Ouercome, *v.* surpass, b. 10. 449; Ouercam, *pt. s.* overcame, 21. 114; came over, spread over, 16. 13; Ouercome, *pt. s.* overpowered, b. 13. 11.
Ouerdon, *pr. pl.* act to excess, 14. 191.
Ouere- (*in compounds*); see Ouer-.
Ouergrewe, *pt. pl.* surpassed, R. 3. 344.
Ouer-hardy, *adj.* too daring, too bold, 4. 300.
Ouer-houeþ, *pr. s.* hovers over, hangs over, b. 18. 169; Ouere-houeþ, 21. 175. Cf. E. *hover*.
Ouerhuppen, *pr. pl.* skip over, omit, miss words in reading, b. 13. 68, b. 15. 379; Ouerhuppe, b. 15. 380; *pr. pl. subj.* 18. 118. See Huppen.
Ouer-lange, *adv.* over-long, too long, 23. 360.
Ouere-layde, *pp.* covered, 13. 231.
Ouerlede, *v.* domineer over, b. 3. 314.
Ouerlepe, *v.* overtake by running, outrun, catch, b. pr. 199; Ouerlep, 1 *pt. s.* have digressed, 21. 360; Ouer-leep, *pt. s.* ran faster than, overtook by running, outran, 1. 169.
Ouere-loked, *pt. pl.* looked down upon, despised, R. 2. 35.
Ouer-londe, *adv.* over the country, about the country, 10. 159.
Ouere-longe, *adj.* over long, too tedious, 17. 362; very long, b. 11. 216. See Ouerlange.
Ouermaistrith, *pr. s.* overmasters, b. 4. 176.
Ouermore, *adv.* in addition, 9. 35.
Ouer-plente, superfluity, 13. 234.
Ouer-reche, *v.* reach over to that belonging to another, encroach, b. 13. 374; Ouere-reche, 7. 270.
Ouersen, *v.* oversee, b. 6. 115; Ouerse, 2 *pr. pl.* overlook, peruse, b. 10. 328; Ouer-seyh, *pt. s.* superintended, 9. 120; Ouer-seȝe, a. 7. 106; Ouerseye (me), *pp.* overseen, i.e. forgotten (myself), b. 5. 378; Ouersee, *imp. s.* examine, 2. 116. Cf. '*Yvrognet*, somewhat drunken, *overseen*;' Cotgrave.
Ouer-skipped, *pp.* omitted, 14. 119.
Ouer-skippers, *pl.* skippers, priests who omit passages in reading, 14. 123. See note.
Ouer-sopede, 1 *pt. s.* ate too much, took too much supper, 7. 429.
Ouer-spradde, *pt. s.* covered, overshadowed, lit. spread over, 22. 206.
Ouertake, *v.* overtake, b. 17. 82.
Ouertulte, *pt. s.* upset, overturned, lit. tilted over, 23. 135; Ouer-tilte, 23. 54. See *tilt* (2) in my Etym. Diet.
Ouere-wacche, *s.* over-watching, being awake too late at night, R. 3. 282.
Ouerwarde, *adv.* in the direction of crossing over, about to cross (the Channel), 5. 128.
Ouht, everything, each thing, 8. 124; somewhat, something, 8. 45. See Out.
Ouhte, Ouhtest. See Owen.
Oune, *adj.* own, a. 10. 75. See Owen.
Oure, *pron.* your, a. pr. 73. See Ou = you.
Oures, *pl.* 'hours' of the breviary, b. pr. 97.
Ous, *pron.* us, ourselves, 1. 173, 11. 18. See Ows.
Out, *pron.* aught, anything, R. 4. 37; Oute, R. 3. 342. See Ouht.
Oute, *adv.* out, in existence; þe leeste fowel oute = the smallest bird in existence, 15. 191, b. 12. 267; þe hexte lettred oute = the most learned in existence, b. 12. 267. (This curious use of *out* is still common.)
Out-ryders, *pl.* riders about, 5. 116.
Out-taken, *prep.* except, save, a. 10. 169.
Outwitt, the faculty of observation, b. 13. 289. Cf. Inwit.
Ouȝt, aught, anything, a. 9. 78. See Ouht.
Ouȝt, *adv.* at all, a. 5. 153.
Ow, *pron.* you, a. 1. 2. See Ou.
Owe, 1 *pr. s.* owe (glossed in the MS. by *debeo*), b. 5. 476; Owen, 1 *pr. pl.* owe, 22. 393; Ouhte, 1 *pt. s.* ought, 3. 30; should, a. 2. 21; Ouhtest, 2. *pt. s.* oughtest, a. 1. 73; Ouhte, *pt. s.* ought, 6. 69, 23. 276; owned, possessed, 4. 72. A. S. *ágan*; pr. s. *ic áh*; pt. s. *ic áhte*. See Oghtest.
Owen, *adj.* own, b. 10. 367; Owene, 1. 124; *pl.* own possessions, 9. 92.
Owh, *interject.* oh! 13. 19.
Owre, *pron.* our, b. 8. 42; Owre bettre = our best plan, b. 11. 173.
Ows, *pron.* us, 1. 172; Ous, 1. 173.
Oxe, ox, b. 15. 459.
Oyther, *conj.* either, b. 17. 135.

Paal, *adj.* pale, 21. 59; Pale, b. 5. 78.

Pacient, *adj. as sb.*, patient, meek (man), 14. 31; Pacientes, *pl.* patient sufferers, 10. 178.
Packep, *pr. s.* packs, 17. 329. See **Pakken.**
Paiere, payer, 8. 194.
Paiep, *pr. s.* pays the ransom for, 8. 277. See **Paye.**
Pak, small bundle, 17. 55.
Pakken, *v.* pack, b. 15. 184.
Pakneelde, *s.* packing-needle, a large needle, such as is used for sewing up packages, a. 5. 126; Paknedle, b. 5. 212. Cf. Du. *naald*, a needle. See **Batte-nelde.**
Paleis, palace, 21. 381; Paleys, 3. 23; Palys, 21. 274; Paleis, *pl.* 11. 16; Paleyses, *pl.* b. 8. 16.
Palfrey, *s.* palfrey, nag, b. 2. 189, b. 13. 243; Palfrayes, *gen. pl.* riding-horses, 22. 417.
Palle, 1 *pr. s.* beat, strike, knock, 19. 34, 50; Palleth, *pr. s.* b. 16. 51. Perhaps from F. *pale*, a pale, stick; see note, p. 236.
Pallette, *s.* head-piece, R. 3. 325. '*Palet*, armowre for the heed, *Pelliris, galerus*;' Prompt. Parv. See Way's note. O. F. *palet*, a sort of head-piece; Roquefort.
Palpable, *adj.* evident, 19. 235.
Paltok, jacket, b. 18. 25; Paltokes, *pl.* 23. 219. See note to 21. 24; and *paletot* in my Etym. Dict.
Panell, the jury-list or panel, 4. 472. 'The *pannel* of a jury is the slip of parchment on which the names of the jurors are written;' Wedgwood.
Paneter, keeper of a pantry, 17. 151. See note.
Panne, skull, brain-pan, 5. 74; Ponne, a. 4. 64; Pannes, *pl.* skulls, heads, R. 1. 55.
Pans, *pl.* pence, money, 3. 232. See **Pens, Pons.**
Pans-delynge, *s.* distribution of money, almsgiving, 22. 378. See above.
Panteris, *pl.* snares for birds, R. 2. 187. See *painter* in my Etym. Dict.
Panyeres, *pl.* baskets (panniers), 18. 17. See note.
Papelotes, *pl.* messes of porridge, made with meal and milk, 10. 75. 'Paplote, *papatum*;' Cathol. Angl.
Par, *prep.* for, for the sake of, a. 9. 11. O. F. *par*, Lat. *per*.
Par charitee, *phrase*, for the love (of God), b. 8. 11.
Paragals, *pl.* companions, R. 1. 71. A *paragal* (O. F. *paragel*, later *paragaus*) is properly 'a younger brother, who by partition enjoys part of the land descended from his ancestor;' Cotgrave. This explains the bitter satire of the text, where Richard is accused of sharing his power and wealth with dissipated courtiers, who are his *paragels*, i. e. like younger brothers admitted to an equal share of the realm with himself.
Parail, apparel, dress, 13. 121; Paraille, b. 11. 228. See **Aparail.**
Parailede, *pt. pl.* arrayed, apparelled, 1. 25; Parailed, 3. 224. See **Apparaile.**
Paramour, lover, 17. 107; Paramours, *pl.* concubines, 7. 186.
Parauntur, *adv.* perchance, peradventure, 8. 297, 9. 43; Parauntre, 17. 50; Parauenture, b. 12. 184. O.F. *par auenture*, by chance.
Parce, spare, i. e. the command to spare, b. 18. 390. Lat. *parce*.
Parceit, *sb.* power of perception, R. pr. 17. From O. F. *parceit* (not found), answering to Lat. *perceptum*.
Parcel, part, share, portion, little bit, 12. 48, 23. 291; Parcels, *pl.* parts, 14. 119; particulars, 14. 38; Parceles, *pl.* parts, b. 11. 298; separate parts, 20. 96.
Parcel-mele, *adv.* separately, bit by bit, 20. 28; by small parcels, by retail, 4. 86. Cf. Poundmeel.
Parceyue, *v.* perceive, 21. 465; Parceyueth, *pr. s.* looks, sees, b. 15. 193; Parceuede, 1 *pt. s.* 1. 128; Parceyuede, *pt. s.* 21. 253.
Parchemyn, parchment, b. 9. 38; (parchment) deed, b. 14. 193.
Pardoner, a seller of pardons, 1. 66, 3. 110.
Pardoun, pardon, 20. 218.
Pare, *v.* pare, cut down, b. 5. 243; Pared, 1 *pt. s.* clipped, pared, 7. 242. F. *parer*.
Par-entrelignarie, *adv.* in an interlined manner, with interlineations, 14. 119. See note.
Parfay, by my faith, 17. 119. O.F. *par fei*.
Parfit, *adj.* perfect, upright, 12. 296, 21. 153; pure, b. 15. 144; Parfyte, b. 9. 188.
Parfiter, *adj. comp.* more perfect, b. 12. 25.
Parfitest, *adj. sup.* most perfect, 14. 99.
Parfitliche, *adv.* perfectly, truly, 16. 180, 17. 325.
Parfitnesse, perfectness, perfection, 16.

184, b. 10. 200; uprightness, b. 15. 202.
Parfourne, *v.* perform, fulfil, 8. 247; Parfourneþ, *pr. s.* 8. 72; Parfournen, *pr. pl.* 17. 128; Parfourned, 1 *pt. s.* 8. 14. See **Performen**. O. F. *parfournir* (Cotgrave); E. *perform*.
Parisshene, a parishioner, b. 11. 67; Parisschens, *pl.* a. pr. 79; Parisshiens, b. 20. 280; Parshens, 1. 82. F. *paroissien*. See **Paroschienes**. 'A parischen, *parochianus*;' Cath. Angl.
Parle, *v.* speak, talk, R. 4. 48; Parled, *pt. pl.* R. 4. 88.
Parloure, room, b. 10. 97. See note.
Paroles, *pl.* words, b. 15. 113.
Paroschienes, *pl.* parishioners, b. pr. 89. See **Parisshene**.
Parroked, *pp.* enclosed, shut in, 18. 13. Lit. 'imparked;' from A. S. *pearroc*, mod. E. *paddock*, enclosure.
Parshe, *s.* parish, 23. 263.
Parshens. See **Parisshene**.
Parsonage, benefice, b. 13. 245.
Parsones, parsons, b. 10. 268. See **Persone**.
Parte, *v.* share, have a part, 7. 301, 17. 257; Partye, 9. 144; Parteth, *pr. s.* shares, b. 10. 63; Parteþ, 2 *pr. pl.* share, 16. 116; Parte, 2 *pr. pl.* impart, 2. 179; Parten, 2 *pr. pl.* a. 1. 156; Parteth, *pr. pl.* share, 12. 65; Parten, *pr. pl.* 1. 79; Parteden, *pt. pl.* settled the shares, divided (the value of the articles), a. 5. 177; Parte, *imp. s.* share, give away, bestow, 9. 286.
Parti, **Partie**. See **Partye**.
Partinge, *s.* imparting, R. 1. 71. See **Partynge**.
Partriche, partridge, R. 3. 38 (see note).
Partye, *v.* share, have a part, 9. 144. See **Parte**.
Partye, *s.* party (in a lawsuit), 20. 284, 286; b. 17. 302; A partye = partly, 17. 168, b. 15. 17; Partie, part, portion, 2. 7, 4. 386; part, passage, 16. 157; Parti, part, a. 1. 7; More partie = most part, R. 2. 37; Partyes, *pl.* persons, b. 14. 268.
Partynge, *s.* departing, departure, 10. 53; Here hennes partynge = their departure hence, death, a. 11. 303; Partyng, departure, 22. 61; Partinge, imparting, R. 1. 71.
Pas, *s.* pass, 17. 139, b. 14. 300.
Paschte, *pt. s.* dashed, pounded, 23. 100. See *Pash* in my Etym. Dict.
Paske, Easter, 13. 122; Paske week, Easter week, b. 11. 226.
Passe, *v.* pass, escape, 4. 174; pass, a. 3. 132; pass on, b. 13. 178; Passy, *v.* pass, 10. 11; Passeþ, *pr. s.* passes, oversteps, 2. 98; goes beyond, 18. 5; surpasses, a. 12. 4; Passith, *pr. s.* surpasses, R. 2. 109; Passeþ, *pr. pl.* live, pass their lives, 2. 7; Passid, 1 *pt. s.* passed, went, R. pr. 1; Passede, *pt. s.* walked, 7. 67; surpassed, 10. 319; Passed, passed out of sight, b. 13. 20; Passid, surpassed, R. pr. 17; Passede, *pt. pl.* passed on, went, 11. 11; Passid, surpassed, R. 4. 20; Passed, *pp.* past, 1. 203; Passede, *pp. pl.* past, ago, 23. 343; Passynge, *pr. pt.* surpassing, 22. 266; Passinge, surpassing, R. 2. 108; Passend, *as prep.* passing, beyond, more than, 23. 218.
Passhed, *pt. s.* dashed, b. 20. 99. See **Paschte**.
Passion, suffering, 8. 20, 79.
Paste, paste, pastry, b. 13. 250.
Pastours, *pl.* shepherds, herdsmen, 12. 293, b. 12. 149.
Patent, *s.* letter patent, open deed, indulgence, pardon, b. 14. 191, b. 17. 10; Patente, 20. 12; Patentes, *pl.* letters patent, letters of privilege (so called because open to the inspection of all men), b. 7. 194. See note, p. 242.
Paternoster-while, the time taken to say a pater-noster, short time, b. 5. 348. 'But a Pater noster whyle, *que tant quon die sa pate nostre*;' Palsgrave, p. 854. Cf. note to 12. 295.
Paþ, path, 17. 139; Patthis, *pl.* roads, R. 2. 24.
Pauci, a few, b. 11. 109.
Pauilon, *s.* pavilion, tent, a. 2. 43; Paueylon, (lawyer's) coif, 4. 452. See *papillon* in Cotgrave and Littré.
Paume, palm (of the hand), 20. 115.
Paunche, stomach, 16. 96.
Paye, *v.* please, satisfy, 9. 333; Payeth, *pr. s.* pays, 22. 194; makes satisfaction, 17. 31; Paieth, *pr. s.* pays the ransom for, 8. 277; Paye, *imp. s.* let him pay, R. 3. 157.
Paye, *s.* satisfaction; To paye, to his satisfaction, 8. 189, 192; satisfactorily, 14. 160. See note to 8. 192.
Payere, *s.* payer, a. 6. 41.
Payn, bread, food, 9. 286, 10. 92, 16. 201, 217; Payne, b. 6. 152; Payn defaute, lack of bread, 16. 231.
Paynede, *pt. pl.* tortured, 2. 168.
Paynym, *s.* pagan, Saracen, heathen, gentile, 8. 161, b. 5. 523; Paynymes, *pl.* 18. 255. (A false use; the true orig. sense was *paganism*, heathendom.)
Pays, peace, b. 16. 159. See note.

Pece, *s.* piece, 9. 333, 20. 12; Peces, *pl.* pieces, 21. 62; Peces, *pl.* small drinking-cups, cups, b. 3. 89. '*Pece*, a cuppe, *tasse*;' Palsgrave. 'Pece, cuppe, *Crater*;' Prompt. Parv.

Peook, *s.* peacock, b. 12. 229.

Pecunie, money, 4. 393.

Pecuniosus, *adj.* a moneyed (man), b. 11. 57; rich, moneyed, 13. 11.

Peer, *s.* peer, rival, 10. 306, 11. 140; Peere, nobleman, R. 3. 271; Peeres, *pl.* companions, 10. 20; Peeris, nobles, R. 1. 44. See **Pere**.

Peere, *s.* a pear, the value of a pear, R. pr. 73. So in Sir Ferumbras, l. 5722. See note.

Peerles, *s. pl.* pearls, a. 11. 12. See **Perlis**.

Pees, *s.* peace, 2. 149, 4. 457, 5. 45; silence, 16. 234. And see note to b. 16. 159.

Pees, *s.* a pea (*sing.*), a thing of no value, b. 6. 171.

Peescoddes, *pl.* peas-cods, pea-shells, pea-pods, 9. 317. See **Pesecoddes**.

Peese-lof, loaf made of pease, 9. 176. See **Peselof**.

Peire, *s.* pair, couple, 11. 272. See **Peyre**.

Peired, *pp.* injured, b. 3. 127. See **Apeire**; and **Peyrep**.

Peis, *s.* weight, 7. 242. O.F. *peis*, *pois*, F. *poids*. See **Peys**.

Peitrel, *v.* put breast-armour upon (said of a horse), 5. 23. Eng. *poitrel*, from O.F. *peitrel*, *poitrel*, Lat. *pectorale*, that which covers the breast. 'A patrelle, *pectorale*'; Cath. Angl.

Pekokes, peacocks, b. 11. 350. See **Pokok**.

Pele, appeal, accusation, b. 17. 302. See **Apeel**.

Pelet, *s.* pellet, stone-ball, b. 5. 78. Pellets were stone-balls used as missiles, and were naturally of a pale white colour. 'A *pelete* of stone or lede;' Cath. Angl.

Pelour, accuser, lit. appealer or appellant, 21. 39.

Pelure, *s.* fur, 22. 417, b. 2. 9, b. 3. 294; Peloure, 3. 10; Pelour, 4. 452; Pellure, b. 15. 7. O.F. *pelure*, fur; from Lat. *pellis*.

Penaunce, suffering, punishment, penance, 4. 101, 6. 84, 196; Penaunces, *pl.* 1. 27.

Penaunceles, *adj.* without performing penance, without suffering punishment, 12. 296.

Penaunt, one undergoing penance, penitent, 5. 130; Penauntes, *pl.* persons undergoing penance, 16. 101. See **Penytancer**.

Pencion, *s.* payment, reward, a. 8. 48.

Pendauntes, *pl.* hanging ornaments of a belt, b. 15. 7.

Peneworth; see **Penyworthes**.

Penne, pen, 20. 15; Pennes, *pl.* feathers, 15. 180.

Pens, *pl.* pence, b. 2. 222, b. 3. 161; *gen. pl.* of pence, R. 3. 142. See **Pans**, **Peny**.

Pensel, banner, pennon, 19. 189. Cf. O.F. *penoncel* (Roquefort), *pennoncel* Cotgrave), a little pennon; also (says Roquefort), a standard, ensign, or banner, particularly of bachelors-in-arms, and sometimes of squires. In the present instance it is used in much the same sense as shield in heraldry. 'Pensell, a lytel baner;' Palsgrave.

Pensyf, *adj.* thoughtful, 19. 299.

Pensyf, *adv.* thoughtfully, a. 8. 133.

Peny, penny, 2. 45, 9. 304; Penyes, *pl.* pence, money, 1. 161. See **Pens**, **Pans**.

Peny-ale, poor, common ale (at a penny a gallon), 7. 226, 10. 92; Peni-ale, a. 5. 134. See note, p. 84.

Penytancer, confessor, one who imposes a penance, 23. 319; Penetauncers, *pl.* 7. 256.

Penyworthes, goods, lit. pennyworths, 7. 384; Peniworþus, a. 5. 177.

Peose, *s.* pea, a. 7. 155; Peose lof, loaf made of peas, a. 7. 166; Peosen, *pl.* peas, a. 7. 285. See **Pees**, **Pese**. The pl. *peasen* is still in use in Shropshire.

Peper, pepper, b. 15. 197. 'Least [lest] you gentlewomen shoulde *take pepper in the nose*, when I put but salte to your mouthes;' Lyly, Euphues, ed. Arber, p. 375. And see note.

Peple, *s.* people, a. 1. 5, a. 8. 10; followers, a. 2. 152.

Perauenture, *adv.* perhaps, 4. 470.

Percel-mel, *adv.* by retail, in parcels at a time, a. 3. 72. See **Parcelmele**.

Peroen, *pr. pl.* pierce, force a way into, b. 10. 461. See **Persen**.

Perchemyn, parchment, b. 14. 191. See **Parchemyn**.

Percil, parsley, b. 6. 288. F. *persil*, from Gk. πετροσέλινον. See **Perselye**.

Pere, *s.* equal, peer, 4. 263, b. 3. 204; match, a. 3. 198; Peres, *pl.* equals, b. 7. 16. See **Peer**.

Pere-Ionettes, *pl.* early-ripe pears, 13. 221. See note.
Peren, *v.* appear, b. pr. 173. See **Apere**.
Peren, *pr. pl.* become peers, are as equals, b. 15. 410; Peryth to aungelys, is a peer to angels, ranks with angels, a. 12. 4 (Ingilby MS.).
Performen, *v.* make, bring about, 16. 173; Perfourneþ, *pr. s.* acts, 16. 87; performs, b. 13. 412; Perforneth, does, b. 13. 78. See **Parfourne**.
Perilouslich, *adv.* dangerously, 1. 170.
Perilous, dangerous, a. 7. 44.
Perimancie, *s.* pyromancy, divination by fire, a. 11. 158. See note.
Perlis, *pl.* pearls, b. 10. 9.
Permutacion, exchange, 4. 316.
Permute, *v.* exchange, b. 13. 110; Permuten, *pr. pl.* change, exchange, i.e. exchange livings, 3. 185.
Perreye, *s.* jewelry, precious stones, 12. 10; Perre, b. 10. 12. F. *pierrerie*, from *pierre*.
Persant, *pres. pt.* piercing, b. 1. 155. See **Persen**.
Perselye, parsley, 9. 310. See **Percil**.
Persen, *pr. pl.* pierce, effect an entrance into, 12. 295; Persith, *pr. s.* pierceth, R. 3. 11; Pershannt, *pres. pt.* 2. 154. See **Percen**. See note, p. 163.
Persone, person, 4. 225; form, 21. 381; parson, priest, 7. 144; Persones, *pl.* parsons, 1. 81, 23. 280. See **Parsones**.
Perte. *adj.* apert, manifest, obvious, a. 1. 98. See **Apert**.
Perte, *adv.* openly, R. 4. 88.
Pertelich, *adv.* plainly, evidently, 6. 116; Pertliche, b. 5. 15; Pertly, b. 5. 23. See **Apertelich**.
Peryth. See **Peren**.
Pese, *s.* a pea, a thing of no value, 9. 166; Peses, *pl.* peas, 9. 307; Pesen, b. 6. 198. See **Pees**, **Peose**; and see note, p. 113.
Pesecoddes, *pl.* pea-pods, pea-shells with the peas in them (peas were often boiled in the shells), b. 6. 294. See **Peescoddes**. 'A peyscodde, *siliqua*;' Cath. Angl.
Pese-lof, loaf made from peas, b. 6. 181. See **Peeselof**.
Pesen, Peses. See **Pese**.
Pesinge, *s.* piecing, joining, R. 3. 168.
Pestilence-tyme, time of the plague, 11. 272.
Pete, *s.* pity, R. pr. 23.
Peter! *interj.* by saint Peter! b. 5. 544, b. 7. 112, 130.
Petit, *adj.* little, small, 10. 53, b. 7. 57.
Peuple, people, persons, 12. 21.
Peyne, pain, 20. 155, 21. 206; Peynes, *pl.* sufferings, 22. 328; penalties, 8. 277.
Peyneþ, *pr. s. refl.* exerts (himself), 22. 436; *pr. pl.* trouble, encumber, b. 12. 247; Peynen hem, take pains, b. 7. 42; Peyneđe, *pt. s.* suffered pain, 22. 324.
Peynte, *v.* paint, 20. 136; illuminate, decorate with painting, b. 15. 176; Peynten, b. 3. 62; Do peynten = cause to be painted, 4. 66 (see note to 4. 34); Peynted, *pt. s.* stained, coloured, 22. 11; Peynted, *pp.* written, b. 11. 298; coloured, stained, 22. 6; disguised, flattering, b. 20. 114; Peynte, painted, R. 3. 196; Peyntede, *pp. pl.* painted, 5. 23.
Peyre, *s.* pair, couple, 11. 231; set, b. 15. 119. See note, p. 218. See **Peire**.
Peyreþ, *pres. s.* impairs, injures, a. 3. 123. See **Peired**.
Peys, *s.* weight, lump, b. 13. 246; weight, b. 5. 243. See **Pels**.
Peysed, *pt. s.* weighed, 7. 223; Peysede, a. 5. 131. See **Pels**.
Peyuesshe, *adj.* ill-tempered, peevish, 9. 151.
Phippe, a pet name for a sparrow, b. 11, 41. See note, p. 218.
Piane, *s.* peony-seeds, a. 5. 155. See **Piones**.
Picche, *v.* throw, pitch (hay), 6. 13; pick, cut, divide with a sharp point, 9. 64. See **Piht**; and see *Pitch* in Shropsh. Wordbook.
Pies hele, (probably) remnant of a pie-crust, b. 7. 194 (see note); Pies, *pl.* pies, pasties, a. pr. 104.
Pies, *pl.* magpies, R. 2. 192.
Piht, *pp.* pitched, fixed, a. 2. 43; Pight, *pp.* pitched, placed, R. 2. 187. Pp. of *picchen*.
Pike, *s.* staff (furnished with a spike), a. 5. 257; Pikis, pikes, R. 3. 232.
Piked, *pt. pl.* picked as with a sharp instrument, hoed (as we should now say), b. 6. 113. See **Picche**.
Pikede, *adj. pl.* peaked, 23. 219. Cf. note.
Pile, pile, foundation (as of a fort or strong building), 22. 366; prop, b. 16. 36, 86. See **Pyle**. See the note; and cf. Lowl. Sc. *peel*, a small fort.
Pileþ, *pr. s.* robs, pillages, 22. 444, b. 19. 439. O.F. *piller*, to rob. See **Piloure**.
Pilie, *ger.* to peel, 10. 81.

Pillede, *adj.* bald-headed, a. 7. 143. See **Pylede**. Cf. '*peeled* priest' in Shakespeare, 1 Hen. VI. i. 3. 30. See *peel* in my Etym. Dict.

Pillynge, *s.* robbery, R. 1. 13.

Piloure, robber (i.e. pillager), stripper or despoiler of the dead, b. 3. 194, b. 18. 40; Piloures, *pl.* b. 19. 413; Pilours, 14. 2, 23. 263; Pillourz, R. 3. 303. O.F. *piller*, to rob. See *Pilleur* in Cotgrave.

Pinnede, 1 *pt. s.* penned, fastened tightly, a. 5. 127. See **Pynne**.

Pionys, seeds of the pæony, 7. 359. See note. 'A pyon, *pionia, herba est*;' Cath. Angl. See **Piane**.

Pipe, *v.* pipe, play the pipe, b. 20. 92; Pipede, *pt. s.* played, 21. 453.

Piper, pepper, 7. 359.

Pipis, *s. pl.* pipes, fifes, R. 3. 275.

Pipoudris, *s. pl.* cases in the court of pie-powder, R. 3. 319. See note.

Piries, *pl.* pear-trees, 6. 119. A.S. *pirige*, a pear-tree; from Lat. *pyrus*.

Pirith, *pr. s.* peers, watches, R. 3. 48.

Piriwhit, *s.* some common kind of perry (lit. white perry), a. 5. 134. 'Pirrey, Pirre, *piretum, est potus factus de piris*;' Cath. Angl.

Pissares, *gen. pl.* soldiers', ruffians', 23. 219. See note.

Pistle, epistle, b. 12. 30; Pistele, 17. 289; Pistles, *pl.* epistles, 20. 317.

Pitaunce, provision, share, portion, dole, 16. 61, b. 5. 270. See note to 10. 92. See **Pytaunce**.

Pite, *s.* pity, mercy, 22. 92, a. 1. 145; Pitee, b. 10. 424. See **Pete**.

Pip, *s.* pith, strength, stay, chief support, 20. 116.

Pitouse, *adj.* piteous, a. 7. 116.

Pitousliche, *adj.* pitiable, 21. 59.

Pitously, *adv.* piteously, a. 1. 78.

Place, *s.* dwelling, abode, a. 6. 45; Places, *pl.* mansions, 13. 246. See note, p. 173.

Placebo, 4. 467, b. 15. 122. See notes.

Plastre, *v.* lay on a plaister, 23. 310; Plastreþ, *pr. s.* lays on a plaister, 23. 314; Plastred, *pp.* covered with a healing plaister, 20. 89 (see note).

Plates, *pl.* armour, plate-armour, 21. 24.

Platte, *pt. s. reflex.* threw himself flat, 7. 3; threw herself flat, b. 5. 63. F. *plat*, Swed. *platt*, flat.

Plaunke, plank, pole, 19. 34, 40.

Play, *s.* pleasure, a. 12. 95.

Playne, *v.* complain, a. 3. 161; Playneþ, *pr. pl.* a. pr. 80; Playnede, *pt. s.* a. 7. 147; Playneden, *pt. pl.* accused, a. 4. 42; *refl.* complained, a. 7. 116. See **Pleyne**.

Playnt, *s.* plant, growing shrub, a. 1. 137. Badly spelt; other MSS. have *plante, plonte, plaunte*. (*Playnt* should mean complaint.)

Playntes, *s. pl.* plaints, complaints, a. 2. 152. See **Pleyntes**.

Plede, *v.* plead, bring a complaint, 1. 161, 10. 44, 22. 295; Plededen, *pt. pl.* pleaded, b. pr. 212; Pleteden, b. 7. 39; Pledid, R. 3. 319. See **Plete**; and see note, p. 16.

Pleide, *pt. s.* amused himself; 1. 170; Pleiden, *pt. pl.* played, amused themselves, 1. 22; Pleyed, b. pr. 20; Pleiden hem, amused themselves, a. pr. 20; Pleiynge, *pr. pt.* playing, 19. 274. See **Pleye**.

Pleinte, plaint, complaint, 4. 214. See **Pleynte**.

Plenere, *adj.* full, b. 16. 103. From Lat. *plenus*.

Plenere, *adv.* in full numbers, fully, b. 11. 108; Plener, 13. 47.

Plenteous, *adj.* plenteous, abundant, a. 12. 95; Plenteuous, generous, open-handed, b. 10. 80.

Plesaunce, pleasure, 9. 14.

Plesaunte, *adj.* pleasing, b. 14. 101.

Plese, *v.* please, b. 10. 72, a. 3. 11; Plesen, 2 *pr. pl.* court, b. 15. 78; *pr. pl.* a. 10. 209; Plesed, *pt. s.* pleased, 4. 492; Pleseden, *pt. pl.* amused, a. 3. 98.

Plesyng, *s.* pleasure, gratification, a. 3. 237.

Plete, *v.* plead, R. 1. 60, R. 3. 349; Pleteden, *pt. pl.* pleaded, b. 7. 39; Pletid, R. 3. 328. O.F. *plait*, from Lat. *placitum*. See **Plede**.

Pletede, 1 *pt. s.* plaited, folded up, a. 5. 126. See Cath. Angl.

Plewme, *ger.* plume, i. e. to pluck feathers off the neck, R. 2. 163. See the note.

Pleye, *v.* to play, 1. 188, 4. 465; Pleyen, *ger.* amuse themselves, a. 8. 12; Pleyinge, *pres part.* playing, amusing themselves, 10. 114; Pleyande, *pres. pt.* playing, b. 16. 256. See **Pleide**.

Pleyn, *adj.* full, complete, a. 8. 87; Pleyne, b. 7. 103. F. *plein*, L. *plenus*.

Pleyne, *v.* complain, plead, 4. 214, b. 13. 109, R. 1. 56; Pleyne hem, b. 3. 167; Pleyneth, *pr. s.* complains, b. 17. 292; Pleynen, *pr. pl.* complain, 7. 120; Pleyne, plead, b. 14. 225;

Pleyned, 1 *pt. s.* complained, 7. 110; Pleyned hym, b. 6. 161; Pleynede, *pt. pl.* complained, 1. 81; Pleyned hem, b. pr. 83; Pleyne, *pr. s. subj. as imp.* let him complain, 9. 166. See **Playne.**

Pleynte, *s.* complaint, 13. 135; Pleyntes, *pl.* pleas, b. 2. 177. See **Playnte.**

Plihte, 1 *pr. s.* pledge, plight, a. 7. 37; Plihten, *pr. pl.* agree, a. pr. 46; Pliht, *pp.* pledged, a. 5. 116; plighted, betrothed, a. 10. 185. See **Plyghte.**

Plocke, *imper. s.* pluck, 8. 229; Plokke, a. 6. 72; Plokked, *pt. s.* pulled, drew, b. 17. 10. See **Plukked, Plyghte.**

Plomayle, *s.* plumage, R. 2. 32. F. *plumail*, 'a plume of feathers, a goose-wing, or duster of feathers;' Cotgrave.

Plomes, *pl.* plums, 13. 221.

Plomtrees, *pl.* plum-trees, 6. 119.

Plonte, plant, 2. 149, 19. 25. See note.

Plotte, a patch, b. 13. 276; Plottes, patches, b. 13. 275.

Plouh, plough, 1. 145, 4. 465.

Plouh-fot, plough-foot, 9. 64. See note, p. 109; and see Fitzherbert's Book of Husbandry, § 3, l. 38.

Plouhman, ploughman, 8. 182, 287; 10. 299; Peers prentys þe plouhman =apprentice of Piers Plowman, 16. 195; Plouhmen, *pl.* ploughmen, 12. 293.

Plouh-pote, *s.* plough-put, a. 7. 96. See note to b. 6. 105. Whether it is identical with the 'plough-foot' or not, is not quite clear.

Plouȝmon, *s.* ploughman, a. 6. 28.

Plow, plough, b. 15. 122.

Plowman, *s.* ploughman, a. 12. 102. See **Plouhman.**

Plukked, *pt. s.* pulled, drew, b. 11. 109; Plucked, *pt. pl.* plucked, R. 2. 32; Plukked, *pp.* plucked out, b. 12. 249. See **Plocke, Plyghte.**

Pluralite, pluralities, 4. 33; Pluralites, *pl.* (many) endowments, a. 11. 197.

***Pluschaud**, adj.* very hot, a. 7. 299. F. *plus chaud.*

Plyghte, 1 *pr. s.* pledge, 9. 33; Plyghte, *pt. s.* pledged, 3. 123; Plyȝhten, *pt. pl.* agreed, 1. 47. See **Plihte.**

Plyghte, *pt. s.* plucked, 20. 12; drew quickly, 13. 48. Used as pt. t. of Plocke, q. v.

Plytis, *s. pl.* plaits, folds, R. 3. 156.

Po, *gen.* peacock's, b. 12. 257. A.S. *pawe*, Lat. *pauo.*

Pocalips, Apocalypse, b. 13. 90.

Pookes, *pl.* pustules; *hence*, small pox, 23. 98. See **Pokkes.**

Poook, peacock, 14. 171 See **Pokok, Pokok**, and **Po.**

Poddynges, *pl.* puddings, 16. 66.

Podyng-ale, thick ale, lit. pudding-ale, 7. 226.

Poeple, people, b. 1. 5. See **Puple.**

Poffed, *pp.* blown, puffed, 6. 119. See **Puffe.**

Pohen, pea-hen, 15. 175; Pohenne, b. 12. 240. See **Poook.**

Pointe: In pointe ffor, at the point of, ready to, R. 3. 142.

Poised, *pt. s.* weighed, b. 5. 117. See **Peis.**

Poke, bag, pouch, pocket, 16. 186, 248; Pokes, *pl.* 17. 87. See **Powke.**

Poke-ful, bag-ful, sack-ful, 10. 342.

Pokep, *pr. s.* presses, pushes, puts, 8. 263; Pokede, *pt. s.* urged on, incited, 2. 129, 8. 287. See **Pukketh.**

Pokkes, *pl.* pocks, small pox, b. 20. 97; Pockes, 23. 98.

Pokok, peacock, 15. 162, 173. See **Poook.**

Pol, poll, head, R. 2. 163; Pol by pol, head by head, one by one, 13. 11 (see note, p. 167); Polles, *pl.* heads, 23. 86; Pollis, b. 13. 246 (see note).

Polaxis, *s. pl.* pole-axes, hence, men carrying pole-axes, R. 1. 17; Poll-axis, pole-axes, R. 3. 328.

Pole, *v.* put a guard or martingale upon his head (said of a vicious horse), 5. 23. From the sb. *poll*, head; cf. Peitrel. (Such seems to be the sense intended; the Ilchester MS. has *pul*= pull.)

Polettes, *pl.* chickens, pullets, 9. 304; Poletes, b. 6. 282.

Polische, *v.* polish, 7. 329; Polsche, b. 5. 42.

Polledo, *pt. s.* pulled, tore, a. 8. 100. See **Pul.**

Pomade, cider, 21. 412. Lit. 'drink made from apples;' from Lat. *pomum.* See note.

Pondfolde, pound, pinfold, b. 16. 264; Ponfolde, b. 5. 663. From A.S. *pund*, sb. *pyndan*, vb. See **Poundfalde.**

Ponne, *s.* brain-pan, skull, a. 4. 64. See **Panne.**

Pons, *pl.* pence, money, a. pr. 86. See **Pans, Pens.**

Pontifex, pontiff, b. 15. 42.

Pope, *s.* pope, a. 6. 90; Popes, *gen.* pope's, 3. 23; Pope, *gen.* pope's, a. 2. 18. For this last form cf. A.S. *pápan*, gen. of *pápa*, pope.

Pope-holy, holy as a pope, hypocritical, 7. 37. See note.

Popelay, parrot, popinjay, 15. 173.
Poperiþ, *pr. s.* trots, ambles, a. 11. 210. Frequentative of *pop*, to bob, to move quickly. Not found elsewhere.
Poraille, *s.* the poor people, b. pr. 82. O.F. *pouraille* (Roquefort).
Porchace, *v.* to procure, provide, 4. 32; Porchase, *imp. s.* purchase, buy, 20. 218. See **Purchace**.
Pore, *adj.* poor, 4. 214; *as sb.* poor man, b. 10. 63.
Poret, *s.* young onion, kind of leek, b. 6. 300; Porettes, *pl.* b. 6. 288. O.F. *poret*; cf. F. *porreau*.
Porett-plontes, leeks, pot-herbs, 9. 310. See above.
Porfil, trimming or edges of clothes, esp. fur-trimmings, 5. 111. See **Purfil**.
Porore, *adj. comp.* poorer, a. 10. 113.
Porse, purse, 14. 49; Pors, 7. 199, 266; a. 5. 110.
Porse, *imp. s.* put into a purse, pocket up, 13. 164. See above.
Porsueþ, *pr. s.* follows, 22. 432; prosecutes (at law), 20. 284; Porsuede, *pt. s.* followed, 22, 163; endeavoured, 18. 167; *pt. pl.* pursued, 19. 166. See **Pursueth**.
Porswarde, *adv.* purseward; To porswarde, as regards your purses, 1. 101.
Portatyf, *adj.* easily carried, light, 2. 154, b. 1. 155.
Porte, bearing, conduct, 7. 30.
Portinaunce, belongings, appurtenances, 3. 108, 17. 329. See **Appurtenaunces** and **Purtinaunce**.
Portous, a breviary, b. 15. 122. Put for *portehors*, i. e. 'carry abroad,' a F. substitution for Lat. *portiforium*. See note.
Portrey, *v.* pourtray, draw, delineate, 20. 136; Do portreyn = cause to be covered with pictures or drawings, 4. 66; Portreieþ, *pr. s.* draws, writes, 17. 320. See **Purtraye**.
Pose, 1 *pr. s.* suppose, put the case, 20. 275. F. *poser*.
Posed. See **Possheu**.
Possessioneres, *pl.* possessioners, beneficed clergy, b. 5. 144. See note.
Possessioun, possessions, property, endowment, b. 11. 264.
Possheu, *v.* push, a 7. 96; Posscd, pushed, tossed, b. pr. 151. See *Posson* in Prompt. Parv. Shropshire *poss*. F. *pousser*, Lat. *pulsare*.
Postles, *pl.* apostles, b. 16. 159; Posteles, preachers, b. 6. 151 (see note).
Potage, pottage, soup, 9. 182, 286.
Potager, pottage-maker, 6. 132.
Potel, *s.* pottle (two quarts), b. 5. 348; Potell, 7. 399. See note to 7. 397.
Potent, *s.* staff, a. 9. 88. See note to 11. 94.
Pouere, *adj.* poor, b. 1. 173. See **Poure**.
Pouerere, *adj.* more poor, poorer, b. 20. 49.
Pouerte, poverty, 10. 182, 234; meanness, shabbiness, 11. 116; Pouert, poverty, b. 11. 264; meanness, a. 9. 111.
Pouke, devil, demon, goblin, imp, 16. 164, 19. 50, 279; Poukes, *gen.* devil's, 19. 282. Icel. *púki*. See note, p. 197. A common word in Ireland, esp. in the West, in such phrases as—'What the *puck* are you doing?'
Poundfalde, pound, prison, pinfold, 19. 282. See **Pondfolde**, **Ponfold**. Cf. Shropsh. *pounded*, pent up.
Pound-meel, *adv.* by pounds at a time, 3. 232. Cf. **Parcelmele**.
Poure, *adj.* poor, 2. 172, 6. 78; poor people, 20. 237. (I suppose that *poure* = *povre*, rather than that *ou* is a diphthong.) See **Pouere**.
Poure, *pr. s. subj.* pore, R. pr. 71.
Pouredc, *pt. s.* poured, 7. 226.
Pous, pulse, 20. 66.
Pouste, power, dominion, b. 5. 36; Poustees, *pl.* violent attacks, b. 12. 11. O.F. *poeste*, from Lat. *potestas*.
Pouwer, *s.* power, a. 3. 161; authority, a. 8. 160.
Powke, *s.* bag, pouch, a. 8. 178. See **Poke**.
Poynt, *s.* point, 2. 98, 6. 118, 9. 35; reason, a. 5. 15; Poynte, b. 13. 110; matter, b. 14. 279; Poyntes, *pl.* points, respects, 21. 43.
Poyntest, 2 *pr. s.* pointest, 9. 298.
Poyson, poison, 21. 52.
Poysye, poetry, b. 18. 406.
Practisoure, practitioner, b. 16. 107.
Pray, *s.* prey, R. 2. 163.
Prayed, *pp.* preyed upon, b. 20. 85.
Pre manibus, in advance, 4. 301. See note, p. 50.
Prechen, *v.* preach, b. 10. 34; Preche, *v.* 23. 275; preaches to, a. 9. 83; Prechiþ, *pr. s.* preaches, speaks, 1. 39; Prechede, *pt. s.* preached, 6. 115, 21. 331; Prechede, *pp.* declared, spoken, 21. 143; Prechynge, *pres. part.* preaching to, addressing, 1. 57; Prechet (*for* Preche it), preach it, proclaim it, a. 1. 137 (other MSS. have *preche it*).
Preciousest, *adj. superl.* most precious, a. 2. 12.

Preest-hood, priesthood, 17. 244. See **Prest-hod.**
Preier, prayer, 16. 230; Preiers, R. pr. 1.
Preifis, *sb. pl.* experiences, lit. proofs, R. pr. 17.
Preise, *v.* appraise, value, 7. 380; Preiseden, *pt. pl.* a. 5. 177. See below.
Preisen, *v.* praise, a. 6. 100; Preise, R. 3. 38; *pr. pl.* R. 3. 148; Preysed, *pt. s.* b. 6. 110; Preyseden, *pt. pl.* b. 7. 38. See above, and see **Preyse.**
Prente, impression, stamp, 18. 75. See **Preynte.**
Prentede, *pt. s.* stamped, marked, 18. 80. See **Preynte.**
Prentishode, apprenticeship, 7. 251.
Prentys, apprentice, pupil, 3. 224, 7. 208; Prentise, R. 3. 350; *pl.* apprentices, b. 3. 224, b. 5. 317; Prentys, *pl.* a. 3. 218; Preyntyees, *pl.* students, novices, b. 19. 226. See **Aprentys.**
Preosthood, priesthood, 22. 334.
Preouen, *v.* prove, test, 12. 39, 13. 31; Preoued, *pp.* 12. 160. See **Preuen.**
Present, gift, bribe, 22. 309.
Present, *adj.* present, i. e. conspicuous in men's presence, publicly seen, a. 2. 62.
Presentide, *pt. s.* presented, 22. 92.
Presompcion, presumption, arrogance, 14. 232; Presumpsioun, assumption, assumed argument, supposition, b. 10. 55; Presompcions, *pl.* suppositions, 12. 39.
Preson, *s.* prison, R. 3. 271.
Preson, *v.* imprison, R. 3. 303.
Presse, *v.* press, R. 3. 195; Preseth, *pr. s.* presses, pushes, b. 14. 212.
Pressour, press for cloth, a. 5. 127; Pressours, *pl.* 7. 219. See Cath. Angl.
Prest, priest, 1. 66, 5. 130; Preste, priest, b. 12. 117; Prestes, priest's, 7. 135; Prestes, *pl.* a. 4. 107.
Prest, *adj.* ready, quick, 8. 194, 17. 63. O. F. *prest*, F. *prêt.*
Prest, *adv.* quickly, immediately, 21. 274. See above.
Prestest, *adj. sup.* readiest, b. 5. 558.
Prestiore, *adj. comp.* more ready, b. 10. 289.
Prestiod, priesthood, priests, b. 15. 93. See **Preosthood.**
Prestiliche, *adv.* readily, quickly, 4. 308, 9. 102.
Presul, bishop, b. 15. 42; *voc.* O bishop, 18. 286. Lat. *præsul.* See note, p. 234.
Preumen, *pr. pl.* presume on, assume, 1. 135.
Preuaricatores, *pl.* evaders, 11. 94. See note to 11. 95.
Preuen, *v.* prove, test, b. 11. 88; Preue, *v.* prove, b. 5. 43; endeavour, b. 15. 598; prove by practice, b. 15. 108; Preueth, *pr. s.* proves, b. 10. 336; declares plainly, b. 12. 30; proves to be, b. 17. 155; practises, b. 13. 79; Preue, *pr. s. subj.* prove, test, R. pr. 71; Preuede, *pt. s.* proved, 10. 318; Preued, b. 7. 168. See **Preouen.**
Preuy, *adj.* privy, R. 3. 111, 325.
Preuyliche, *adv.* secretly, R. 2. 122.
Preyed, *pp.* preyed upon, 23. 86.
Preyen, *v.* pray, b. 11. 57; Preye, 1 *pr. s.* pray, a. 7. 39; Preyþ, *pr. s.* begs, prays, 3. 71; Preyen, *pr. pl. as fut.* shall say in prayer, 4. 468; Preiede, 1 *pt. s.* prayed, begged, 2. 77, a. 9. 11; Preiede, *pt. s.* a. 5. 26; Preyede, *pt. pl.* (*with* of = for), prayed, begged, 22. 154; Preied of, *pp.* asked for, R. 3. 350; Preye of, *imp. pl.* prey for, b. 10. 120.
Preyere, prayer, request, 8. 210, 21. 206; Preyoure, 22. 309; Preyeres, *pl.* 12. 60. See **Preier.**
Preynte, *pt. s.* winked, glanced, 16. 121, b. 13. 112, b. 18. 21; Preynkte, 21. 19. See Sir Ferumbras, ll. 1238, 1365; and Glossary. And see note to 16. 121, p. 194. The infin. is *prinken.*
Preynte, impress, stamp, 18. 73. See **Prente.** Short for *empreynte*, i. e. imprint.
Preyse, *ger.* to praise, i. e. worthy of praise, b. 11. 379; Preysy, *v.* praise, 8. 263; Preyseþ, *pr. s.* approves of, praises, 7. 45; Preyseþ, *pr. pl.* 4. 171; Preysen, *pr. pl.* b. 11. 248; Preyseden, *pt. pl.* b. 10. 342. See **Preisen.**
Preysed, *pt. pl.* appraised, valued, 7. 384. See above.
Preysinge, *s.* appraising, R. 1. 17. See **Preisen.**
Prikid, *pt. s.* incited, R. 2. 122. See **Prikeþ.**
Prien, *pr. pl.* pry, seek, R. 3. 306; Pryed, 1 *pt. s.* b. 16. 168. See Cath. Angl. p. 291, n. 4.
Prikeþ, *pr. s.* pricks, wounds, 20. 163; Prikkyth, excites, stimulates, R. 3. 14; Prikede, *pt. s.* spurred, 21. 331, a. 2. 164; Priked, rode fast, 3. 201; Pricked, *pp.* ridden, 6. 160. See **Prykie**; and note, p. 68.
Prikyere, rider, horseman, 11. 134.

Prikere, a. 10. 8; Priker, b. 10. 308. See **Prykiere.**

Prime, *adj.* prime, vigorous, a. 12. 60, R. 3. 34.

Prime, *s.* prime; Heiȝ prime, high prime, i. e. about 9 A.M., a. 7. 105. See note, p. 110.

Princeps huius mundi, prince of this world, 11. 134.

Priour, prior, 13. 10; Pryour, 6. 91.

Pris, *s.* price, value, b. 2. 13.

Prison, *s.* prisoner, 21. 59; Prisoun, b. 18. 58; Prisone, b. 15. 339; Prisons, *pl.* prisoners, captives, 8. 277; Prisones, *pl.* prisoners, 10. 34, 72; Prisounes, b. 7. 30. O.F. *prison*, a prisoner. See note, p. 251.

Prisoneres, *pl.* prisoners, captives, b. 3. 136, b. 14. 168, 174.

Priueliche, *adv.* privily, quietly, secretly, 16. 150, b. 11. 109; Priuely, 22. 301. See **Pryueliche.**

Priuy, *adj.* secret, special, R. 2. 108; Priuye, intimate, close, 10. 118; Priue, intimate, familiar, a. 2. 18. See **Pryue.**

Procuratour, proctor, agent, 22. 258, Procuratores, *pl.* 8. 90.

Profrest, 2 *pr. s.* offerest, a. 7. 27; Profreth, *pr. s.* offers, b. 13. 189; puts (forward), 20. 116; Profreþ, *pr. pl.* offer, a. 7. 41; Profre, *pr. pl.* 9. 39; Profrede, *pt. s.* offered, 5. 91, 16. 249; held, 20. 115; Proffrede, *pt. s.* offered (gifts), 5. 67; Profred, b. 13. 381; Profrede, *pt. pl.* offered, 8. 199. Shropsh. *proffer*, to offer.

Prophete, *s.* profit, R. 4. 10, 48.

Prophitable, *adj.* profitable, a. 7. 262.

Propirte, *s.* property, R. 3. 38; Propurtes, *pl.* R. 3. 65.

Propre, *adj.* separate, distinct, b. 10. 237; fine, goodly, b. 13. 51.

Propreliche, *adv.* suitably, with propriety, 16. 153; properly, 17. 119; really, b. 14. 283; Proprely, exactly, b. 14. 274.

Propurtes. See **Propirte.**

Proud, *adj.* proud, a. 7. 187; a proud one, a. 2. 43; Prout, 4. 225, 7. 30, 46, 305.

Proud-herte. See **Proute-herte.**

Prouen, *v.* prove, try, test, 1. 39, 11. 120, 19. 59, 23. 275; Proue, 1 *pr. s.* prove, 19. 216; Prouyd, *pt. s.* proved, R. 4. 88; Proueden, 1 *pt. pl.* tried, attempted sin, 7. 186. See **Preuen.**

Prouendre, food, fodder, b. 13. 243. '*Prouende*, pabulum;' Levins.

Prouendreres, *pl.* men who hold prebends, a. 3. 45. See below; and Cath. Angl. p. 292.

Prouendres, *pl.* prebends, 4. 32. O.F. *provendre*, 'bénéfice ecclesiastique;' Roquefort. From Lat. *præbenda*, a ration, allowance, which became O.F. *provende*, and then *provendre*, with excrescent *r*. Cf. E. *provender*, which is the same word.

Prouendreþ, *pr. s.* maintains, supports, provides with prebends, 4. 187. From *prouendre*, sb.

Prouincials, *adj. pl.* provincial, 10. 342. See note.

Prouisours, *pl.* provisors, i. e. persons named by the pope to a living not vacant, 3. 182, 4. 184. See notes.

Prout; *see* **Proud.**

Proute-herte, *adj.* proud of heart, 7. 3; Proude-herte, b. 5. 63; Proudherte, a. 5. 45.

Prower, *s.* purveyor, provider, 22. 260; Prowor, b. 19. 255. See note.

Prude, *s.* pride, 2. 129, 6. 118; Pruide, a. pr. 23; Pruyde, 1. 25; show, pomp, 11. 116.

Prydie, 7. 367. See note.

Pryed, 1 *pt. s.* pried, b. 16. 168. See **Prien.**

Prykie, *v.* to spur away, ride fast, 5. 24; Cam prykye, came riding, 21. 9 (see note); Prykeþ, *pr. s.* rides, 23. 149; Prykieþ, *pr. pl.* stir, incite, 20. 89; Pryked, *pt. s.* spurred, b. 17. 349; Pryked, *pp.* pricked, wounded, 23. 86. See **Prikeþ.**

Prykiere, rider, horseman, 21. 24; Pryker, b. 9. 8. See **Prikyere.**

Pryme, prime, nine o'clock A.M., 9. 119. See **Prime.**

Prymer, a book of elementary religious instruction, 6. 46. See note.

Prynte, mark; Priuy prynte, special mark of distinction (viz. a badge), R. 2. 108.

Prys, *s.* price, value, 16. 10, 19. 278. See **Pris.**

Prys, *adj.* prize, chief, 22. 266.

Prysouns, *pl.* prisoners, 17. 322. See **Prison.**

Pryue, *adj.* private, secret, 13. 38, 23. 364; closely connected, familiar, intimate, 19. 98; Pryueie, private, secret, 5. 189; Pryueye, 4. 117; Pryuey, 14. 38; Pryuy, intimate, friendly, 3. 23; Pryues, *pl. as sb.* secret friends, b. 2. 177. See **Priuy.**

Pryueliche, *adv.* secretly, 13. 48, 18. 172. See **Priueliche.**

Pryuete, secrets, secret counsel (lit.

privity), 14. 231; Pryuytees, *pl.* secrets, 19 5.
Psauter, *s.* psalter, psalms, a. 3. 227; the psalmist, a. 8. 55, 107. See **Sauter**.
Puffe, *v.* puff, breathe hard, blow, 16. 96. See **Poffed**.
Puire, *adj.* pure, mere, a. 5. 13, a. 8. 100. See **Pure**.
Puiten, *v.* put, place, a. 9. 95; Puiteþ, *pr. s.* puts, a. 6. 100; Puyteth, *pr. pl.* put, a. 11. 42.
Pukketh, *pr. s.* pokes, pushes, puts, b. 5. 620; Pukked, *pt. s.* incited, b. 5. 643. See **Pokeþ**.
Pul, *v.* pull (?), (prob. a misreading in MS. I.; see Pole); Pulled, 2 *pt. pl.* didst pull, didst pluck (off their feathers), R. 2. 126. See **Polledo**. 'To pulle byrdes, *deplumare*;' Cath. Angl.
Pullory, *s.* pillory, 3. 216.
Pulte, *v.* to push, beat, strike, b. 8. 96; Pulte, *pt. s.* pushed, drove, put, b. 15. 62; pulled, put, b. 11. 157; Pult, put, b. 1. 125. From Lat. *pultare*, frequent. of *pellere*. See **Putten**.
Pulter, rags, R. 2. 165. Cf. Swed. *paltor*, rags, and E. *paltry*. See note.
Punge, *v.* push, drive (lit. goad), a. 9. 88. A.S. *pyngan*, borrowed from Lat. *pungere*, to prick.
Puple, people, 1. 77. See **Poeple**.
Pur, *prep.* (F. *pour*), for, 9. 169, 267; for the sake of, 11. 11.
Purchace, *v.* purchase, 10. 337; Purchasede, *pt. s.* obtained, provided, a. 8. 3. See **Porchace**.
Pure, *adj.* pure, perfect, true, 12. 65; very, 10. 185; mere, 4. 101; alone, 6. 116. See **Puyre**, **Puire**.
Pure, *adv.* purely, 19. 103; quite, b. 11. 267; very, 8. 20.
Purelicke, *adv.* quite, surely, wholly, 16. 226, 231; simply, 19. 235; Purelich, completely, b. 13. 260.
Purfil, the furred trimming of a dress, b. 4. 116; Purfyle, b. 5. 26. See **Porfil**, and note to 3. 10. F. *pourfiler*, to work on an edge, embroider with thread, adorn; cf. E. *profile*. See below.
Purfild, *pp.* having her robe edged with fur, 3. 10. '*Pourfiler d'or*, to purfle, tinsell, or overcast with gold thread, &c.;' Cotgrave. See above, and note.
Purnele, a concubine, 18. 71. From the common female name *Purnele* or *Pernel*; see note to 5. 111.
Purpos, *s.* purpose, i.e. proposition, 11. 120. See note to b. 10. 115.
Purraile-is, *gen. sing.* (*for* Porailles), of the poor people, R. 2. 165. See **Poraille**.
Pursueth, *pr. s.* follows, b. 11. 180, b. 19. 428; prosecutes, b. 17. 302; Pursuwede, *pt. s.* followed, attended, 13. 15; Pursued, followed, b. 11. 14. See **Porsueþ**.
Purtinaunce, *s.* belongings, a. 2. 71; Purtenaunces, *pl.* b. 2. 103. See **Portinaunce**.
Purtraye, *v.* pourtray, draw, b. 3. 62; write, b. 15. 176. See **Portreye**.
Purueye, *v.* provide, supply with, b. 14. 28.
Put, pit, b. 14. 174; Puttes, *pl.* pits, dungeons, 10. 72. See **Putte**.
Puterie, lechery, debauchery, 7. 186. F. *puterie* (Cotgrave).
Putour, whoremonger, 7. 172. See above; and cf. F. *putier* (Cotgrave).
Putte, pit, b. 10. 370. Dat. of Put (above).
Putten, *v.* put, 20. 142; set, b. 10. 320; Putteth, *pr. s.* puts, b. 12. 227; Put, *pr. s.* (*short for* Putteth), puts, a. 12. 4; prepares, b. 14. 271; Putten, *pr. pl.* put, b. 10. 55; Putte, *pt. s.* put, a. 6. 28; Putte vp, *pt. s.* brought forward (said of a petition), 5. 45; Putten, *pt. pl.* put, placed, 21. 52; Putte, set, 1. 22; Put, *pp.* pushed, b. 14. 207. See **Pulte**.
Puyre, *adj.* pure, clear, b. 13. 166. See **Pure**.
Puwes, *pl.* pews, 7. 144.
Puyteth, *pr. pl.* put, a. 11. 42. See **Puiten**, **Putten**.
Pycoyse, pickaxe, 4. 465. O.F. *pikois*, *piquois*, from *pic*, a pike; the E. *pickaxe* is a corrupted form of this M.E. word. See note.
Pye, magpie, 14. 158; Pyes, *gen.* magpie's, b. 12. 227, 253.
Pye, pie; Pye-hele, pie-crust, 10. 345. See note.
Pyement, spiced drink, 21. 412. 'Pyment, drynke, *pigmentum*;' Prompt. Parv.
Pyk, spiked end, point, spike, 11. 94; Pyke, b. 8. 96; Pyk, pike-staff, 8. 180.
Pyked, *pp.* peaked, b. 20. 218.
Pyke-herneys, *pl.* plunderers of armour, 23. 263. From *pyken*, to pick, steal, and *herneis*, harness, armour. See note.
Pyken, *v.* to pick up, hoe, b. 16. 17; Pykeden, *pt. pl.* a. 7. 104.

Pykeporses, pickpockets, lit. pick-purses, 7. 370.
Pykers, pickers, thieves, 6. 17. See note to 23. 263.
Pykoys. See **Pycoyse**.
Pyk-staf, pike-staff, staff furnished with a spike, 7. 329. See **Pyk**.
Pyle, firm foundation, b. 19. 360; Pyles, *pl.* piles, props, b. 16. 23. From F. *pile* = Lat. *pila*, a stone pier, &c. See **Pile**.
Pylede, *adj. pl.* bald, 7. 370. See *Pilled* in Halliwell; and see **Pillede** above.
Pyler, pillar, 8. 241.
Pyloure, *pt.* thieves, robbers, 22. 417. See **Piloure**.
Pynchede, 1 *pt. s.* pinched a piece out, encroached, 7. 267.
Pyne, pain, punishment, suffering, 4. 101, 6. 132, 8. 20. See note, p. 65.
Pyned, *pt. s.* tormented, a. 1. 145; suffered, b. 19. 319. A.S. *pínan*, from *pín*, sb. See above.
Pynne, *v.* bar, bolt, fasten, 23. 298, b. 20. 297; Pynned, 1 *pt. s.* fastened, 7. 219; Pynnyd, *pp.* fastened in, R. 2. 165. See **Pinnede**.
Pynnes, *pl.* pins, pegs, 9. 199.
Pynyng-stoles, stools of punishment, cucking-stools, 4. 79. See note.
Pype, *v.* play on the pipe, b. 13. 232. See **Pipe**.
Pytousliche, *adv.* piteously, 5. 94; Pytously, 2. 77. See **Pitously**.

Quaken, *v.* shiver, tremble with cold, 12. 42; quake, shake, 23. 200; Quake, *v.* quake, shiver, a. 11. 46; Quakede, *pt. s.* quaked, shook, 21. 259; Quook, 21. 64.
Quarters, quarters (of wheat), 5. 61.
Quartrun, *s.* a quarter, a. 5. 131. The form *quarterous* is in Mandeville, ed. Halliwell, p. 301.
Quashte, *pt. s.* trembled, shook, 21. 64. *Quasser*, the same as *casser*, 'to breake, burst, crash in pieces, quash asunder;' Cotgrave.
Quaþ, 1 *pt. s.* (I) said, 11. 20; Quaþ, *pt. s.* said, quoth, 1. 182, 2. 12; Quaþ, *pr. s.* quoth, b. 6. 3; Quod, a. 2. 5; Quod, *pt. pl.* R. 3. 234.
Quatriduanus, *adj.* for four days, b. 16. 114.
Quaued, *pt. s.* quaked, shook, b. 18. 61. '*Quavyn*, as myre, *tremo*;' Prompt. Parv.
Quad, the Evil One, b. 14. 189. See *cwed* in Stratmann. Cf. O Du. *quaedt*, 'bad, malicious, perverse;' *quade*, 'ill, evill, bad, naughty, or wicked:' Hexham. Mod. Du. *kwaad*, bad; *kwade*, the devil. It occurs as late as in Skelton, ed. Dyce. i. 168, l. 4.
Queer, the choir, 6. 60.
Quesintelíche, *adv.* curiously, a. pr. 24. See **Queyntely**.
Quelle, *v.* kill, a. 7. 34; Quelt, dead, b. 16. 114. A.S. *cwellan*.
Queme, *v.* please, R. 3. 176. A.S. *cweman*.
Quenche, *v.* quench, destroy, 20. 167; oppress, R. 3. 327; Quenchep, *pr. s.* 20. 221, 324; Queynte, *pp.* killed, b. 18. 344.
Quentise, quaint array, R. 2. 107; fashion, R. 3. 176. See **Queyntise**, **Qweyntore**.
Queste, inquest, jury, 3. 110, b. 20. 161; Questes, *pl.* inquiries, 12. 22.
Questmongeres, *pl.* men who made a business of conducting inquests, b. 19. 367. The word occurs in Pecock's Repressor.
Queyne, common woman, quean, 9. 46. A.S. *cwén*. See note.
Queynte, *adj.* well-known, notorious, 5. 161; *pl.* cunning, 20. 232. See **Qweyntore**.
Queynte; see **Quenche**.
Queyntely, *adv.* curiously, strangely, 22. 349; Queyntly, cunningly, b. 19. 343.
Queyntest, *adj. superl.* most curious, R. 3. 162.
Queyntise, cunning, art, craft, 21. 299, 22. 354. See **Quentise**. '*Cointise*, quaintnesse, comptnesse, neatness, trimnesse;' Cotgrave. '*Queintyse*, or sleythe, *astucia*, *calliditas*;' Prompt. Parv.
Quik, *adj.* alive, 18. 305; living, a. 2. 14; Quikke, while living, in his life-time, b. 13. 10; Quike, *adj.* (while) alive, 16. 12; live, 21. 259; *pl.* living, 10. 21. See **Quyke**.
Quik, *adv.* quickly; As quik, as quickly as possible, at once, b. 14. 189. See **Quyk**.
Quite, *v.* requite, repay, 13. 104, 107; ransom, 19. 280; acquit, b. 16. 262; Quitep, *pr. s.* pays, makes amends, 17. 32.
Quod. See **Quaþ**.
Quodlibet, anything you please, any proposed subject, b. 15. 375.
Quook, *pt. s.* quaked, shook, 21. 64. See **Quaken**.
Quyk, *adv.* quickly, soon, 16. 283. See **Quik**.

Quyke, *adj.* quick, living, alive, 19. 145. 21. 64; *pl.* 22. 196; Quykke, b. 16. 114. See **Quik.**

Quykke, *v.* revive, b. 18. 344; Quykke, 1 *pr. s.* animate, b. 15. 23; Quyke, 17. 183. Pecock has *quykee.*

Quyte, *v.* pay, settle, 14. 76; requite, b. 11. 189; Quyty, *v.* satisfy, 10. 275; make satisfaction for, b. 18. 338, 344; Quyteth, *pr. s.* repays, requites, b. 11. 188; Quyte, *pr. s. subj.* pay for, 21. 390; Quyted, *pp.* settled, satisfied, 9. 107; Quyt, settled, 5. 98; Quytte, *pp.* requited, repaid, b. 18. 355. See **Quite.**

Qweyntore, *adj. comp.* more adorned, more tricked up, a. 2. 14. '*Coint*, quaint, compt, neat, fine, . . . tricked up;' Cotgrave.

Radde, *pt. s.* advised, counselled, exhorted, 5. 105, 6. 126, 8. 120; proposed, 16. 52; *pt. pl.* advised, a. 4. 97; Rad, *pp.* advised, bidden, chosen, a. 5. 180. A.S. *rǽdan*, to advise, also to read; see below.

Radde, *pt. s.* read, 4. 491; Raddest, 2 *p.* hast thou read, a. 3. 244; Rad, *pp.* read, 4. 499, 12. 274. See **Reden.**

Radegowndes, *pl.* running sores, esp. sores in the eyes, 'redgum,' 23. 83. See the note.

Rafte, *pp.* reft, taken away, R. 1. 6. See **Reuen.**

Ragemon, (1) the devil, 19. 122; Raggeman, b. 16. 89; (2) a papal bull, 1. 73; Ragemon, a. pr. 72; Ragman, b. pr. 75. See notes, pp. 10, 238.

Ragged, ragged, b. 11. 33; rough, a. 10. 120.

Raghte, *pt. s.* reached, seized, 1. 73. See **Rauhte, Rauȝte.**

Rakere, scavenger, lit. raker, 7. 371; Rakyer, b. 5. 322. See note.

Ramis Palmarum, Palm-Sunday, b. 18. 7.

Ransake, *v.* despoil, 19. 122.

Rape, *s.* haste, b. 5. 333. See below. 'Rape, or haste;' Prompt. Parv.

Rape, *imp. s. reflex.* harry thyself, hasten, make haste, 5. 7, 6. 102, 8. 8; 2 *pr. pl. subj.* 9. 125; Rapede, *pt. s. refl.* hastened, 20. 77; Raped, b. 17. 79. Icel. *hrapa*, to hasten. 'Rapyn, or hastyn;' Prompt. Parv.

Rapelich, *adv.* hastily, quickly, b. 16. 273; Rapely, b. 17. 49, R. pr. 13. See **Rape, Rapliche.**

Rapliche, *adv.* quickly, hastily, 7. 383; Raply, 20. 48. See **Rapelich, Rappliche.**

Rappe, *v.* hasten, hurry; Rappe adoune, hurry along, ride quickly (throughout), 2. 91; Rappynge, *pres. part.* hurrying, hasting, a. 4. 23. See **Rapliche, Rape.**

Rappliche, *adv.* hastily, 19. 291. See **Rapliche.**

Rascaile, rascal deer, lean deer, R. a. 119; Rasskayle, R. 2. 129.

Rasoled, *pt. s.* stretched himself, 8. 7. Frequentative of *rax*, to stretch. See note.

Rat, *pr. s.* (*for* Redeth), reads, 4. 410, 416; Men rat, people read, 14. 5, 20. 233. See **Reden**; and see note, p. 51.

Rathe, *adv.* early, soon, 11. 139, 12. 90. A.S. *hrathe*, quickly.

Raþer, *adv.* sooner, rather, 5. 5, 9. 44, 10. 123; more quickly, more readily, b. 10. 456; earlier, beforehand, b. 13. 84; The raþer, very soon, 20. 67; Raþere, sooner, 1. 117, 2. 144. See above.

Rathest, *adv. superl.* soonest, 7. 398, 10. 148, 13. 223. See **Rathe.**

Raton, a rat, b. pr. 158; Ratoun, b. pr. 167; Ratones, *pl.* 1. 165, 198, 215; b. pr. 146. F. *raton*; cf. Span. *raton*. See note, p. 17. '*Hic rato*, raton;' Wright's Vocab. i. 187; '*Hic sorex*, a raton;' ibid. 220.

Ratoner, ratcatcher, 7. 371, a. 5. 165; Ratonere, b. 5. 322.

Raueneres, *gen. pl.* robbers, 18. 43, 47. From the verb *to ravin*, formed from O.F. *ravine*, sb. = Lat. *rapina*, plunder; see **Raveyn.**

Rauesshede. See **Rauischede.**

Rauest, 2 *pr. s.* dost thou rave, art thou mad, 21. 194; Rauestow, *for* Rauest þou, b. 18. 186; Raued, 1 *pt. s.* I raved, b. 15. 10.

Raveyn, rapine, R. 2. 159. O.F. *ravine*, Lat. *rapina*.

Rauhte, *pt. s.* was stretched, was extended, 5. 179; raught, i.e. reached, got, a. pr. 72; reached, a. 9. 30. See **Rauȝte, Raghte.** A.S. *rǽcan*, to reach, extend, pt. t. *ic rǽhte.*

Rauischede, *pt. s.* ravished, a. 4. 34; Rauisshed, b. 4. 49; Rauyschede, 5. 57; Rauysshed, plundered, b. 19. 52; Rauesshede, *pt. s.* harrowed, ravaged, 22. 52; charmed, 3. 16; Rauisshed, *pp.* carried away, b. 11. 6; Raueshed, 12. 168, 290. See Cath. Angl.

Raunceoun, *s.* ransom, b. 18. 350.
Raunson, 1 *pr. s.* ransom, redeem, 21. 398.
Rauȝte, *pt. s.* reached, b. 8. 35; got, b. pr. 57; was extended, b. 4. 185. See **Rauhte, Raghte.**
Ray, *s.* array, R. 3. 125. Short for *array*.
Ray, *adj.* made of striped cloth, a. 3. 277. See **Rayes.**
Rayed, *pp.* arrayed, R. 3. 120. Short for *arrayed*.
Rayes, *pl.* striped cloths, 7. 217. Also called *cloths of raye*; from F. *raie*, a stripe, Lat. *radius*. See note. '*Hoc stragulum*, ray;' Wright's Vocab. i. 238.
Raymen, *pr. pl.* roam about, make royal progresses, a. 1. 93. To make a progress was esteemed a royal duty; the B. text has *riden*.
Reall, *adj.* royal, R. 3. 361. O.F. *real*, Lat. *regalis*.
Realles, *s. pl.* royal personages, R. 3. 301; *hence* Realles kynde, the kindred of men of royal blood, relatives to the blood royal, R. 1. 91.
Realte, *s.* pomp, royal state, a. 11. 224. R. 1. 53; Reaulte, 17. 52; Reaute, b. 10. 335. See above.
Reame, realm, kingdom, 1. 192, 4. 266; Reaum, a. 11. 259; Reames, *pl.* 2. 92; Reaumes, 11. 104; Realmes, a. 1. 93. See **Reome, Reume, Rewme.**
Reaute. See **Realte.**
Rebukie, *v.* rebuke, 1. 110; Rebuked, *pp.* blamed, R. 3. 221; abused, 17. 15.
Recche, *v.* reck, care, 5. 69; Reccheth, *pr. s.* cares, 21. 2, 22. 450; Recche, *pr. s. subj. as in* Haue þat recche, have him who cares, 9. 127; Recchep, *pr. pl.* 4. 391; Recchith, *pr. pl.* R. 3. 120; Recche, *imp. s.* reck, care, 5. 34, 12. 195; Recchep, *imp. pl.* 10. 101; Recching, *pres. part.* caring, recking, 4. 376. See note, p. 111. See **Rouȝte.**
Recchelee, *adj.* reckless, careless, b. 18. 2. See **Recheles.**
Recchelesly, *adv.* recklessly, b. 11. 125. See **Recheleslicne.**
Recettep, *pr. s.* harbours, 4. 501. Formed from the sb. *recet*, a place of refuge or resort, lit. receptacle.
Recettor, harbourer, 4. 501. See above.
Recheles, *adj.* careless, reckless, 13. 64, 21. 2. See **Recchelee.**
Recheles, *adj. as sb.* recklessness; But recheles hit make, unless recklessness cause it (to be otherwise), a. 10. 51. See above.
Recheleslicne, *adv.* recklessly, 14. 154. See **Recchelesly.**
Rechelesnesse, recklessness, carelessness, 9. 259; Rechelesnes, 12. 195; Recchelesnes, b. 11. 33. Misspelt *wretchlessness* in our prayer-books.
Rechen, *v.* reach, b. 11. 353; suffice, b. 14. 230; extend, 17. 73; Rechen, *pr. pl.* reach to, 20. 144; Reche, *imp. s.* reach, hand over, 21. 283.
Rechep (*other MSS.* Richen), *pr. pl.* grow rich, a. 3. 74.
Reclayme, reclaim (in falconry), R. 2. 182. See Strutt, Sports and Pastimes, b. i. ch. 2, § 9.
Reclused, *pp.* shut up, withdrawn from the world, 5. 116.
Recomendeth, *pr. s.* recommends, b. 15. 228.
Reconforted, *pp.* comforted again, b. 5. 287.
Recordare, i.e. say *recordare*, b. 4. 120. See note to 5. 116.
Recorde, *s.* record, 4. 346; witness, b. 18. 85.
Recorde, *v.* record, set down, 4. 474. 5. 29; Recorden, *v.* remember (*or* declare), 18. 322, b. 15. 601; Recorde, 1 *pr. s.* witness, b. 18. 197; Recordeden, *pt. pl.* declared, 5. 151.
Recouer, *s.* recovery, 20. 67.
Recoure, *v.* recover, b. 18. 350; Recoeure, b. 19. 239.
Recourere, *s.* recovery, means of remedy, b. 17. 67.
Recrayed, *pp.* recreant, b. 3. 257. See below. *Recrayed* occurs in Dyce's Skelton, i. 189, l. 26; 207, l. 4; 210, l. 45.
Recreaunt, *adj.* recreant, defeated, 21. 105. See note. *Recreyande* = recreant, Roland and Otuel, l. 342.
Recreiȝede, *adj.* recreant, a. 3. 244. See **Recrayed.**
Rect, *adj.* direct, immediate (in relation), 4. 336, 344, 357.
Red, *s.* advice, 5. 29, 7. 270; Redis, *pl.* counsels, R. 3. 261. A.S. *rǽd*.
Reddere, means of restitution, 7. 322; *Reddite*, the commandment to make restitution, 7. 316; *Redde quod debes*, pay what you owe, 22. 187. See note, p. 88, last line.
Rede, *adj.* red, 3. 13, 18. 200.
Redeles, a riddle; Rede redeles, to read or explain a riddle, b. 13. 184; explanation, interpretation, b. 13. 167.

A.S. *rǽdels*, a riddle; from *rǽdan*, to interpret.

Redeles, *adj.* devoid of counsel, R. 1. 1. Cf. Ethelred the *Unready*.

Redelyche, *adv.* easily, readily, 5. 184; Redely, R. pr. 54; certainly, R. 2. 69. See **Redilichе**.

Redemptor, Redeemer, b. 11. 201.

Reden, *v.* talk about, give counsel about, b. 11. 98; Rede, *v.* advise, b. 4. 9, 29; Rede, 1 *pr. s.* advise, counsel, 2. 172; explain, 3. 14; Rede, *pr. s. subj.* advise, 5. 5; Red, *imp. s.* advise, counsel, 5. 108; Rede, *imp. s.* b. 4. 113; Redde, *pt. s.* instructed, bade, b. 5. 485. A.S. *rǽdan*; see below.

Reden, *v.* read, a. 8. 90; Rede, *v.* 1. 205; read (with a punning reference to *counsel*), R. 3. 258; explain, b. 13. 184; Redyn, *pr. pl.* read, a. 12. 22; Reddestow, 2 *pt. s.* didst thou read, b. 3. 257; Redde, *pt. s.* b. 3. 334; Redeth, *imp. pl.* read, R. pr. 54; Red, *pp.* a. 11. 218. See above; and see **Radde**, **Rat**.

Reden, *pt. pl.* rode, R. 1. 53. See **Ryden**.

Redes, *pl.* reeds, b. 18. 50. See **Reodes**.

Redi, *adj.* ready, in readiness, a. 2. 130, a. 4. 155.

Redilichе, *adv.* readily, easily, a. 4. 153; Redilyche, willingly, 7. 91; Redili, R. 3. 347. See **Redelyche**.

Redyngkynge, a kind of feudal retainer, a lacquey, 7. 372; Redyngkynges, *pl.* retainers, 3. 112. They were also called *Rodknightes* (road-knights); see Minsheu's Diot. and Spelman. Cf. A.S. *rádcniht*, a road-servant, riding youth, soldier; *rídend*, one who rides, chevalier.

Reed, *s.* plan, design, 1. 215; Reede, counsel, R. 3. 125. See **Red**.

Reed, *pt. s.* read, R. 3. 119. See **Reden**.

Reeue, bailiff, 22. 462. See **Reue**.

Reeuell, *s.* revel, R. 4. 20. See **Reuel**.

Reeue-rolles, *pl.* reeve-rolls, 22. 465. See note; and see **Reeue**.

Refuse, *v.* reject, b. 17. 177; Refusy, *ger.* to reject, 4. 369; Refuseden, *pt. pl.* refused, 14. 142; Reffusynge, *pres. part.* rejecting, R. 1. 91.

Registre, *s.* list, 23. 271.

Registrer, registrar, agent, keeper of a register, 22. 259; Regystreres, *pl.* b. 2. 173.

Regnen, *v.* reign, rule, be king, be supreme, 21. 441; Regne, *v.* 1. 140; Regne, 1 *pr. s.* reign, 5. 171; Regnest, 2 *pr. s.* 14. 186; Regneþ, *pr. s.* rules, 2. 117; extends, reaches, 23. 381; Regnen, *pr. pl.* rule, 15. 174; Regnede, *pt. s.* 22. 52; Regned, *pt. s.* became king, reigned, b. 19. 52; Regneden, *pt. pl.* reigned, a. 2. 35; Regnyd, R. 3. 345.

Regratour, retail-dealer, 7. 232; Regratere, b. 5. 226; Regratours, *pl.* retailers, 4. 113, 118; Regrateres, b. 3. 90. F. *regrattier*, Ital. *rigattiere*, a huckster. Cf. Span. *regatear*, to wriggle, also to haggle, sell by retail. See note to 4. 82.

Regratrye, retail dealing, 4. 82. See above.

Regum, i. e. *liber Regum*, the Book of Kings, 4. 410. See note.

Reherсen, *v.* rehearse, repeat, enumerate, declare, 13. 35; Reherce, 5. 150, 10. 341; Rehersen, a. 8. 177; Reherseth, *pr. s.* rehearses, declares, b. 10. 293; Reherce, *pr. s. subj.* may declare, 10. 350; Rehercede, *pt. s.* repeated, 1. 198; Reherced, spoke, 7. 1; Rehersede, repeated, a. 4. 134; Rehersed, a. 5. 43; Rehersid, *pt. pl.* rehearsed, R. 3. 315; Reherced, *pp.* declared, 14. 225; declared (to), told, b. 11. 405; Reherce, *imper. s.* repeat, 2. 22, 7. 164. O.F. *rehercer*, lit. to harrow over again, hence, to repeat.

Reioysen, *v.* cheer, rejoice, 18. 198.

Reison, counsel, 1. 190. See **Resoun**.

Reken, **Rekene**. See **Rekne**.

Rekequered, *pt. s.* arose, came to life again (lit. recovered), 22. 162. See **Rekeuere**.

Rekeuere, *v.* recover, regain, 22. 245. See **Rekeuered**.

Rekne, *v.* reckon, account, give account, 16. 285; reckon up, b. 1. 22; Rekene, *v.* reckon up, account, 5. 171; reckon, 2. 22; give account of, b. 14. 210; Reken, a. 2. 96.

Relacion, relation, 4. 344, 346, 363; Relacions, *pl.* forms of affinity, 4. 335.

Relatif, *s.* relative (in grammar), 4. 357.

Reles, *s.* release, a. 7. 83; Relees, forgiveness, 9. 99.

Released, *pp.* forgiven, 4. 62; Relessed, b. 3. 58. 'Relecyn, *relaxo*;' Prompt. Parv.

Releuen, *v.* raise up again, 21. 393; Releue, *v.* relieve, 17. 314; give alms

to, 14. 70; assist, 10. 36; raise up again, restore, 21. 145; redeem, 18. 313; Releuede, *pt. s.* relieved, comforted, 14. 21.

Religion, a religious order, or religious orders generally, 10. 221, 11. 88, a. 5. 37. See note to 11. 88.

Religiouse, *adj. pl.* persons belonging to some religious order, 23. 59; Religious, 6. 148, 165; Religiouses, *pl.* religious men, b. 10. 317.

Rely, *ger.* to wind on a reel, 10. 81. 'Relyn wythe a rele, *Alabriso.*' Prompt. Parv. See note.

Relyede, *pt. s.* rallied, took courage again, 23. 148. Cf. E. *rally;* and see Gloss. to Barbour's Bruce.

Remed, *pt. s.* stretched himself (?), 8. 7. Such is Stratmann's explanation; see **Reyme**. See *remen* in Stratmann, which, as he explains, is equivalent both to *ræmen*, to stretch, and *hremen*, to roar. Either will do.

Remenant, remnant, rest, remainder, 13. 48, 20. 204, 23. 292.

Remissioun, remission, forgiveness, 9. 99.

Renable, *adj.* eloquent, b. pr. 158. See note, p. 17.

Rendren, *v.* construe, translate, 18. 322; Rendreþ, *pr. s.* translates, 11. 88; Rendred, 1 *pt. s.* taught, gave, 7. 217; Rendred, *pp.* translated, b. 8. 90; Rendret, a. 9. 82. See note, p. 135.

Reneye, *v.* abandon, deny, reject, 13. 59, 60; Renye, b. 11. 121; Reneyed, *pp.* renegate, renegade, abject, 13. 64. O.F. *reneier* (F. *renier*); from Lat. *renegare.*

Renk, man, 8. 8, 11. 24; Renke, 15. 110, 16. 285; Renkes, *pl.* men, creatures, 10. 332, 14. 187, 192. A.S. *rinc*, a warrior, man.

Renne-aboute, i. e. Run-about, b. 6. 150.

Rennen, *v.* run, 4. 271, 17. 348; Renne, 13. 63, 19. 291; Rennen, *pr. pl.* run, 3. 193; Renne, *pr. pl.* hasten, 14. 32; Rennynge, *pr. pt.* running (his course), running, 21. 105, 169; moving, having reference, 4. 336; Rennyng, *pres. pt.* (while) running (his course), b. 18. 100: Rennenge, *pr. pt.* running, b. 15. 453. A.S. *rennan.* See **Ron**.

Rennere, *s.* runner, a. 11. 208; Renneris, *pl.* runners, roamers, a. 11. 199.

Rent, *s.* rent, revenue, R. 4. 12; Rentes, *pl.* rents, income, 15. 185, a. 3. 74.

Rental, rental, amount of property; Remission on that rental, a release from the dues recorded in the rental, 9. 99.

Renten, *v.* to provide with rents, endow, 10. 36.

Reodes, *pl.* reeds, 21. 50. A.S. *hreod.* See **Redes**.

Reome, realm, kingdom, 4. 191, 204, 255. See **Reame**.

Reot, *s.* riot, R. 4. 20.

Repe, *v.* reap, 6. 15; 1 *pr. s.* 7. 270; Repen, *pr. pl.* 7. 270. See **Rope**.

Repentestow þe, 2 *pr. s. refl.* repentest thou, b. 5. 449; Repentedestow, 2 *pt. s.* didst thou repent, b. 5. 232.

Repereyue, one employed to look after the reapers, a head-reaper (lit. reap-reeve), 6. 15. See **Reyue, Reue**.

Repreff, *s.* reproof, R. pr. 56. Spelt *repreef* in Prompt. Parv.

Repreue, *v.* prove wrong, disprove, b. 10. 345; reprove, R. 3. 197; Repreueth, *pr. s.* reproves, b. 10. 261; Reproueþ, *pr. s.* reproves, opposes, 4. 389; confutes, b. 18. 149; Repreued, *pt. pl.* blamed, b. 12. 138. 'Reprevyn, *reprehendo;*' Prompt. Parv.

Repugnen, *v.* deny, 1. 136.

Rerages, *pl.* arrears of debt, b. 5. 246. See **Arerage**.

Resceyte, *s.* receiving, R. 2. 98.

Reremys, *s. pl.* bats (which only come out *at night*), R. 3. 272. A.S. *hréremús*, a bat.

Residue, *s.* residue, rest, remainder, a. 5. 240, a. 7. 93.

Resonable, *adj.* proper, b. 13. 286; talkative, eloquent, 1. 176, 7. 33. From O.F. *reson* (F. *raison*), used in the sense of 'language' or 'discourse' as well as 'reason.'

Resonabliche, *adv.* reasonably, properly, according to reason, 13. 18.

Resoun, *s.* reason, b. 10. 112, b. 15. 28; respect, regard, 4. 376; Reson, 3. 50; talk, b. 14. 307; Resun, reason, a. 1. 22; To reson, (instructs men) unto reason, 15. 49 [it does not seem to be a gerund here]; Resones, *gen. sing.* of reason, 22. 88; Resones, *pl.* reasons, 12. 38. See **Reison**.

Reste, *v.* rest, remain, a. 4. 155; *ger.* a. 8. 126; Resteth, *pr. s. as fut.* shall remain, a. 4. 95; Rest, *pr. s.* (*short for* Resteth), resteth, rests, 1. 186; Reste me, 1 *pt. s.* I rested myself, b. 18. 7; Rest, *imp. s.* delay, stay, b. 10. 159.

Restitue, *v.* make restitution, 7. 299, 344; Restitue, 1 *pr. pl.* make amends, 11. 54. F. *restituer*.

Restorie, *v.* restore, 13. 146; Restore, 1 *pr. s.* declare again, explain fully (to be taken in close connection with l. 3), R. 3. 1.

Retenauns, *s.* retinue, company, b. 2. 53; Retenaunce, a. 2. 35; Retynaunce, 3. 55. See note, p. 33.

Retribucion, repayment, 4. 340.

Reue, reeve, steward, farm-bailiff, agent, 3. 112, 4. 311; Reues, *pl.* 3. 180. A.S. *gerefa*. See **Reyue**, **Reeue**.

Reuel, revel (but used as the name of a place), 23. 181; Reuels, *pl.* feasts, entertainments, revels, 8. 102. See **Reuuel**.

Reuely, *pr. s. subj.* be rivelled, be wrinkled, 11. 265. Later *rivel*.

Reuen, *v.* deprive, rob, 21. 310; reave, take away, carry away, 17. 1, 19. 122; Reue, *pr. s. subj.* deprive, 21. 301; Reuede, *pt. s.* deprived, 4. 329; Reueþ, *imper. pl.* deprive, take away from, bereave of, 5. 180. A.S. *réafian*. See **Rafte**.

Reuerence, *v.* respect, honour, worship, 20. 259; Reuerenceþ, *pr. s.* salutes, shows respect to, 10. 123; Reuerencen, *pr. pl.* do reverence to, 21. 269; Reuerenceþ, *pr. pl.* honour, 15. 182; Reuerencede, 1 *pt. s.* worshipped, 19. 244; saluted, 14. 248; Reuerencede, *pt. pl.* did honour to, worshipped, 22. 73; Reuerenced, *pp.* honoured, b. 12. 260.

Reuerences, *pl.* obeisances, 10. 191.

Reuerentloker, *adv.* in a higher place, in a place of greater honour, 9. 44.

Reueres, *pl.* thieves, robbers, b. 14. 182; Reuers, 14. 58. See **Reuen**.

Reuers, *adj.* reverse, opposite, 13. 210.

Reuested, *pp.* dressed, attired, 6. 112. See Cath. Angl.

Reuful, *adj.* sad, miserable, 7. 237; Reuful, merciful, b. 14. 148.

Reufully, *adv.* pitiably, miserably, b. 12. 48.

Reule, *s.* rule, order, ordinance, 23. 247, 265. See **Rewele**, **Rewle**.

Reulen, *v.* govern, rule, 11. 104; Reule, *v.* 22. 468; Reulen, *pr. pl.* b. 7. 10; Reuleþ, *imp. pl.* 20. 225. See **Reuwele**, **Rewele**, **Rewle**.

Reume, realm, kingdom, b. 8. 105; Reumes, *pl.* b. 7. 10. See **Reame**.

Reumes, *pl.* rheums, colds, catarrhs, 23. 83. See **Rewmes**.

Reuthe, ruth, pity, mercy, compassion, 2. 172, 4. 118; Reuth, b. 15. 495. See **Rewthe**.

Reuwele, *v.* rule, govern, 17. 252. See **Reulen**.

Reward, *s.* regard, notice, heed, 5. 40, 20. 247; Rewarde, b. 17. 265.

Rewarden, *v.* recompense, b. 11. 129; Rewardy, reward, 22. 193; Rewarde, 2 *pr. pl.* regard, look after, b. 14. 145; Rewarded, *pt. s.* regarded, watched over, b. 11. 361. O.F. *rewarder*, to regard.

Rewe, *v.* rue, b. 16. 142; have pity on, R. 2. 118; Rewe, *pr. s. subj. impers.* it will grieve him, it makes him feel compassion, 21. 440; Rewe, *imp. s.* have pity, 7. 322; Reweth, *imp. pl.* have pity, R. 1. 1. A.S. *hréowan*, to grieve.

Rewe, row, 4. 107; By rewe, in order, 2. 22; Rewis, *pl.* rows, lines, R. pr. 54.

Rewele, *s.* rule, a. 11. 202. See **Reule**.

Rewele, *v.* rule, govern, 12. 214; Rewely, 1 *pr. s.* 5. 180; Rewelede, *pt. s.* ruled, governed, 14. 183. See **Reulen**.

Rewet, a small trumpet, 7. 400. See **Ruwet**, and see *Ruwet* in Halliwell.

Rewfullich, *adv.* compassionately, b. 14. 152. See **Reufol**.

Rewle, *v.* behave (lit. rule), R. 3. 272. See **Reulen**.

Rewlyche, *adj.* pitiable, miserable, a. 12. 78, *in the* Ingilby MS.

Rewme, realm, kingdom, b. pr. 177, b. 10. 76. See **Reame**, **Reume**.

Rewmes, *pl.* rheums, b. 20. 82. See **Reumes**.

Rewthe, *sb.* pity, R. pr. 21. See **Reuthe**.

Reyme, *v.* reach after, clutch, seize, 14. 96. See note. It is perhaps allied to O. H. G. *rámén*, to strive after, and the (doubtful) A.S. *rémman*, given in Leo's Glossar. In Wyclif's Works, ed. Matthew, p. 185, *rayme*þ perhaps means 'stretches' or 'tortures,' with reference to the false swearing then so common. In the Ancren Riwle, p. 72, l. 3, I explain *reame oðres* by 'grasp at that of another.' See *ræmen* in Stratmann.

Reyn, rain, 20. 315.

Reyne, *v.* rain, shed rain, 15. 24; Reyneþ, *pr. s.* 20. 315; Reyne, *pr. s. subj.* it rains, 6. 165 (see note); Reynede, *pt. s.* fell (as rain), 16. 270.

Reyne-bowe, *s.* rainbow, R. 3. 248.

Reynkes, *pl.* men, a. 4. 134. See **Renk.**
Reyue, reeve, bailiff, 8. 33, 12. 298. See **Reue.**
Rial, *s.* royal person, R. 3. 340. See below.
Riall, *adj.* royal, R. 3. 125.
Ribanes, *pl.* ribbons set with gold and gems, b. 2. 16.
Ribaud, *s.* villain, 19. 170, 21. 50; Ribaude, i.e. the Evil One, b. 14. 203; Ribaudes, *pl.* sinners, b. 5. 512; ribalds, worthless creatures (with reference to the seven sins), 17. 46. See note to 8. 150.
Ribaudour, *s.* profligate fellow, a. 7. 66. See **Rybaudour, Ribaud.**
Ribaudrie, ribaldry, sin, 1. 45.
Ribbe-bon, rib, b. 9. 34.
Ribbes, *s. pl.* ribs, a. 4. 149.
Ribibor, *s.* player on the *ribibe* or rebeck (a kind of fiddle), a. 5. 165. See **Rybibour.** The *ribibe* is said to have had three strings, to have been played with a bow, and to have been introduced into Spain by the Moors.
Riche, *adj.* rich, a. 1. 149; *pl.* rich (men), 6. 183. See **Ryche.**
Richesse, wealth, riches, 12. 109, a. 11. 224; Ricchesse, b. 2. 17; Richchesse, b. 14. 104; Richesses, *pl.* riches, a. 3. 24; Ricchesses, b. 3. 23. F. *richesse*, a sing. sb. See **Rychesse.**
Ride, *pp.* ridden, 6. 158. See **Ryden.**
Ridere, *s.* rider, horseman, a. 11. 208.
Riffleris, *s. pl.* riflers, R. 3. 197. See below, and see **Ryfle.**
Rifled, 1 *pt. s.* robbed, 7. 236; *pp.* robbed, plundered, 20. 90.
Rigge, *s.* back, R. 3. 287. See **Rugge, Ryg.** A.S. *hrycg.*
Rigge-bon, *gen.* back-bone's, b. 5. 349.
Right, *adv.* very, 21. 220.
Righte, *adj.* very, exact, 19. 291.
Riht, *adj.* right (hand), a. 3. 57. See **Righte.**
Riht, *adv.* rightly, exactly, a. 2. 172. See **Right.**
Rihtful, *adj.* righteous, a. 9. 17. See **Riȝtful, Ryghtful.**
Rihtfulliche, *adv.* righteously, a. 8. 10. See **Ryghtfulliche.**
Ringen; see **Rongen.**
Riott, *s.* riot, indulgence, R. 1. 6.
Ripe, *ger.* to ripen, b. 19. 314; Ripe, *pr. s. subj.* will ripen, 13. 232.
Ripen, *adj. pl.* ripe (ones), 19. 107. Cf. A.S. *-an*, as pl. adj. -ending in the definite declension. See **Rypen.**
Ritt (*for* Rideth), *pr. s.* rides, b. 4. 13; is moving about, running about, b. pr. 171; Ritte (*better* Ritt), rides, b. 4. 24. See **Ryt.**
Rith moche, very much, R. pr. 16. See **Right, Riȝt.**
Rith, *s.* justice; þat rith wolde þei hadde, that which justice intended they should have, R. 2. 137; Rithis, *s. pl.* rights, R. 3. 269.
Rithfully, *adv.* justly, R. pr. 48.
Riȝt, *adv.* exactly, just, b. 10. 297; directly, b. 12. 293; Riȝte, very, b. 11. 260. See **Ryȝt.**
Riȝt, *adj.* very, same, b. 17. 49; Riȝte, right, true, b. 10. 456.
Riȝte, *s.* right, claim, b. 10. 343.
Riȝtful, *adj.* righteous, just, true, b. pr. 127, b. 1. 54; regular, b. 14. 291; *as sb.* the righteous man, b. 8. 22; *pl.* righteous, b. 3. 241.
Riȝtfulliche, *adv.* rightly, honestly, justly, b. 11. 121.
Riȝthond, *s.* right-hand, a. 3. 234.
Riȝtyn, *v.* set right, R. pr. 13.
Robbour, *s.* robber, a. 5. 242; Robbours, *pl.* 14. 58.
Robbynge, *s.* robbery, being robbed, b. 14. 301.
Robeth, 2 *pr. pl.* robe, give clothes to, clothe, b. 15. 329; Robed, *pp.* dressed, 11. 1.
Roche, rock, 20. 12; Roches, *pl.* 21. 259. F. *roche.*
Rocke, *ger.* to rock, 10. 79.
Rod, *pt. s.* rode, 5. 14, 40; Rood, R. 3. 361. See **Ride, Ryden.**
Roddede, *pt. pl.* reddened, 16. 108.
Rode, *s.* rood, cross, b. 15. 506, a. 5. 145; *dat.* 3. 3, 5. 131.
Rody, *adj.* ruddy, red, 16. 108.
Roff, *s.* roof, R. 3. 248.
Rogged, *pt. s.* shook, b. 16. 78. Icel. *ruggva*, to rock a cradle; see *ruggen* in Stratmann.
Rokked, *pt. s.* rocked, b. 15. 11.
Roileth, *pr. s.* roves, wanders about, b. 10. 297. See note to 6. 151. And cf.—'But ye *roile* abroade;' Ralph Roister Doister, A. ii. sc. 3.
Rolle, *pr. s. subj.* enrol, register, b. 5. 278.
Romares, *pl.* roamers, pilgrims, 4. 120.
Rome, *v.* roam, wander, wander abroad, walk, move about, 13. 48, 63; 16. 27; Romest, 2 *pr. s.* wanderest, 7. 331; Romeþ, *pr. s.* wanders, 10. 147; Romyþ, *pr. s.* 1. 186; Romede, 1 *pt. s.* roamed, wandered, 11. 1; Romed, wandered abroad, 16. 28; wandered,

b. 8. 1, a. 9. 1; Romynge, *pres. part.* wandering, 6. 10. See **Rowme.**

Rome-renners, *pl.* Rome-seekers, lit. runners to Rome, 5. 125; Rome-renneres, b. 4. 128. See note. The right sense of the word appears to be 'an agent at the court of Rome.' See Wyclif's Works, ed. Matthew, pp. 23, 494.

Ron, *pt. s.* ran, a. 5. 43; Ronnen, *pp.* hurried, a. 9. 82; Ronne, *pp.* 11. 88. See **Rennen.**

Rone, *pt. s.* rained, b. 14. 66. The usual pt. t. of *reinen* is *reinede*, or *rainde*. See Stratmann.

Ronde, *adj.* round, a. 5. 193; Rounde, b. 5. 349.

Rongen, *pt. pl.* rang, 23. 59.

Ronges, *pl.* rungs, steps of a ladder, 19. 44. A.S. *hrung*. See Cath. Angl.

Roos, 1 *pt. s.* rose, arose, b. 5. 234. See **Rys, Ros.**

Rooten, *v.* take root, be firmly established, a. 10. 78.

Rop, rope, 19. 157. A.S. *rāp*.

Rope, 1 *pt. s.* reaped, b. 13. 374; Ropen, *pt. pl.* b. 13. 374. From the infin. *repen*, better spelt *ripen*; A.S. *rīpan*. See **Repe.**

Ropere, rope-maker, or rope-seller, 7. 372, 387. See note, p. 91.

Rored, *pt. s.* roared, groaned, b. 5. 398; Rorid, R. 2. 119.

Ros, 1 *pt. s.* rose, 19. 244.

Rost, *s.* roast meat, a. pr. 108.

Roste, *v.* toast at the fire, 10. 144.

Rote, root, source, origin, foundation, 13. 247, 21. 324; Rotes, *pl.* roots, 9. 64; Rotis, b. 14. 44; Rotus, R. 2. 140.

Roten, rotten, 17. 253, b. 15. 99.

Rotep, *pr. pl.* settle, establish, lit. root, 3. 55.

Rotey-time, the time of rutting, b. 11. 329. See **Ruteyed.**

Rotie, *v.* to rot, perish, die, 4. 360; Rotye, *v.* 19. 60; Roten, *v.* b. 10. 112; Rotep, *pr. s.* rots away, 6. 151; Rotede, *pt. pl.* rotted, 14. 22.

Rouhte, *pt. s. subj. impers.* it would trouble (thee), i.e. thou wouldst reck, 13. 22. See **Rouȝte.**

Roume, *v.* make room for, avoid, 1. 181, 189.

Rouned, *pt. s.* whispered, 5. 14; Rounede, *pt. pl.* 7. 383; Rouneden, a. 5. 176; Rounyng, *pres. part.* whispering, 5. 25. A.S. *rūnian*, to whisper; from *rūn*, a rune, mystery, whisper.

Rousti, *adj.* filthy, foul (lit. rusty), a. 7. 66. See **Rusty.**

Route, crowd, company, crew, 1. 165, 3. 62; Routus, *pl.* gangs, R. 1. 16. E. *rout*.

Route, *v.* slumber, settle down, a. 10. 78; Routte, *pt. s.* snored, 8. 7; Routten, *pt. pl.* 15. 95. A.S. *hrūtan*, to snore. See **Rutte.**

Routhe, a pity, a sad thing, b. 15. 501.

Rouwe, *adj.* rough, a. 10. 120. A.S. *rūw*, rough.

Rouȝte, recked, cared, 2 *pt. pl.* b. 11. 73. See **Recche.**

Rowen, *v.* to row, 11. 52.

Rowep, *pr. s.* beams, 2. 114; Rowed, *pt. s.* dawned, 21. 128. See note. Prob. from the sb. *row*, in the sense of beam or ray.

Rowme, *v.* wander about, roam, b. 11. 109, 124. See **Rome.**

Rowmer, roamer, wanderer, b. 10. 306. See **Romares.**

Rowneth, *pr. s.* whispers, b. 4. 13; Rownynge, *pres. pt.* b. 4. 24. See **Rouned.**

Roxed, *pt. s.* stretched himself, b. 5. 398. See note, p. 94.

Roynouse, *adj.* dirty, scabby, 23. 83. F. *roigneux*, 'scabbie, scurvie;' Cotgrave.

Ruel, space between the bed and the wall, lit. narrow lane, 10. 79. F. *ruelle*, dimin. of *rue*. See note. Compare: 'Ay, colonel, for such a woman! I had rather see her *ruelle* than the palace of Louis le Grand;' Farquhar, Constant Couple, i. 1.

Ruele, rule, religious rule or order, 4. 203; rule of life, 6. 144, 148; regulations, 10. 221. See **Ruwele.**

Ruelyng, *s.* rule, 1. 150.

Ruele, *v.* rule, govern, 2. 50; Ruelie, regulate, 1. 215; Ruelest, 2 *pr. s.* rulest, governest, 14. 187.

Rufullioche, sorrowfully, 20. 201.

Rugge, back, b. 14. 212, b. 19. 282. See **Rigge.**

Rugge-bones, *s.* back-bone's, a. 5. 193. See **Riggebon, Rygbones.**

Rulye, *v.* govern, 5. 9; Rulen, *pr. pl.* a. 8. 10. See **Ruele.**

Rusche, *s.* rush, 4. 179, b. 11. 420; Russhe, 14. 239; Russche, a. 3. 137; Russhes, *pl.* 10. 81. See **Ruysshe.**

Russet, reddish-brown cloth, 17. 298; Russett, 11. 1. See note, p. 132.

Rusty, *adj.* filthy, obscene, 9. 75, b. 6. 75. See Rousti. (Lit. 'rusty.') Cf. '*rustynes* of synne,' i.e. filthiness of

sin; Coventry Mysteries, ed. Halliwell, p. 47.
Rutey3ed, *pp.* rutted, copulated, 14. 146. See *Ruit, Ruitl* in Cotgrave. And see **Rotey-time.**
Rutte, *pt. s.* snored, b. 5. 398; 1 *pt. s.* b. 18. 7; *pt. pl.* b. 12. 152. See **Route.**
Ruwele, *pr. s. subj.* rule, govern, 15. 36. See **Ruele.**
Ruwet, *s.* small horn, b. 5. 349. '*Ruuet*, lituus, parvum cornu est;' Cath. Anglicum. See **Rewet.**
Ruysshe, *s.* rush, 13. 196. See **Rusche.**
Rybaud, ribald, wretch, rascal, 11. 215; Rybaudes, *pl.* 7. 435. See **Ribaud.**
Rybaudour, teller of loose stories, tale-teller, 9. 75. See **Ribaudour.**
Rybaudrie, ribaldry, 12. 199; Rybaudrye, 7. 435. See **Ribaudrie.**
Rybibour, a player on the ribibe, 7. 371. See **Ribibor.**
Ryche, *s.* kingdom, b. 14. 179. A.S. *rice.*
Rychen, *pr. pl.* grow rich, b. 3. 83. See **Riche.**
Rychesse, riches, 4. 327, 15. 19; Rychesses, *pl.* 10. 191. See **Richesse.**
Ryden, *v.* ride, ride about, 2. 91, 3. 184, 6. 74; Ryde, 22. 245; Ryde, *pr. pl.* copulate, 14. 154; Ryde, proceed, b. 10. 159; Rydeþ, *imp. pl.* ride, 3. 188; Ryde, *pp.* ridden, b. 11. 329. See **Rod, Ride, Reden.**
Ryff, *adj.* rife, numerous, R. 2. 5.
Ryfle, *v.* rifle, plunder, 5. 54; Ryffled, *pt. s.* R. 1. 16; Ryfled, *pp.* robbed, 11. 194. See **Rifled.**
Ryflynge, *s.* plunder, b. 5. 238.
Ryg, back, 10. 144; Rygge, 17. 55, 22. 287. See **Rugge, Rigge.**
Rygbones, *gen.* of the backbone, 7. 400. See **Rugge-bones.**
Ryghtful, *adj.* upright, good, 6. 148; righteous, 21. 95; good and just men, 5. 151. See **Rihtful.**
Ryghtfulliche, *adv.* justly, uprightly, 10. 10; rightly, 13. 60. See **Rihtfulliche.**
Ryghtfullokest, *adv.* most truly, 21. 476.
Ryghtwisnesse, righteousness, 20. 280, 21. 169. A.S. *rihtwisnes.*
Ryhtful, *adj.* just, right, 4. 377. See **Ryghtful.**
Ryhtfulliche, *adv.* justly, 2. 50.
Ryme, *s.* verse, 10. 82; Rymes, *pl.* rimes, ballads, 8. 11. A.S. *rim.*
Rynges, *pl.* rings, 1. 73.
Ryngynge, *s.* ringing of bells, 8. 5.
Rypen, *v.* ripen, b. 16. 39; Rypeþ, *pr. s.* 13. 223. See **Ripe.**
Rys, *imp. s.* rise, 21. 283; Rysen, *pt. pl.* arose, 7. 383.
Ryt, *pr. s.* rideth, rides, goes about, 1. 186. See **Ritt.**
Ryyt, *adv.* just, exactly, 2. 158, 15. 150; close, exactly side by side, 5. 25. See **Riȝt.**
Ryȝtful, *adj.* righteous, upright, just, 1. 150. See **Ryghtful.**
Ryȝtfulliche, *adv.* uprightly, honestly, 20. 233.

Saaf, *adj.* safe, a. 8. 38, 55; Saaf and sound, a. 9. 29, 44. See **Sauf, Saf.**
Sad, *adj.* grave, serious, steadfast, sober, firm, constant, 4. 337, 18. 264; Sadde, grave, religious, 11. 31; settled, sober, b. 15. 541; righteous, a. 9. 23, 39.
Sadde, *v.* establish, confirm, b. 10. 242.
Sadder, *adv.* more soundly (with reference to sleep), b. 5. 4.
Saddere, *adj. comp.* steadier, more steadfast, 12. 292.
Saddest, *adj.* steadiest, most resolute (for good), 11. 49.
Sadloker, *adv. compar.* more soundly, a. 5. 4. See **Sadder.**
Sadman, *s.* steady, upright man, b. 8. 28, 44.
Sadnesse, *s.* firm faith, confidence, b. 7. 150.
Saf, *adj.* safe, 15. 112; Saff, safe, saved, R. pr. 81; Saf and sounde, safe and sound, 11. 38, 40. See **Saaf, Sauf.**
Saf, *conj.* except, save, 7. 240, 9. 71.
Sage, *adj.* wise, b. 10. 379, b. 13. 444; Sages, *pl.* wise, b. 13. 423. In b. 13. 423, 444, the word is used ironically. Palsgrave has: 'Dissar, a scoffer, *saigefol.*' A *sage fool* was, doubtless, a licensed jester.
Sages, *s. pl.* sages, R. 3. 257; men of pretended wisdom, 8. 83.
Saih, *pt. s.* saw, a. 7. 222. See **Sauh, Seigh.**
Sailen, *v.* dance, 16. 208. F. *saillir*, Lat. *salire.* See note.
Sak, sack, 9. 8; Sakkes, *pl.* a. 7. 9
Salmes, *gen.* psalm's, b. 3. 247.
Salue, salve, ointment, remedy, 2. 140, 10. 263; cure, b. 13. 248; Salues, *pl.* salves, 23. 336. See notes on p. 127.
Salue, *v.* heal, anoint, 23. 305, b. 10. 271; Saluen, *v.* save, b. 11. 212; Saluede, *pt. s.* salved, treated, 23. 347; Salued, cured, healed, b. 16. 109.
Samen, *adv.* together, in company, 4. 27. A.S. *æt-somne*, together.

311. A.S. *sám-*, half, Lat. *semi-*.

Sans, *prep.* without, b. 13, 286. F. *sans*.

Sapheris, *pl.* sapphires, R. 1. 46.

Sapience, the book of Wisdom, 4. 487, 497; 12. 118; b. 6. 237.

Sapienter, correctly, b. 11. 304.

Sarasene, heathen, unbeliever, b. 11. 151; Sarasyn, b. 11. 159; Saracenes, *pl.* b. 3. 325.

Sarmon, sermon, discourse, 4. 121, 6. 201; Sarmoun, b. 3. 93; Sarmons, *pl.* 15. 201.

Sarrer, *adv.* more sorely, more, 1. 171, 16. 286.

Sauacion, salvation, saving, 4. 355, 6. 199; Sauacioun, b. 5. 126.

Sauce, *s.* sauce, 9. 274.

Saue, *prep.* except, save, 3. 250; *conj.* a. pr. 77.

Saue, *v.* save, keep, preserve, a. 3. 190, a. 8. 17, 27; Don sauen = cause to be saved, a. 8. 164; Saue, *pr. s. subj.* may (He) save, b. 8. 60. See **Sauye**.

Saueour, Saviour, 8. 145.

Sauerie, *v.* give a savour; To sauerie with thi lippes, to savour (please) thy lips with, 9. 274; Sauer, to give an appetite to, a. 7. 249; Sauereþ, *pr. s.* pleases, delights, 11. 107; Sauere, 2 *p. pl. pr. subj.* like, R. pr. 55. See **Sauoureth**. E. *savour*.

Saueriour, *adj.* more savoury, 19. 65.

Sauete, safety, salvation, 13. 55.

Sauf, *adj.* safe, b. 7. 51; saved, b. 10. 347. See **Saaf**, **Saf**.

Saufly, *adv.* safely, b. 10. 285.

Sauh, 1 *pt. s.* saw, 1. 231, 3. 9, 12. 51; *pt. s.* 1. 109. See **Seon**, **Seigh**, **Seih**, **Seiȝ**, **Seyh**.

Sauhtne, *v.* be reconciled, 5. 2. See note. See **Sauȝtne**.

Saule, soul, 2. 35, 39.

Saulee, (*glossed* edulium), food, b. 16. 11. See note, p. 235.

Saumbury, a litter, 3. 178. See note. In the Romance of Sir Launfal, ed. Ritson, 950, we find: 'Her sadell was semyly sett, The *sambus* [trappings] wer grene felvet.' So also '*sambu* of silk,' various reading in King Alisaunder, ed. Weber, l. 176; see p. 373 of his edition. And again, in The Anturs of Arthur, ed. Robson, st. 2, l. 13, MSS. Douce has the reading '*sambutes* [for *sambuces*] of sylke,' where another MS. has *saumbellus* (perhaps a misprint for *saumbellus*).

Saunest, *adv.* (*hardly* Sannest), soonest, 13. 223.

Sauour, *s.* savour, taste, 15. 187; Sauoure, inclination, b. 9. 150; delight, pleasure, b. 7. 148.

Sauoureth, *pr. s.* is satisfactory, is to my taste, b. 8. 108; To sauoure with thi lippes = to please thy lips with (by its nice taste), b. 6. 264. See **Sauerie**.

Saut, assault, attack, 23. 217.

Saute, *v.* leap, tumble, b. 13. 233. F. *sauter*, Lat. *saltare*.

Sauter, psalter, 4. 468, 6. 47; the Psalmist, b. 9. 121; *gen.* Sauter, b. 5. 282.

Sautrien, *v.* play on the psaltery, 16. 208.

Sauye, *v.* to save, protect, 11. 148; Sauy, save, preserve, 2. 80.

Sauyour, Saviour, 8. 121.

Sauȝ, 1 *p. s. pt.* saw, a. pr. 109. See **Sauh**.

Sauȝtne, *v.* be reconciled, b. 4. 2; Sauȝtene, a. 4. 2. Cf. A.S. *sahtlian*, to reconcile, from *saht*, peace. The ending *-ne* (Mœso-Goth. *-nan*) gives a passive meaning. See note, p. 54; and see **Sauhtne**.

Sawe, *v.* sow (seed), 10. 6. See **Sowen**.

Sawe, *s.* saying, proverb, 11. 107; Sawes, *pl.* b. 7. 137, b. 9. 93.

Sawt, assault, attack, 23. 300. See **Saut**.

Say, 1 *pt. s.* saw, 4. 128, b. 5. 10. See **Sauh**, **Seigh**, **Seih**, **Seiȝ**, **Seyh**, **Saih**.

Sayn, *v.* say, tell, 19. 262.

Saywel, Say-well, b. 9. 20.

Scalles, *pl.* scales, scabs, b. 20. 82.

Scalones, *pl.* scallions, onions, 9. 310. Cf. Ital. *scalogno*, a scallion, so named from Ascalon; the modern F. form is *échalote*.

Scape, *v.* escape, b. 3. 57.

Scape, hurt, injury, wound, 4. 61, 5. 75, 92, a. 4. 83; Scathe, b. 15. 58. See **Skape**.

Schabbede, *adj. pl.* scabby, a. 8. 17. See note, p. 127; and see **Shabbyd**.

Schafte, *s.* shape, make, form, b. 9. 31, b. 13. 297. See **Shafte**.

Schaltou, i. e. shalt thou, a. 8. 99.

Schap, *s.* form, shape, a. 10. 32. See **Shappe**.

Schapen, *v.* shape, a. 3. 17; build, prepare, a. 10. 160; Schapeþ, *pr. s.* causes, a. 8. 69. See **Shape**.

Schare, *s.* plough-share, b. 3. 306. See **Shar.**

Schedyng, *s.* scattering, dropping; For schedyng = to prevent scattering, a. 7. 9. See **Shedynge.**

Scheep, shepherd (rather than sheep), a. pr. 2. See note. See **Shep.**

Schelde, *v.* shield, protect, R. 2. 74. See **Shelden.**

Schelles, *s. pl.* shells, a. 6. 12. See **Shelle.**

Scheltroun, *s.* shelter, defence, b. 14. 81. See note.

Schende, *v.* harm, ruin, pillage, a. pr. 65; Schendeþ, *pr. s.* corrupts, a. 3. 151; spoils, a. 10. 213; *pr. pl.* hurt, spoil, a. 1. 39; disgrace, b. 6. 175; Schenden, *pr. pl.* ruin, spoil, 14. 115; Schent, *pp.* destroyed, ruined, undone, a. 3. 130. See **Shenden.** A.S. *scendan.*

Schendfullichе, *adv.* shamefully, miserably, a. 3. 261. See above.

Schenshepe, *s.* ruin, R. 3. 259. Put for *schend-ship*; see **Schende.**

Schep, *s.* sheep, a. 8. 17.

Schete, *s.* sheet, b. 5. 108 (here *broke* signifies 'torn'); see note, p. 75.

Schetes, *pl.* sheets, coverlets, b. 14. 233.

Schew, *s.* show, R. 4. 56.

Schewe, *v.* quote, a. 3. 264; appear, R. 4. 30; Scheweþ, *pr. s.* shews, declares, b. 10. 36; Schewed, *pt. pl.* exhibited, R. 2. 33; *pp.* R. 4. 56. See **Shewe.**

Schides, *s. pl.* planks, boards, a. 10. 160. See **Shides.** 'Schyde of wode, *buche, moule de buches*;' Palsgrave.

Schire, *s.* shire, b. 5. 362.

Schire-knyȝtis, *s. pl.* knights of the shire, R. 4. 32.

Schirreues, *s. pl.* shire-reeves, sheriffs, a. 2. 130, 134. A.S. *scírgerefa*, a shire-reeve.

Scholdest, 2 *pt. s.* shouldest, a. 1. 132. See **Sholde.**

Schome, *s.* shame, a. 4. 28.

Schomedest, 2 *pt. s.* didst disgrace, didst shame, a. 3. 183.

Schomelichе, *adv.* shamefully, a. 3. 45. But other MSS. have *shameles.*

Schon, *pt. s.* shone, b. 12. 153. See **Shon.**

Schop, 1 *pt. s.* put (lit. shaped); Schop me into a schroud = got me into a garment, a. pr. 2; Schopen hem to hermytes = made themselves hermits, a. pr. 54. See **Shop.**

Schoppe, *v.* chop, R. 3. 230.

Schoppe, shop, 15. 185; Schoppes, *pl.* a. 2. 189. See **Shoppes.**

Schore, score, twenty, R. 2. 42.

Schorned, *pt. pl.* scorned, R. 3. 236.

Schort, *adv.* lightly; Sette schort, think lightly, b. 12. 124.

Schrape, *pr. s. subj.* scrape, b. 5. 124; Schraped, *pt. s.* scratched, a. 5. 215; Schrapid, scraped up the ground, R. 3. 58. See **Shrapeth.**

Schreuys, *s. pl.* sheriffs, R. 4. 28.

Schrewe, *s.* wretch, wicked one, evil person, villain, sinner, b. pr. 196, b. 4. 110; Schrewes, *pl.* wicked men, b. 19. 371. See **Shrewe, Screwe.**

Schrewed, *pp.* accursed, R. 3. 20. See **Shrewede.**

Schrift, *s.* shrift, confession, a. 3. 38. See **Shrifte.**

Schrine, *s.* shrine, a. 6. 48.

Schrippe, *s.* scrip, a. 6. 26. See **Scrippe.**

Schrof, *pt. s.* confessed, shrived, 12. 256. See **Shrof.**

Schroff, *s.* scruff, i.e. a poor kind of cheap fuel, R. 2. 154. See the note. '*Scroff*, bits of small wood;' Barnes, Dorset Poems.

Schroud, *s.* a garment, rough outer garment, a. pr. 2. A.S. *scrúd*, a garment. See **Shroudes.**

Schroup, *s.* (probably) rubbish; but really a covert allusion to Lord Scrope, R. 2. 154. See the note.

Schulde, *pt. s.* should, a. 9. 94.

Schulen, *pr. pl.* shall, must, a. 1. 117.

Schulle, 2 *pr. pl.* shall, must, a. 8. 37; Schullen, *pr. pl.* shall, 13. 206; shall (go), a. 1. 121.

Schup, *s.* ship, boat, a. 10. 160. See **Shippe.**

Schutte, *pt. s.* shut, closed, a. 6. 92.

Schyngledе, *pp.* shingled, covered with shingles, a. 10. 170. See note to 11. 232; and see **Shyngled.**

Schyreue, sheriff, b. 2. 163. See **Schirreues.**

Scismatikes, *s. pl.* heretics, 13. 54, b. 11. 115.

Sclaundere, disgrace, slander, 4. 61; Sclaundres, *pl.* slanders, 3. 86. See **Sklaundre.**

Sclеuthe, sloth, b. 14. 234. See **Sleuthe.**

Scoffyng, *s.* scoffs, b. 13. 277.

Scolde, *s.* scold, b. 19. 279.

Scole, school, education, 6. 34, 10. 35, 14. 170, 16. 129, 23. 251; Scoles, *pl.* a. 10. 84.

Scole, *error for* Scele = Scile, i.e. skill, reason, a. 12. 34 (Ingilby MS.); see footnote.

Score, *s.* score, twenty, 4. 159.
Scorne, *v.* to speak scornfully, b. 10. 332; Scornie, *v.* to scorn, 3. 86; Scorned, *pt. s.* looked scornfully at, b. 11. 1.
Scornere, mocker, 22. 284.
Scorte, *adj.* short; Scorte of hem telle, account but little of them, R. 3. 194.
Screwe, *s.* villain, cursed fellow, a. 7. 143. See **Schrewe**.
Scrippe, scrip, bag, 8. 180. See **Schrippe**.
Scripture, writing, b. 10. 150.
Scryuaynes, *pl.* scriveners, scribes, 12. 97; '*Escrivain*, a notary, scribe, scrivener;' Cotgrave.
Se, *s.* sea, b. 18. 244. See **See**.
Se, *s.* throne, R. 1. 86. E. *see*, sb.
Se, *v.* see, 20. 11, b. 11. 9; *imp. s.* look, R. pr. 55. See **Seest**, **Seigh**, **Seih**, **Seiȝ**, **Seyh**, **Sen**, **Seon**, **Seth**; also **Sauh**, **Sauȝ**, **Saih**, **Say**.
Seal, *s.* seal, a. 3. 141.
Seche, *v.* seek, b. 7. 163, a. 5. 241, a. 8. 149; visit, 1. 48; Sech, *imp. s.* seek, a. 10. 96. See **Seke**.
Secre, *adj.* secret, private, 10. 37, 138.
Secte, *s.* sect, class, lit. following, 7. 38, 13. 132; suit, apparel, dress, b. 14. 258; suit, apparel, likeness, 8. 130, 141; retinue, train, following of people, set, 17. 98, 100; Sectes, *pl.* sects, classes of men, 16. 13. Lat. *secta*, E. *sect*, *suite*, *suit*, *set*. See notes, pp. 98, 212.
Sectoures, *pl.* executors, b. 15. 128. See Cath. Angl. p. 327, n. 4.
Seculer, *adj.* belonging to the secular clergy, 11. 284; *as sb.* one of the secular clergy, b. 9. 177.
Secutours, *pl.* executors, 17. 277.
Sed, *s.* seed, 13. 179, 22. 276; children, descendants, 11. 221, b. 10. 108.
See, *s.* sea, 5. 126. See **Se**, **Seo**.
See, *s.* seat, R. 3. 352. See **Se**.
Seeden, *v.* beget children, 11. 251.
Seel, seal, 3. 156, 4. 183.
Seelep, *pr. pl.* seal, 4. 185.
Seem, a load, horse-load, 4. 42. 'A sack of eight bushels is now called a *seam*, which was a horse-load; hence, generally, a load, a burden;' Bosworth, A.S. Dict. s.v. *sēam*. Borrowed from Low Lat. *salma*, *sagma*, Greek *σάγμα*; from *σάττειν*.
Seemes, *s. pl.* seams, R. 3. 166.
Seende, *pr. s.* 1 *p.* send, a. 2. 178.
Seestow, *for* seest thou, b. 9. 150; *as fut.* shalt thou see, b. 15. 190.
Seet, 1 *pt. s.* I sat, b. 20. 198; *pt. pl.* sat, were placed, a. 5. 6. 11. See **Sitten**.
Seetes, *s. pl.* seats, places, a. 8.
Seewel, See-well, 11. 145.
Seg, man, creature, 4. 67, 13. 15 14. 198, 16. 264. See **Segge**.
Sege, *s.* seat, i. e. abode, place, 23. 310, 313.
Segge, *s.* a man, person, b. 3. 6 127, b. 11. 237, 258; Segges men, 3. 172. A.S. *secg*, a v See **Seg**.
Seggen, *v.* say, 4. 219, 13. 30 of, i. e. to be told of, 14. 175; *v.* say, tell, 4. 236; Seggeþ says, repeats, 8. 10; Seggeþ, say, 14. 243; Seggen, 2 *pr. p* 425; Seggen, *pr. pl.* (they) s 201; Seggynge, *pres. part.* repeating, 6. 107. A.S. *secga* **Seie**, **Seye**.
Seggyng, *s.* saying, words, b. 8
Seie, *v.* say, R. 3. 292 (*in the sa* seie = seen); tell, shew, a. Sei, *v.* 11. 30, b. 2. 67; Seie, say, a. 4. 119; Seien, *pr. pl.* 309; Seist, 2 *pr. s.* sayest, b. Seide, 1 *pt. s.* said, b. 8. 21.
Seigh, 1 *pt. s.* saw, b. pr. 50, b b. 10. 454; saw, read, b. 1 Seighe, 1 *pt. s.* saw, b. 7. 140; *pt. s.* b. 5. 505; Seighen, *pt.* b. 12. 133; Seien, *pp.* seen, Seie, *pp.* seen, R. 3. 292 (*in line* seie = say). See **Se**, **Seiȝ**, **Seyh**, **Sauh**.
Seighed, *pt. s.* sighed, b. 18. 8
Seih, 1 *pt. s.* saw, 6. 125, 7. 294; *pt. s.* 3. 200; 2 *pt. s.* d 11. 73. See **Seigh**, **Seyh**,
Seilinge, *pr. pt.* sailing, 21. 3. note.
Seintis, *pl.* girdles, R. 3 140 the word and the sense are s doubtful.]
Seised, 1 *pt. s.* have been in pc b. 18. 281. See **Sese**.
Seist, 2 *pr. s.* sayest, 7. 290, Seith, *pr. s.* says, 21. 28. See **Seie**, **Seye**.
Seiwel, Speak-well, 11. 145.
Seiȝ, 1 *pt. s.* saw, b. pr. 230; 2. 188; Seiȝe, *pt. pl. subj.* h b. 19. 450; *pp.* seen, a. 11. **Seih**, **Seyh**, **Se**.
Seiȝe, 1 *pr. s.* say, a. 1. 182.
Seke, *v.* find, seek for, 11. 2 *pr. s.* 19. 269; Seketh, *imp.* 58. See **Seche**.

Seke, *adj. pl.* sick, ill, a. 11. 187. A.S. *sēoc*.
Seketoures, *pl.* executors, b. 15. 243.
Sekirly, *adv.* surely, R. 4. 92. '*Sekyr*, securus;' Cath. Angl.
Selcouth, *adj.* various, b. 15. 579; *as sb.* wonderful (thing), 14. 175; wonderful (act), 19. 148; Selcouthe, *adj. pl.* strange, wonderful, 1. 5. A.S. *seldcūð*, lit. seldom known, hence, strange. See note, p. 3.
Selcoupes, *pl.* wonders, 15. 75, b. 11. 355. See above.
Selde, *adv.* seldom, 3. 26, 127; 7. 93, 8. 20; To selde, too seldom, R. 3. 58; Selden, seldom, b. 7. 137; Seldene, a. pr. 20; Seldom, a. 8. 124. A.S. *seldan*, rarely; G. *selten*, Du. *zelden*.
Sele, seal, 1. 77; Seles, *pl.* 1. 67. See **Seel**.
Sele, *v.* to seal; Seleth, *pr. pl.* seal, b. 3. 147; Seled, *pp.* sealed, certified (with reference to the sealing of measures which had been tested and found to be correct), 4. 88. See note to 4. 87.
Selk, *adj.* silken, 4. 451.
Selke, *s.* silk, 9. 10, b. pr. 210.
Selkouthes, *pl.* marvels, wonders, b. 12. 133. See **Selcouth**.
Selers, *pl.* dealers, 4. 116.
Selles, *pl.* cells, 18. 7.
Sellynge, *s.* selling, R. 4. 9.
Selue, *prom.* himself, b. 1. 102.
Selue, *pronom. adj.* very, 23. 43.
Seluer, silver, money, 1. 79, 14. 105; Spendyng seluer, money to spend, 14. 101; Seluers, *gen.* of money, 3. 68.
Seluerles, *adj.* moneyless, 10. 119.
Selynge, *s.* sealing, a. 2. 112.
Semblable, *adj.* similar, resembling, like, 4. 337. F. *semblable*, like.
Semblaunce, appearance, likeness, b. 18. 285. See below.
Semblaunt, *s.* looks, countenance, appearance, b. 8. 117, a. 9. 112; Semblant, 11. 117. F. *semblant*, appearance.
Semble, *s.* assembly, a. pr. 97.
Sembled, *pt. pl.* assembled, R. pr. 19; Semblid, *pp.* R. 4. 32.
Seme, **Seem**, *s.* load, b. 3. 40.
Semeliche, *adj.* suitable, becoming, proper, 16. 59; Semely, a. 8. 101. See **Semly**.
Semeþ, *pr. s.* appears (to be), 4. 386; Semen, *pr. pl.* appear, b. 15. 200; Semede, *pt. s.* seemed, appeared, 20. 55, 270.
Semiuyf, *adj.* half alive, b. 17. 55. See below.
Semiuiuus, adj. half alive, i.e. half dead, 20. 55. See Luke x. 30 (Vulgate).
Semliche, *adv.* becomingly, 20. 245.
Semly, *adj.* becoming, 4. 112.
Semynge, *pres. pt.* resembling, like, b. 15. 386; intimating, making as though, apparently, 12. 87.
Sen, 1 *pr. pl.* we see, b. 10. 362; *pr. pl.* look at, b. 9. 74. See **Se**.
Sende, *pt. s.* sent a message to, sent, 19. 262; Send, *pp.* given, 10. 55.
Sendel, a thin silken stuff, 9. 10. F. *sendal*.
Sense, *s.* incense, 21. 86, b. 19. 82. '*Sence*, incensum, timiama, thus;' Cath. Angl.
Sent, *pr. s.* (*for* Sendeth), sendeth, sends, 2. 179, 9. 348; *pt. s. subj.* (*for* Sente), should send, b. 13. 248.
Seo, sea, 21. 257. See **Se**, **See**.
Seod, seed, 22. 289. See **Sed**.
Seon, *v.* see, behold, 20. 199, a. 1. 146, a. 4. 73; Seo, *v.* 19. 192, 277; Seo, 1 *pr. s.* I see, 1. 206; Seost, 2 *pr. s.* seest, 22. 180; Seo, 10. 244; Seon, 2 *pr. pl.* 22. 252; Seon, 2 *pr. pl.* ye see, a. 3. 210, a. 8. 63; Seoþ, *pr. pl.* a. 1. 49; Seo, *imp. s.* a. 1. 39, a. 11. 145; read, a. 10. 145. *The* pt. t. *takes the forms* Saih, Say, Seigh, Seih, Seiȝ, Seyh, *also* Sauh, Sauȝ; *which see*. See also **Se**, **Seest**, **Sen**. A.S. *sēon*.
Seowel, See-weil, a. 10. 19.
Sepulcre, Holy Sepulchre, 8. 171.
Serelepes, *adv.* separately, b. 17. 164. See note. Extended from Icel. *sér*, several, separate, by help of the adverbial suffix *-lepes*. It occurs in the Ormulum. See Stratmann. As to the suffix, cf. A.S. *dælþe*, which see in Grein.
Seriaunt, *s.* sergeant, officer, b. 3. 293, a. 3. 276; Seriaunte, 4. 451.
Serk, *s.* shirt, b. 5. 66. Icel. *serkr*, a sark, shirt.
Sertayn, *adj.* certain, fixed, 23. 255.
Sertes, *adv.* certainly, a. 8. 167.
Seruaunt, servant, 4. 370, 17. 98; Seruauntz, *pl.* b. 13. 392.
Seruen, *v.* serve, 6. 12, a. 1. 17; Serue, b. 9. 13, R. pr. 14; Serueth, *pr. s.* is of service, is of use, b. 11. 89; Seruep, 13. 32; Serue, *pr. pl.* they serve, b. 9. 196; Seruep, serve for, 20. 173; Serued, *pt. pl.* deserved, R. 4. 59; were useful (for), R. 2. 45; Seruid,

pt. pl. deserved, R. 2. 28; Serueþ, *imp. pl.* serve, do your duty, a. 8. 63.
Seruice, service, 4. 274; service in church, 10. 231; serving, meal, b. 13. 51; Seruyce, service in church, 10. 227; duty, 4. 451.
Serwe, *s.* sorrow, woe, a. 2. 84, 89; Serw, a. 5. 104.
Sese, *v.* seize, steal, take, 7. 271; 1 *pr. s.* endow, a. 2. 69; Sesith, *pr. s.* seizes, R. 3. 49; Sesed, *pp.* seised, put in possession, 21. 311.
Sesen, *v.* cease, leave off; Sese of, cease from, a. 8. 102; Seseþ, *imp. pl.* cease, be silent, a. 4. 1.
Seson, *s.* season, time, 7. 184; Seyson, 1. 1.
Sestow, 2 *pr. s.* seest thou, b. 1. 5. See **Se, Seon, Seestow.**
Set, *pr. s.* (*for* Setteth), estimates, values, 13. 27; Seten, *pp.* set, put, 16. 42. A.S. *settan.*
Set, for *sed* (Latin), but, b. 10. 339.
Sete, *s.* seat, R. 3. 49.
Sete, 1 *pt. s.* sat, b. 13. 98; Seten, 1 *pt. pl.* b. 13. 36; Seten, *pt. pl.* sat, b. 6. 117, 195; sat down, 9. 122; Sete, *pt. s. subj.* might sit, might be, 7. 99; Seten, *pt. pl. subj.* should sit, might happen to sit, b. 12. 200.
Seth, 1 *pr. pl.* see, 1. 154, b. 3. 216. See **Se, Seon.**
Seþþe, *prep.* since, a. pr. 81.
Seþþen, *adv.* afterwards, then, a. 5. 151, a. 7. 59; after that, a. 10. 154; Seþþe, afterwards, a. 1. 134; then, a. 4. 15. A.S. *sṫ̄ðan.* See **Sithen.**
Setten, *pr. pl. as fut.* shall sit, a. 8. 19.
Setten, *v.* set, plant, 8. 186, 10. 6; Sette, *v.* set, place, a. 8. 34; plant, b. 7. 6; think, esteem, b. 12. 124; Sette, 1 *pr. s.* I set, place, reckon, b. 7. 194; Sette, *pr. pl.* set, b. 10. 392; Sette, 1 *pt. s.* put, placed, b. 10. 168; Sette, *pt. s.* set, placed, b. 6. 171; esteemed, thought, b. 11. 2; Sette, *pt. s. subj.* set, placed, b. 12. 198; Sette (*for* Set), *pp.* set, placed, b. 6. 48; Sette short, *v.* think little (of), 15. 65; Sette by, 1 *pr. s.* esteem, 10. 345; Setten by, *pr. pl.* esteem, 10. 302. '*Sette*, plantare, ... locare;' Cath. Angl.
Setthen, *adv.* afterwards, 4. 50.
Seuene, *num.* seven, 2. 106; Seuen, a. 3. 141; Seue, 11. 73.
Seueneth, *num. adj.* seventh, b. 14. 306.
Seuenyght, a week, se'nnight, 8. 301; Seuenenyght, R. 3. 346.
Seuerid, *pt. pl.* severed, went in different directions, R. 2. 14.
Seueþe, *num. adj.* seventh, 17. 144.
Sew, 1 *pt. s.* sowed, 7. 271; Sewe, b. 13. 375; Sewe, *pt. s.* 22. 275; Sewe, *pt. pl.* sowed, planted, 18. 101. See **Sowen.**
Sewe, *v.* sew, R. 3. 166; Sewen, *pr. pl. subj.* 9. 10; Souweþ, *imp. pl.* a. 7. 19. See **Sowen.**
Sewel, See-well, b. 9. 20.
Sewеþ, *pr. pl.* follow, accompany, 1. 46; Sewen, *pr. pl.* a. 11. 242; Sewede, *pt. s.* 23. 126.
Seweris, *s. pl.* sewers, people who sew, cobblers, a. 11. 301. See note, p. 163. cf. *sowers*, R. 3. 164. 'A *sewer*, filator, sutor, sutrix;' Cath. Angl.
Sewynge, *s.* regular order, 19. 63. See note.
Sexscore, six score, 4. 183.
Sexte, *num. adj.* sixth, b. 14. 399.
Sexty, *num.* sixty, 4. 234.
Seye, *v.* say, a. 3. 166; Seyne, *v.* declare, tell, b. 14. 278; Herde seyne, heard say, b. 16. 249; Sey, *v.* tell, show, b. 8. 27; Seye, 1 *pr. s.* I say, 20. 5, 19; Seȝe, 1. 118; Sey, b. 6. 286; Seyth, *pr. s.* says, declares, b. 10. 26; Seyen, 2 *pr. pl.* 12. 201; Seyne, b. 6. 131; *pr. pl.* say, preach, b. 10. 398.
Seyh, 1 *pt. s.* saw, 19. 242, 21. 117; Seygh, b. 5. 542; Sey, 8. 15; Sey, 2 *pt. s.* didst (thou) see, sawest (thou), b. 8. 75; Seȝe, sawest, a. 9. 66; Seyh, *pt. s.* saw, 8. 138; Sey, 21. 257; Seyen, *pt. pl.* saw, 15. 75; Seyen, *pp.* 'seen, 4. 104; Seyne, b. 11. 238; Seȝen, a. 3. 58. See **Se, Seon, Seih, Seigh.**
Seylde, *adv.* seldom, 1. 22. See **Selde.**
Seyned, *pt. s.* signed, crossed himself, b. 5. 456. O.F. *seigner* (Roquefort), Lat. *signare.*
Seynt, *adj.* holy, 12. 204; saint, b. 10. 46; Seyntes, *pl.* saints, 8. 133.
Seyntewarie, the sanctuary, 6. 79. O.F. *saintuaire*, a sanctuary, also a box for relics (Roquefort).
Seyson, season, time, 1. 1. See **Seson.**
Seywel, Say-well, Speak-well, a. 10. 19.
Seȝe, **Seȝen**. See **Seyh.**
Sh-. See also under **Sch-.**
Shabbyd, scabbed, scabby, 10. 264. See **Schabbede.**
Shadde, *pt. s.* shed, 20. 270. See **Schedyng.**
Shadeweþ, *pr. s.* throws its shadow, 21. 479; Shadweth, b. 18. 431.
Shaft, shaft of an arrow, 9. 351.

Shafte, *s.* figure, form, b. 11. 387.
Shak, *imper. s.* shake, throw, 7. 13. See **Shok**.
Shale, *s.* shell, husk, 13. 145. See **Scalles**.
Shall, 1 *pr. s.* am to, R. 3. 170; *pr. s.* shall (remain), R. pr. 61; Shaltow, shalt thou, b. 5. 579; Schaltou, a. 8. 99; Shal, *pr. pl.* are bound to do, b. 11. 203. See **Shult**.
Shamedest, 2 *pt. s.* didst bring shame upon, b. 3. 189. See **Schomedest**.
Shameles, *adv.* shamelessly, 4. 46.
Shape, *v.* shape, R. 3. 161; make, construct, 11. 222; Shapeþ, *pr. s.* induces, sets, 10. 62; arranges, modifies, 2. 158; causes, disposes, b. 7. 67; determines, b. 1. 159; Shapte, *pt. s.* created, b. 17. 216; Shapen, *pp.* made, prepared, b. 14. 39. See **Schapen**, **Schop**, **Shop**.
Shappe, *v.* shape, fashion, 6. 18.
Shappe, *s.* shape, form, b. 11. 387. See **Schap**.
Shappesters, *gen.* tailor's, cutter's out, 7. 75. See **Shepster**; and see note.
Shar, plough-share, 4. 464. See **Schare**.
Sharpliche, *adv.* speedily, 7. 13; Sharply, 19. 107.
Shaue, *pp.* shaven, 17. 351.
Shawes, *s. pl.* woods, groves, 11. 159. A.S. *scaga*.
Shedynge, *s.* shedding, b. 12. 282; For shedynge = to prevent spilling, 9. 8. See **Schedyng**.
Sheene, *adj.* beautiful, glorious to behold, 21. 456. See **Shene**.
Shef, sheaf, 4. 482, 23. 225; Sheues, *pl.* sheaves, 6. 14.
Shelden, *pr. pl.* shield, defend, b. 10. 407. See **Schelde**.
Shelle, shell, b. 11. 252. See **Schelles**, **Shilles**.
Shenden, *v.* put to shame, b. 11. 416; Shende, *v.* destroy, ruin, 21. 339; Shendeþ, *pr. s.* ruins, corrupts, 4. 193; spoils, b. 9. 205; Shente, *pt. s.* ruined, killed, 23. 98; destroyed, b. 20. 97; ruined, 20. 270; Shent, *pt. s.* destroyed, b. 17. 288; Shente, *pt. pl.* spoilt, R. 2. 51; Shent, *pp.* ruined, disgraced, 4. 172, b. 3. 134, b. 4. 174. See **Schende**.
Shendfulliche, *adv.* shamefully, miserably, 4. 433; Shenfullich, b. 3. 275. See **Schendfulliche**.
Shene, *adj.* glorious to behold, b. 18. 409. See **Sheene**.
Shent, **Shente**. See **Shenden**.
Sheo, *pron.* she, 22. 120. A.S. *sēo*.
Shep, *s.* shepherd; Shepe, b. pr. 2. See note.
Shepherde, shepherd, 1. 2; Shephurdes, 18. 98.
Shepper, creator, b. 17. 167. Lit. 'shaper.'
Shepster, *gen.* tailor's, b. 13. 331. See **Shappesters**.
Shere, scissors, shears, b. 13. 331; Sheres, 7. 75.
Shereyue, sheriff, 3. 177; Shereyues, *gen.* sheriff's, 5. 164; Shereyues, *pl.* sheriffs, 3. 59.
Sherte, shirt, 2. 99.
Shetep, *imper. pl.* shoot, 21. 294. A.S. *scēotan*. See **Shotte**.
Shette, *pt. s.* shut, b. 5. 611.
Sheues, *pl.* sheaves; see **Shef**.
Shewe, *v.* show itself, appear, 11. 159; Sheweth, *pr. s.* declares, b. 10. 252. See **Schewe**.
Shewere, *s.* indicator, revealer, 15. 96. See note.
Shewynge, *s.* showing; Hiegh clergye shewynge, exhibition of great erudition, b. 15. 76.
Shides, *pl.* planks, 11. 222, 12. 239. See **Schides**.
Shifte, *pt. s. refl.* moved, shifted himself aside, b. 20. 166.
Shilles, *pl.* shells, 8. 166. See **Shelle**.
Shipmen, *pl.* sailors, b. 15. 350, 354, 361.
Shippe, ship, ark, b. 10. 400. See **Shupes**, **Schup**.
Shireues, *pl.* sheriffs, b. 2. 58. See **Schirreues**, **Shereyue**.
Shiteþ, *pr. s.* evacuates, is surfeited with, 10. 264.
Shodde, *pp.* shod, b. 2. 163.
Shok, 1 *pt. s.* shook (so as to make the money fall out), emptied out, 7. 266. See **Shak**.
Sholde, *pt. s.* had to, b. 14. 105. See **Scholdest**, **Shult**.
Shon, *pt. s.* shone, 15. 96. See **Schon**.
Shon, *pl.* shoes, 6. 18.
Shonye, *v.* shun, avoid, b. pr. 174; Shonne, *v.* R. 3. 170; Shonye, 1 *pr. s.* I get out of the way, b. 5. 169; Shoneþ, *pr. s.* shuns, avoids, 14. 245.
Shop, 1 *pt. s.* shaped, i.e. put, 1. 2; Shope, set (myself), b. 17. 83; 2 *pt. s.* didst create, 7. 424; Shop, *pt. s.* shaped, made, 12. 239; got ready, set off, 14. 247; Shope, *pt. s.* arranged, 3. 177; prepared (himself), b. 11. 429; shaped, formed, b. 9. 65; built, b. 10. 400. See **Schop**, **Shape**, **Schapen**, and notes, pp. 2, 179.

Shoppes, *pl.* shops, 3. 223. See **Schoppe.**
Shoriere, prop, 19. 119: Shoryere, 19. 50; Shoriers, *pl.* 19. 20; Shoryeres, 19. 25. From the verb *shore*, to prop up.
Shotte, *s.* shot, b. 20. 224.
Shotte, *pt. s.* aimed, threw, 21. 50; Shotten, *pl.* shot, discharged, 23. 225. See **Shete þ.**
Shoue, *v.* prop, support, 19. 20.
Shoures, *pl.* storms, 21. 456.
Shrapeth, *pr. s.* scrapes, b. 11. 423; Shraped, *pt. s. subj.* should scrape, were to scrape, 7. 90. See **Schrape.**
Shref, *pt. s.* shrove, confessed, a. 11. 273.
Shrewe, rascal, wicked person, 5. 105, 7. 318; sinner, b. 5. 471; the wicked one, Satan, b. 1. 127; Shrewes, *pl.* wretches, cursed rascals, wicked men, 11. 164, 12. 26. See note to 2. 131.
Shrewede, 1 *pt. s.* cursed, 7. 75; Shrewede, *adj. pl.* cursed; 1. 122. See **Schrewed.**
Shrewednesse, *s.* sin, b. 3. 44.
Shrifte, confession, 7. 63. See **Shruft, Schrift.**
Shrobbis, shrubs, 1. 2. [But see the other texts.]
Shrof, *pt. s.* confessed, shrived, shrove, 4. 46, 7. 422. See **Shryue.**
Shroudes, *pl.* garments, rough outer clothes, b. pr. 2. A.S. *scrúd*, a garment, shroud. See **Schroud.**
Shruft, shrift, confession, 23. 306. See **Shrifte.**
Shryue, *v.* confess, shrive, 1. 62, 23. 280, 304; Shryuen, b. pr. 89; Shryueþ, *pr. s.* shrives, 23. 368; Shryuen, *pp.* b. 5. 309; Shref, *pt. s.* confessed, a. 11. 273; Shryf, *imp. s.* 7. 13. See **Shrof, Shryf, Shref.**
Shryuers, *pl.* confessors, 1. 64.
Shul, Shulde, Shullen; see **Shult.**
Shulle, *adv.* shrilly, clearly, 7. 46. See Cath. Angl. p. 336, *n.* 4.
Shullenges, *pl.* shillings, 4. 395.
Shult, 2 *pr. s.* shalt, 12. 113; Shulleþ, 1 *pr. pl.* shall (go), must (go), 13. 117; must, 10. 311; Shuln, ought to, a. 11. 237; Shullen, must, b. 7. 162; Shulleþ, 2 *pr. pl.* shall, 23. 248; Shulleþ, *pr. pl.* shall, must, have to, 4. 37, 53; shall, 11. 227; Shulde, 1 *pt. s.* I ought to go, I was bound, b. 15. 13; ought, b. 17. 293; Shulden, *pt. pl.* ought to be, b. 7. 13; Shulde, 2 *pr. s. subj.* oughtest, b. 6. 49. See **Shall.**
Shultrom, battalion, squadron, 21. 294. See **Scheltroun.**
Shupes, *pl.* ships, 9. 351. See **Shippe.** A.S. *scyp.*
Shupmen, *pl.* sailors, 18. 94. See **Shipmen.**
Shupte, *pt. s.* contrived, prepared, 23. 139, 306; created, formed, 20. 182.
Shynes, *pl.* shins, b. 11. 423.
Shyngled, *pp.* planked, b. 9. 141; Shynglede, 11. 232. See note.
Sib, *adj.* akin, related, 8. 280, a. 6. 113; Sibbe, 12. 198; *pl.* 13. 155, R. 3. 30. See **Sybbe.**
Side, *adj.* wide, large, R. 2. 51, R. 4. 28; long, R. 3. 170. A.S. *síd.*
Sigge, *v.* say, 1. 210; order, a. 2. 56; 1 *pr. s.* say, 1. 206; mean, a. 11. 13; Siggen, *pr. pl.* a. 8. 136. See **Seggen.**
Siggynge, *s.* saying, words, a. 9. 102.
Signe, *s.* sign, b. 13. 153; seal, 23. 272; badge, R. 2. 89; Signes, *pl.* signs, pilgrims' marks or signs, a. 6. 12, 15; signatures, a. 2. 82; badges, R. 2. 21.
Siht, *s.* sight, 20. 61; presence, a. 2. 82.
Sik, *adj.* sick, ill, 23. 305; *def. adj. sing.* sick man, 20. 61. See **Syke.**
Sike, *ger.* to sigh, grieve, 4. 403; *v.* a. 11. 190; Sikede, *pt. s.* a. 5. 229. Cf. Shropsh. *sike*, to sigh.
Siker, *adj.* certain, 15. 29; sure, b. 1. 130. G. *sicher*, Du. *seker*; from Lat. *securus.*
Siker, *adv.* securely, a. 8. 55; assuredly, a. 11. 160.
Sikerere, *adv.* more securely, b. 5. 509. See **Sykerer.**
Sikerliche, *adv.* certainly, assuredly, 11. 26; Sikerlich, in safety, 5. 51; Sikerly, surely, b. 5. 547; Sikerli, a. 1. 123. See **Sykerliche.**
Sikul, *s.* sickle, b. 3. 306. See **Sykel.**
Siphre, *s.* cipher, R. 4. 53.
Sire, *s.* sire, i.e. our Lord, R. 3. 352; father, b. pr. 189; sir, a. 10. 1; Sir, sire, master, R. 1. 86; sir, a. 8. 140; Siris, sirs, lords, R. 1. 104. See **Syre.** See note to 7. 367, p. 90.
Sisour, *s.* juryman, juror, 22. 372; Sisoure, b. 2. 164; Sisours, *pl.* 3. 179; Sisoures, b. 2. 62. See **Sysour**; and see note, p. 34.
Sit, *pr. s.* sits, is seated, 15. 143.
Sith, *conj.* since, b. pr. 64.
Sithe, *s.* scythe, 4. 464.
Sithe, *s. pl.* times, 7. 40, 8. 37, 47; Sithes, *pl.* times, 10. 329, 11. 31. A.S. *síð*, a journey, turn, time; Goth. *sinth*, a journey, a time. See **Sythes.**
Sithen, *adv.* then, afterwards, b. 4. 14,

b. 9. 132, b. 10. 365; *conj.* since, when, b. 10. 264; *prep.* since, b. 9. 164. See **Sipthen, Sitthen, Sythen.**

Sithenes, *conj.* since, b. 10. 257, b. 19. 15; *adv.* afterwards, b. 7. 25; Sitthenes, b. 6. 65. See **Sytthenes.**

Siþþe, *adv.* afterwards, a. 2. 31; Sitthe, *adv.* afterwards, b. 7. 94; Siþþe, *conj.* since, a. 11. 265. See **Sith, Sithen.**

Sipthen, *conj.* since, 19. 193, 22. 15. See **Sithen, Sythþe.**

Sitten, *v.* reside, b. 14. 218; cost, b. 3. 48 (cf. the phr. 'to *stand* one in a large sum'); Sitte, *v.* press upon, oppress, beset, 3. 154 (see note); be situate, 10. 294; sit, i. e. situate, a. 8. 129; Sitt, *pr. s.* (*for* Sitteth), sits, is placed, is situated, 10. 108; Sitteþ, *pr. pl.* sit, are placed, a. 6. 20; Sitten, grow, are placed, 19. 64; Sittende, *pres. pt.* sitting, b. 17. 48. See **Sit, Setten.**

Sitthen, *adv.* afterwards, 11. 248, 19. 262, 22. 78; Sitthe, *adv.* 5. 15; *conj.* since, 19. 177; Sitthe, *prep.* since, 12. 55; Sitth, *adv.* afterwards, b. 14. 142. See **Sithen, Siththen, Sythen.**

Sittinge, *s.* sitting-time, R. 3. 39.

Siuyle, *s.* a practitioner in Civil Law, a. 2. 57.

Sixt, 2 *pr. s.* seest, a. 1. 5. See **Syxt.**

Siȝte, *s.* sight, miracle, b. 16. 117; Siȝth, sight, R. 1. 28; Siȝtes, *pl.* sights, b. 12. 130. See **Siht, Syght.**

Skaþe, *s.* injury, harm, b. 3. 57. See **Scaþe.**

Skathed, *pt. s.* harmed, R. 2. 105.

Skil, *s.* reason, 7. 27, b. 12. 216; a reason, b. 11. 1; Skiles, *pl.* reasons, excuses, b. 17. 330; Skilles, reasons, grounds, b. 10. 301. See **Skyl.**

Skipte, *pt. s.* skipped, jumped, b. 11. 103. See **Skypte.**

Sklaundre, disgrace, shame, scandal, b. 3. 57, b. 12. 47.

Skleire, *s.* a veil, 9. 5; Sklayre, b. 6. 7. Cf. G. *schleier.*

Skyes, *pl.* skies, R. 2. 190.

Skyl, skill, b. 19. 279; Skyle, reason, 16. 136; excuse, 7. 22; Skylle, reason, R. 2. 105; Skyles, *pl.* reasons, proofs, arguments, 6. 154; excuses, 20. 312. See **Skil.**

Skynnes, *pl.* skins, R. 2. 32, 126.

Skypte, *pt. s.* skipped, jumped, 13. 40 See **Skipte.**

Slake, *v.* slake, b. 18. 366; *pr. s. subj* 21. 413.

Slaueyn, *s.* mantle (esp. one worn by a pilgrim), R. 3. 236. See Cath. Angl. p. 343, n. 2. '*Esclavine*, as *Esclamme*, a long and thick riding-cloake, to beare off the raine; a pilgrim's cloake or mantle, a cloak for a traveller;' Cotgrave.

Slayen, *pp.* slain, 1. 113. See **Sleen.**

Sleen, *v.* slay, b. 3. 385; Slee, 7. 107; Sle, 4. 443; Sleeth, *pr. s.* slays, kills, b. 14. 90; Sleeþ, *pr. pl.* slay, murder, kill, 20. 255; Slee, *imp. s.* b. 3. 264, b. 10. 367. See **Slen, Slayen, Sleye, Slouh.**

Slee-nat, *imper. s.* Slay-not (referring to the 6th commandment), 8. 224.

Slehliche, *adv.* by treachery, slily, 7. 107.

Sleithe, *s.* trick, craft, scheme, 21. 166; art, skill, cunning, 22. 98; Sleighte, *s.* cunning art, trick, b. 18. 160; Sleithes, *pl.* arts, tricks, deceits, frauds, 3. 91, 17. 274; Slehthes, 7. 107; Sleigthes, b. 15. 125; Sleightes, b. 13. 365. See **Sleythes, Slithes.**

Slen, *v.* slay, a. 3. 267; Sle, *imp. s.* a. 11. 247. See **Sleen.**

Sleope; A sleope, asleep, 23. 51.

Slepe, *v.* to sleep, to fall asleep, 1. 7; Slepestow, b. 1. 5; Slepte, 1 *pt. s.* slept, 1. 8, 21. 5; Slepe, b. 5. 382; Slepte, *pt. pl.* R. 4. 62; Slepen, *pt. pl.* 16. 272; Slepynge, *pres. part.* sleeping, 1. 13, 6. 125, 10. 298; Sleped, *pp.* b. 5. 4.

Sleuthe, sloth, 1. 46, 8. 1, 23. 158, 159, 163, 217; Sleuth, b. 2. 98; Sleuȝþe, a. pr. 45; Slewþe, 3. 102; Slouþe, a. 2. 69.

Sleye, *pp.* slain, 18. 275. See **Sleen.**

Sleyest, *adj.* most cunning, lit. sliest, b. 13. 298. See below.

Sleygh, *adj.* cunning, 23. 163.

Sleythes, *pl.* tricks, crafts, 20. 232; Sleyghthes, 7. 73.

Slilokeste, *adv.* most slily, most secretly, 12. 266.

Slithes, *pl.* cunning, skill, b. 13. 408. See **Sleithe, Sleythes.**

Slode, *pt. pl.* slid, R. 3. 234.

Sloh, *s.* slough, earth, 13. 179.

Slombred, 1 *pt. s.* slumbered, b. pr. 10; Slombrid, *pt. pl.* R. 4. 62. 'To *slomer*, soporare;' Cath. Angl.

Slouh, *pt. s.* slew, killed, 23. 150; Slowe, *pt. pl.* 12. 37; Slowen, a. 11. 40. See **Sleen, Slen.**

Slowe, *adj.* sluggish, 9. 244.

Slyken, *pr. pl.* render sleek, b. 2. 98. Cf. E. *sleek, slick.*

Slymed, *adj.* slimy, dirty, 8. 1.
Slynge, *s.* sling, 23. 163, 217.
Slynge, *imp. s.* cast away, lit. sling, a. 8. 125.
Smaketh, *pr. s.* smells, a. 5. 207.
Smauhte, *pt. s.* smacked, tasted, 7. 414; Smauȝte, *pt. pl.* b. 5. 363.
Smerte, *adv.* smartly, severely, 14. 244.
Smerteþ, *pr. s.* smarts, is pained, 20. 305; Smerte, *pt. s. subj. impers.* it may grieve, cause to smart, a. 3. 161; Smerte, *pr. pl. subj.* smart, suffer, b. 3. 167.
Smit, *pr. s.* smiteth, b. 11. 426. See **Smyt**.
Smok, *s.* smock, chemise, 7. 6.
Smolder, *s.* smoke from smouldering wood, b. 17. 321. See below.
Smorþre, *s.* thick smoke, smother, 20. 303, 323. See *Smother* in my Etym. Dict.
Smylle, *v.* smell, 8. 50.
Smyt, *pr. s.* smites, strikes, 14. 244, 20. 303, 323; Smyte, *pp.* smitten, 4. 480. See **Smit**.
Smythie, *v.* to forge; Do hit smythie = cause it to be forged, 4. 463; Smytheth, *pr. s.* forges, b. 3. 322; Smythie, *pr. s. subj.* 4. 480.
So, *adv.* so, R. pr. 18; as, 8. 232; So . . . so, so . . . as, 14. 188; so that, b. 13. 64; *conj.* provided that, b. 13. 135; So the ik, so may I thrive, b. 5. 228.
Sobre, *adj.* sober, 16. 256.
Sobrete, sobriety, temperance, moderation, self-restraint, 16. 187, 17. 134, b. 10. 165.
Soche, *adj.* such, 1. 34.
Socour, *s.* help, succour, aid, 23. 170.
Sode, *pt. pl.* seethed, boiled, cooked, 18. 20; *pp.* boiled, sodden, 10. 149.
Sodenes, *pl.* sub-deans, 17. 277. See **Southdenes**, and note.
Sodeynliche, *adv.* suddenly, 22. 5; Sodeynlich, 16. 24.
Soeuereigne, *s.* prince, b. 19. 73.
Soffraunce, *s.* patience, a. 10. 115.
Soffre-boþe-weole-and-wo, suffer both weal and woe, a. 11. 113.
Soffren, *v.* suffer, be patient, a. 10. 114; Soffre, suffer, permit, allow, a. 9. 47; Soffren, 2 *pr. pl.* allow, permit, 1. 96; Soffrie, 2 *pr. s. subj.* allow, 2. 146; Soffrede, 1 *pt. s.* endured, underwent, 7. 57; *pt. s.* suffered, allowed, 4. 230; Soffredest, 2 *pt. s.* didst allow, suffer, 8. 125, 139; Soffre, *imp. s.* suffer (thou), b. 3. 92; *imp. pl.* a. 9. 84.
Softe, *adj.* mild, warm, 1. 1 7. 181. [*Soft* appears to m warm; not drizzly, as in dialects.]
Softeliche, *adv.* gently, 3. 165 gently, 16. 29.
Softere, *adv.* more gently, 23.
Soiled, *pp.* soiled, dirtied, b.
Soiourneþ, *pr. s.* dwells, re 18.
Sokne, district, soke, 3. 111. Wright says—'a district tenure of socage.' A.S. allied to *sacan*.
Solas, *s.* consolation, 13. 208 ment, 9. 22; encouragem 151; contentment, 10. 131
Solasen, *v.* cheer, 20. 199 cheer, amuse, b. 12. 22; *pr. pl.* cheer, comfort, b. 1
Solenliche, *adv.* solemnly, 4
Soleyne, *adj.* solitary, *hen* sullen, R. 4. 66; *as sb.* person, b. 12. 205; Soley See note. E. *sullen*.
Solfye, *v.* sing, sol-fa, 8. 31. is to sing by note, to ca notes by their names, viz. *sol, fa*, &c. See note.
Solitarie, *adj.* in solitude, 1
Somdel, *adv.* partly, so some measure, 8. 44, 1 dele, b. 5. 438.
Somenour, *s.* apparitor, 22. 372; Somenours, *pl* Someneres, *gen. pl.* 10. **Somnoures**, **Sompnour**
Someny, *v.* summon, call t 214.
Somer, *s.* summer, 7. 112; 245; Somer, *as adj.* 11 summer, 10. 119; Somer
Somer-game, a summer- 413. See the note to 8.
Somer-tyme, summer-time
Somme, *adj.* some, b. 8. 150; some of them, 4. 1 *dat. pl.* to some, 4. 442.
Somme, *s.* sum, number, b.
Somnoures, *pl.* summoner b. 15. 128; Somners, 171. See **Somenour**, 4. 171.
Sompne, *v.* to summon, 314; Lete sompne = ca summoned, 3. 172; Som 46.
Sompnoure, summoner,

Sompnoures, *pl.* b. 3. 133. See **Somenour.**
Som-what, something, 19. 265.
Sond, sand, 15. 40.
Sonday, Sunday, 7. 418.
Sonde, *s.* sending, message, visitation, 7. 111; b. 9. 126; gift, 17. 136; Sondis, *s. pl.* messages, R. 4. 28. *Sondis*, presents sent, occurs in Pecock's Repressor.
Sondrid, *pt. pl.* separated, R. 2. 154; dispersed, R. 2. 14.
Sondry, *adj.* sundry, divers, 19. 153, 23. 42; various, 19. 193.
Sone, *adv.* soon, 4. 50, 61; Sone so = so soon as, b. 10. 226; As sone so = as soon as, 20. 63.
Sone, son, 2. 164, 4. 370.
Soneday, Sunday, 8. 65, 19. 183. Sonendayes, *pl.* a. 2. 197. From A.S. gen. case *sunnan*.
Soner, *adv.* more easily, 4. 62.
Song, *pt. s.* sang, 21. 469; Songen, *pt. pl.* 8. 154, 15. 94.
Songewarie, interpretation of dreams, 10. 302. Lit. observation of dreams; from O.F. *songe*, Lat. *somnium*, a dream, and O.F. *warir*, to guard, keep.
Sonken, *pt. pl.* went down, b. 14. 80.
Sonne, sun, 1. 1, 2. 117; Sonnes, *pl.* 4. 482.
Sonnedayes, Sundays, 3. 231.
Sonnere, *adv.* sooner, 12. 257, 292; rather, 3. 141; Sonner, 19. 64. See **Sone.**
Sonne-rysynge, sunrise, 21. 70.
Sonnest, *adv.* the soonest, 2. 66; soonest, b. 1. 70.
Sonne-syde, sunny side, 19. 64.
Sope, soap, b. 14. 6.
Soper, supper, 7. 429, 9. 276.
Sopers, *pl.* soap-sellers, 6. 72.
Sophistre, professor, teacher, 18. 311.
Sophistrie, sophistry, 22. 349.
Soppe, *s.* morsel, piece of sopped bread, b. 15. 175; At a soppe = at the value of a sop of bread, at small value, b. 13. 124. 'A *soppe*, a *sope* in ale, offa, offella, offula;' Cath. Angl.
Sorcerie, magic, 19. 150.
Sore, *adj.* painful, b. 14. 96.
Sore, *adv.* sorely, b. 14. 106; much, deeply, b. 11. 219, sharply, strongly, painfully, 20. 272. Cf. G. *sehr*, very.
Sore, *s.* wound, hurt, 21. 388; Sores, *pl.* diseases, 18. 302.
Sorfait, *s.* surfeit, 9. 277; Sorfetes, *pl.* surfeiting, b. 13. 405.
Sorfeten, *v.* surfeit, 14. 188.
Sorghful, *adj.* in pain, 19. 15.
Sori, *adj.* sorry, repentant, grieved, miserable, b. pr. 45. See **Sory.**
Sorname, surname, 4. 369.
Sorquidours, *pl.* proud men, 22. 341. From O.F. *sorcuider*, to presume, think much of oneself; see *cuider* in Burguy.
Sorwe, sorrow, pain, 1. 113, 3. 126; lamentation, 4. 17; Sorwes, *pl.* griefs, troubles, 4. 90.
Sory, *adj.* 12. 58; wretched, unhappy, 4. 361, a. 11. 190; troubled (man), 20. 326. See **Sori.**
Soster, sister, 12. 98.
Sotel, *adj.* cunning, subtle, 5. 149, 11. 207. See **Sotil, Sotyl.**
Soteleþ, *pr. s.* cunningly devises, schemes, 22. 459; Sotelide, 1 *pt. s.* schemed, 21. 336. See **Sotilen.**
Soteltes, *pl.* subtleties, crafts, clevernesses, 15. 76; Soteltees, deceits, 13. 240.
Soth, *adj.* true, 10. 62, 19. 194, b. 5. 282. A.S. *sóð*.
Soþ, *s.* truth, the truth, 20. 21, b. 9. 154: Soþe, 2. 82, 4. 287; Sothes, *pl.* truths, b. 3. 281, R. 2. 151.
Sothe, *pt. pl.* cooked, boiled, seethed, b. 15. 288. '*Sothen*, elixus, lixus, lixatus, coctus;' Cath. Angl.
Sothest, the truest, b. 10. 441.
Sothest, *adv.* most truly, 4. 439.
Sothfast, *adj.* true, real, 12. 132; steadfast, b. 13. 217.
Soþfastnesse, *s.* truth, steadfastness, b. 16. 186.
Sothliche, *adv.* truly, in truth, verily, 2. 47, 4. 332, 7. 240; Sothlich, 4. 54; Soþlyche, a. 11. 176; Sothly, 2. 116; Soþeliche, 23. 15; Sothelich, b. 3. 5.
Sothnesse, truthfulness, truth, right, 3. 24; Sothenesse, b. 11. 142.
Sotil, *adj.* subtle, cunning, b. 15. 392. See **Sotel, Sotyl.**
Sotilen, *v.* argue subtly, a. 11. 139; Sotileth, *pr. s.* devises cunningly, b. 19. 554: Sotiled, 1 *pt. s.* devised by skill, b. 10. 214; Sotiled, *pt. s.* schemed, 18. 169; Sotilede, 1 *pt. pl.* invented, 7. 189. See **Sotyle, Soteleþ.**
Sottes, *pl.* fools, sots, 10. 256.
Sotyl, *adj.* skilful, b. 13. 298; marvellous, b. 15. 12; Sotyle, clever, b. 15. 48. See **Sotil, Sotel.**
Sotyle, *v.* reason subtly, make use of cunning, b. 10. 183. See **Sotilen.**
Souchen, *v.* devise, 13. 240; Souche, *pr. s. subj.* 3. 26. See two quotations

(in Halliwell) from Gower, where it is said to mean 'suspect.' But it is the F. *se soucier*, to be anxious about, from Lat. *sollicitare*.

Soudeþ, *pr. s.* pays, 22. 431. O.F. *souder*, Lat. *solidare*; see note.

Souel, *s.* anything eaten with bread as a relish, 9. 286, 18. 24. See **Saulee**. '*Sowle*, edulium, pulmentarium;' Cath. Angl.

Soueraynliche, *adv.* chiefly, above all things, best of all, 7. 92.

Soureyn, *adj.* excellent, chief, supreme, 7. 27, 16. 295; Souereyne, 2. 148.

Soureyn, *s.* master, a. 10. 72; lord, 22. 77; Souereyne, R. pr. 77; Souereynes, *pl.* lords, chief ones, princes, great men, 12. 269; Souereignes, principal guests, b. 12. 200.

Soureynliche, *adv.* as a conqueror, by force, 21. 397; especially, 14. 203; Souereyneliche, especially, 18. 278. See **Soueraynliche**.

Souhte, *pt. s.* went, retired, 18. 169; sought, applied to, a. 4. 49; Souhte, *pt. s. subj.* should seek, were to search, 4. 166; Souht, *pp.* sought, a. 6. 15.

Souken, *v.* suck, 13. 55.

Soule, *s.* soul, a. 8. 23; Soule, *gen.* soul's, b. 18. 365; Soule hele = soul's salvation, b. 5. 270; Soules, *pl.* souls, a. 1. 121.

Soule, *adj.* sole, single, R. 1. 62.

Sound, *adj.* sound, a. 9. 29.

Souneþ, *pr. s.* sounds like, hints at, reminds of, 10. 216: Soune, *pr. s. subj.* (*with* of), tend to, 12. 79; tend, 22. 455; Sounede, *pt. s.* tended, 7. 59. See note to 7. 59.

Sounye, *v.* swoon, faint, become insensible, 21. 58; Sounede, *pt. pl.* swooned, 23. 105.

Soupen, *v.* sup, b. 2. 96; Soupe, 9. 228; Soupeth, *pr. s.* sups, b. 15. 175; Soupen, *pr. pl.* have a meal, b. 14. 178.

Sourdid, *pt. s.* arose, R. pr. 5. From O.F. *sourdre*, Lat. *surgere*.

Soure, *adj.* sour, bitter, 21. 219, b. 11. 250; *pl.* bitter, sharp, 23. 47.

Soure, *adv.* bitterly, sourly, 3. 154.

Sourquidours. See **Surquidous.**

Souter, *s.* a cobbler, shoemaker, 7. 83; Souteres, *pl.* b. 5. 413; Souteris, a. 11. 181, 301; Souters, a. 5. 158. A.S. *sútere*, a shoemaker, borrowed from Lat. *sutor*.

Souteresse, *s.* female shoemaker or seller of shoes, b. 5. 315.

Souþ, *adv.* in the south,

Southdenes, sub-deans, note. The Anglo-Fre is another spelling (Lat. *subtus*), under. here the force of *t*. Gloss. to Liber Albus.

Souwe, *v.* sew up, m Souweþ, *imp. pl.* sew,

Souwen, *v.* sow (corn) **Sowen.**

Sou3te, *pt. s.* went (lit. b. 15. 392; *pt. pl.* so See **Seche, So3t.**

Sowe, *s.* sow, 14. 150.

Sowen, *v.* sow, a. 7. 28; 6; Sowen, *pp.* sown, seed in, 9. 3.

Sowen, *ger.* to sew, **Sewe.**

Sowere, *s.* sower, 19. 2

Sowers, *s. pl.* sewers, t

Sowid, *pt. pl.* sowed, 102.

Sowkid, *pt. s.* sucked, See **Souken.**

Sownede, *pt. s.* sound

Sowynge, *s.* sowing, a

So3t, *pt. s. subj.* were See **Sou3te.**

Spac, *pt. s.* spake, utte **Spak, Speke.**

Space, opportunity, 4

Spaklich, *adv.* quickl below.

Spakliche, *adj.* sprigl 12. See note, p. 24

Sparen, *pr. pl.* are sp 12. 53; Spareþ, *imp.*

Sparwe, *s.* sparrow, l

Speche, *s.* speech, a. 8. 50; word, a. 10.

Specheles, *adj.* with less, 17. 198.

Spede, *v.* succeed, do prosper, 8. 240, b. b. 20. 54; Spede, 428; Spede if he succeed if he could, *pr. s. subj.* prosper, *pt. s.* prospered, 14

Spedelich, *adj.* prof

Spedily, *adv.* speedi

Speke, *pr. pl.* speal Speke, 2 *pt. s.* spe 192; Speke, *pt. p* Speeken, a. 2. 201.

Speke, *v.* speak to, read *seke* or *seche* 183.

Spekes, *pl.* caves, b. 15. 270. From Lat. *specus*. See note.

Speke-vuel-by-hynde, Speak-evil-behind, i.e. behind one's back, 22. 342.

Spele, *v.* spare, save, 7. 432, 14. 77. See note, p. 94.

Spelle, *v.* spell, relate (*or* make out), 18. 321.

Spelonkes, *pl.* caverns, b. 15. 270. From Lat. *spelunca*. See note.

Spences, *pl.* expenses, spendings, 17. 40.

Spendeth, *pr. s.* spends, a. 8. 50. See **Spene**.

Spendour, spendthrift, 6. 28.

Spendyng, *adj.* to spend, for spending, b. 11. 278. See below.

Spendynge, *s.* spending, expenses, b. 14. 197.

Spene, *v.* spend, expend, 3. 101; Spene*þ*, *pr. s.* spends, expends, makes use of, 10. 46; Spenen, *pr. pl.* spend, expend, 10. 74, 18. 71; Spene, waste, b. 15. 322; Spene, *imper. s.* let him spend, b. 10. 87; Spene, 1 *p. pl. imper.* let us spend, b. 15. 139. See above.

Spere, spear, 21. 10; Sper, 21. 89.

Sperhauke, sparrow-hawk, b. 6. 199.

Spewen, *pr. pl.* spew, b. 10. 40.

Spicede, *pt. s.* spiced up, 22. 288; Spiced, b. 19. 283.

Spicerie, spices, 3. 101, R. 3. 273.

Spicers, spicers, grocers, 3. 235; Spiceres, b. 2. 225. (What we now call a *grocer* was formerly a *spicer*.)

Spices, *pl.* spices, 7. 358.

Spik, spike, ear, 13. 180.

Spille, *v.* destroy, waste, lose, 4. 427, 466; spend, b. 10. 100; ruin, b. 3. 308; punish, 22. 303; die, perish, 12. 43; correct, b. 19. 298; Spilleth, *pr. s.* spoils, b. 5. 41; Spillen, *pr. pl.* are ruined, b. 15. 131; Spilde, 1 *pt. s.* wasted, spilt, 7. 432; Spille, *imp. s.* destroy, b. 3. 270.

Spille-loue, Destroy-love, 22. 342.

Spille-tyme, a waster of time, 6. 28.

Spinne, *ger.* spin, a. 5. 130.

Spinsters, *pl.* women engaged in spinning, a. 5. 130. See **Spynnesters**.

Spire, *s.* shoot, scion, 19. 232; Spir, blade (of wheat), 13. 180. See **Spyre**; and see note, p. 172.

Spire, 1 *pr. s.* enquire, 20. 1. See **Spure**; and note. A.S. *spyrian*.

Spiritualte, spiritual possessions, or spiritual rank (opposed to *temporality*), 7. 125. See note.

Spiritus, *s. pl.* spirits, 1. 18.

Spise, *s.* species, kind, sort (of remedy for sin), b. 1. 147. The same word as *spice*, O.F. *espice*, from Lat. *species*.

Spitten, *pt. pl.* dug, weeded, 9. 184. A spade is sometimes called a *spit*; the same term also signifies the depth to which a spade goes in digging; see Halliwell.

Spitten, *pr. pl.* spit, b. 10. 40.

Spores, *pl.* spurs, 21. 10, 12.

Spottes, *pl.* spots, b. 13. 315.

Spouseden, *pt. pl.* married, a. 10. 173; Spoused, *pp.* a. 10. 154.

Spradde, *pt. pl.* spread, 9. 184. See **Sprede**.

Sprakliche, *adj.* sprightly, lively, 21. 10. See note. *Sprack*, lively, is noted as a Berkshire word, in a Glossary by Job Lousley.

Sprede, *v.* spread, b. 20. 54; Spredeþ, *pr. s.* 14. 24; Spradde, *pt. pl.* 9. 184.

Spring, *s.* a young shoot of a tree, a twig, rod, switch, 6. 139.

Springeþ, *pr. pl.* spring, issue, 19. 190; Sprongе, *pp.* born, sprung, 11. 226, 19. 207; Sprongе, *pt. s. subj.* dawned, 22. 150. See **Sprynge**.

Sprynge, *v.* spring up, 15. 27; take its rise, arise, b. 11. 194. See **Springeþ**.

Spure, *v.* enquire (Scottish *speir*), 4. 109. See **Spire**. A.S. *spyrian*.

Spye, scout, spy, 20. 1.

Spynnen, *v.* spin, 4. 466; Spynneth, *imp. pl.* a. 7. 11.

Spynnesters, female spinners, 7. 222. See **Spinsters**.

Spyre, *s.* shoot, germ, b. 9. 100. See **Spire**.

Squire, square (for measurement), 12. 127. Used by Spenser. Cf. *esquierre* in Cotgrave.

Stable, *adj.* steady, a. 10. 110.

Stable, *v.* be established, R. 3. 249; render firm *or* cause to rest, b. 1. 120; Stablithe, *pr. s.* stands firm, R. 1. 10. 'To stable, *stabilire*;' Cath. Angl.

Staf, staff, stick, 7. 106; Staffe, b. 12. 14.

Stal, 1 *pt. s.* stole, 7. 265; Stale, b. 13. 367; Stall, *pt. s.* R. 2. 164. See **Stele**.

Stalles, *pl.* booths, b. 16. 128.

Stalworth, *adj.* strong, b. 17. 96.

Stant, *pr. s.* (*for* Standeþ), stands, 21. 42; is, 18. 205; appears, b. 15. 505.

Stappe, *v.* step, walk, 7. 403. See **Steppe**.

Stare, *v.* stare, R. 3. 189; Stareden, *pt. pl.* a. 4. 143; Starynge, *pr. pt.* looking sternly, b. 10. 4.

Statt, *s.* rank, R. 3. 174.
Statues, *s. pl.* statutes, a. 7. 305. See below.
Statute, statute, 9. 343.
Staues, *s. pl.* staves, sticks, 1. 51, 6. 131.
Steddeffaste, *s.* steadfast man, R. 3. 209.
Stede, *s.* stead, place, b. pr. 96; place, passage (in a book), b. 14. 131; In stede of, in place of, 1. 94; Stedes, *pl.* places, 6. 146.
Stede, a horse, steed, 7. 43; On stede, on horseback, b. 13. 294; Stedis, *pl.* R. 3. 21.
Steeris, *s. pl.* steers, oxen, R. 3. 251.
Stekye, *v.* stick fast, remain closed, b. 1. 121. Cf. Low. Scotch *steik*, *steek*, to fasten. See **Stykeþ**.
Stele, handle, 22. 279; see note. A.S. *stel*. Cf. Shropsh. *stail*, *stele*, a handle.
Stele, *v.* steal (slily), 7. 106; Steleth on, *pr. pl.* steal on, creep near, R. 3. 21; Stelyn, *pt. pl.* stole, 22. 156. See **Stal**.
Stel-net, *imper. s.* Steal-not, 8. 224.
Steorne, *s.* helm, a. 9. 30. 'Sterne of ye schype, *clauus*;' Cath. Angl.
Steorneliche, *adv.* sternly, a. 7. 305.
Steppe, *v.* walk, move, 20. 54, 87; R. 3. 54. See **Stappe**.
Stere, *v.* stir, move, 20. 54; Sterede, *pt. s.* stirred, 23. 103; R. 3. 269. See **Stire**.
Stereth, *pr. s.* steers, guides, b. 8. 47; Sterid, *pp.* R. 4. 80.
Sterlynge, sterling coin, b. 15. 342.
Sterne, *adv.* sternly, b. 15. 248.
Sterneliche, *adv.* sternly, angrily, 12. 4. See **Steorneliche**.
Sterre, star, 21. 243; Sterres, *pl.* stars, 10. 309; Seuene sterris, seven stars, i.e. the seven planets, R. 3. 352.
Sterte, *v.* start, run, 20. 297.
Sterue, *v.* die, perish, 7. 290, 11. 200; Sterueth, *pr. s.* perishes, dies, 6. 151; Steruen, *pr. pl.* perish, 10. 101; Sterue, *pr. s. subj.* die, 13. 179. A.S. *steorfan*, E. *starve*.
Sterynge, *s.* moving, stirring, motion, 11. 36.
Stewed, *pp.* bestowed, governed, 6. 146. See **Stouwet**.
Stewes, *pl.* stews, brothels, 23. 160. See **Stuwes**, **Styues**. See Cath. Angl. p. 363, n. 5.
Stiere, *s.* helm, b. 8. 35. See **Steorne**.
Stif, *adv.* stiffly, steadily, b. 8. 33.
Stihlede, *pt. s.* arranged, set in order, 16. 40. See note.
Stire, *v.* stir; Stirid, *pt. s.* i
lit. stirred, R. 1. 114; Stir
stirred, b. 20. 102. See St
Stiwarde, steward, 22. 463; a. 5. 39.
Stook, stock, 11. 207. See S
Stookes, the stocks, 5. 103, 163, 10. 34. See **Stokkes**.
Stode, *pt. pl.* stood, 21. 86; would stand, would exist, See **Stant**, **Stonden**.
Stodie, *s.* study, a. 12. 61.
Stodie, *ger.* to study, a. 1
dieden, *pt. pl.* studied, con
307. See **Studie**.
Stok, stock, stem, 19. 30.
Stokkes, *pl.* the stocks, b. 4
585; stocks, trunks, a. 6. 6
b. 15. 445.
Stole, *pp.* stolen, 18. 40. S
Stole, *s.* stool, b. 5. 394.
Stomble, *v.* to stumble, fa
Stombleth, *pr. s.* b. 8. 33;
2 *pt. pl.* stumbled, R. 1. 1
Ston, stone, 7. 106. See S
Stonden, *v.* cost, 4. 51 (c
phrase 'to *stand* one i
money'); stand, remain,
Stonde, *v.* stand, R. 3.
still, b. 6. 114; resist,
Stondeþ, *pr. s.* stands, a.
stands, exists, a. 10. 129;
s. subj. though he stan
Stooden, *pt. pl.* stood, a.
Stone, *dat.* grave, b. 15. 5
pl. stones, b. 12. 77. Se
Stone, *v.* to stone, b. 12. 7
Stonyed, 2 *pt. pl.* didst as
amaze, R. 2. 125.
Stoon, stone, 15. 37, 42.
Store, *s.* store, R. 3. 177.
Story, *s.* tale, R. pr. 82; histories, b. 7. 73.
Stottes, *pl.* bullocks
horses), 22. 267. See th
Stoule, a stool, 8. 3. See
Stounde, while, short ti
A.S. *stund*.
Stoupe, *v.* to stoop, ben
12. 197.
Stouttely, *adv.* proudly,
Stouwet, *pp.* ordered, a
39. See **Stewed**.
Strake, *s.* streak, narro
parently here used fo
sail), R. 4. 80. See
Halliwell; and see **Str**
Strawe, straw for a bed
A strawe for = I woul
straw for, 17. 93.

Strayues, *pl.* strays, 1. 92. The old sense of *stray* was property which was left behind by an alien at his death, and which went to the king for default of heirs. See *estrayeres* in Cotgrave, and *estrahere* in Roquefort. The form *strafe* is still in use in Shropshire in the sense of 'a stray animal'; see Shropsh. Wordbook.
Strecche, *v. refl.* stretch, to stretch himself, b. 14. 233.
Strenede, *pt. s.* emitted, 14. 172. A.S. *strēonan*, to procreate.
Strengest, *adj.* strongest, b. 13. 294.
Strengthe, strength, defence, a. 8. 83; Strengþe, strength, a. 5. 196; Strenthe, 4. 347; Strengthes, *pl.* strongholds, 4. 238.
Strengthe, *ger.* to strengthen, 4. 348; Strengþeþ, *pr. s.* a. 9. 42; Strengþe, *imp. s.* a. 10. 110.
Streyneth, *pr. s.* strains, exerts, 17. 76.
Streyte, *adv.* narrowly, strictly, b. pr. 26.
Streyues, *pl.* strays, b. pr. 94. See **Strayues**.
Strie, *v.* destroy, R. 3. 269; Stried, *pt. s.* destroyed, trampled on, R. 2. 26. Short for *destrie*; see **Stroied**.
Striked, *pp.* struck, let down (as in our 'struck sail'), R. 4. 80. 'I *stryke*, I let downe the crane, *Ie lache*'; Palsgrave. See **Strake**.
Stroied, *pt. s.* destroyed, R. 2. 104. See **Strie**.
Strok, *pt. s.* moved, came quickly, 1. 197; Stroke, *pt. s.* b. pr. 183. A.S. *strīcan*, to go, Du. *strijken*, to sweep rapidly over a surface, to graze. See **Stryke**.
Strompet, strumpet, 15. 42.
Stroute, *v.* strut, R. 3. 189.
Strouters, *pl.* strutters, R. 3. 269.
Stroutynge, *pres. pt.* strutting, 'swelling' about, R. 3. 121. See note.
Stroutynge, *s.* strutting, shewing off of dresses, R. 3. 134, 177.
Struyen, *v.* destroy, 18. 307; Stroyen, b. 15. 587; Stroyeth, *pr. s.* destroys, R. 3. 134; Struen, *pr. pl.* destroy, 9. 27; Struyeth, b. 6. 29; Struyeden, *pt. pl.* destroyed, 18. 307; Stroyden, b. 15. 287.
Stryke, *v.* strike, b. 12. 77; Stryk, *imper. s.* strike out a path, pass, proceed, take your way, 8. 224; Stryke, 2 *pr. s. subj.* mayst strike, b. 12. 14. See **Strok**.
Strykers, *pl.* wanderers, 10. 159. See above.
Stude, *s.* place, stead, a. 5. 39. See **Stede**.
Studefast, *adj.* steadfast, firm, a. 10. 110. See **Steddeffaste**, **Stydfast**.
Studie, *v.* muse, ponder, reflect, 10. 297; Studye, b. 7. 143; Studyest, 2 *pr. s.* studiest, b. 12. 223. See **Stodie**.
Studiing, *s.* studying, a. 4. 143.
Stues, *pl.* stews, b. 6. 72.
Stunte, *v.* stop, a. 11. 166; Stunt, *imp. s.* delay, a. 6. 66. See **Stynte**.
Sturep, *pr. s.* steers, guides, a. 9. 42. See **Stiere**.
Sturne, *adv.* sternly, 9. 343.
Sturneliche, *adv.* boldly, 1. 197.
Stuwardes, *pl.* stewards, b. pr. 96, b. 5. 48. See **Stiwarde**.
Stuwes, *pl.* stews, brothels, 14. 75, 22. 437; Stuyues, a. 7. 65.
Stydfast, *adj.* enduring, b. 15. 573. See **Studefast**.
Styf, *adj.* loud, firm, b. 15. 584; Styffe, violent, R. 3. 104. See **Stif**.
Styffe, *pr. pl.* grow stiff, grow strong, R. 3. 54.
Styfliche, *adv.* stoutly, firmly, 13. 36.
Stykeþ, *pr. s.* is fixed, 4. 384. See **Stekye**.
Stykkes, *pl.* twigs, b. 11. 339.
Style, stile (in a hedge), 7. 145, 207.
Stynte, *v.* stop, leave off, 3. 166; halt, b. 10. 220; pause, b. 1. 120; Stynted, *pt. pl.* ceased, R. 2. 125; Stynt, *imper. pl.* stop, delay, 8. 223; Stynte, rest, b. 5. 585. See **Stunte**. A.S. *dstyntan*, orig. to blunt; see *stunten* in Stratmann.
Styueliche, *adv.* strongly, firmly (lit. stiffly), 4. 348.
Styues, *pl.* stews, 9. 71. See **Stewes**, **Stuwes**, **Stywes**.
Styuest, *adj.* stiffest, sturdiest, 7. 43, b. 13. 294. See **Styf**.
Stywarde, steward, overseer, 16. 40, 22. 256. See **Stiwarde**.
Stywes, *pl.* stews, brothels, 17. 93. See **Stues**, **Stewes**.
Suddenes, *pl.* subdeans, b. 2. 172; Sudenes, b. 15. 128. See **Southdenes**; and note to 3. 187.
Suen, *v.* attend on, b. 11. 326; Sue, follow, b. 11. 414; Sueth, *pr. s.* persecutes, tempts, b. 1. 41; Sueth, *pr. pl.* follow, have adopted, b. 10. 202; Sued, *pp.* driven, b. 5. 550. See **Suwen**.
Suffraunce, allowance, tolerance, 1. 124, 4. 208; permission (due to negligence), a. 3. 93; patience, b.

11. 370; Suffrance, long-suffering, patience, 14. 203, b. 6. 146. See note to 5. 189.

Suffren, *v.* endure, suffer, 22. 68; Suffre, 4. 403; allow to exist, b. 2. 174; Suffrye, *v.* suffer, 20. 322; Suffry, 21. 257; allow, 23. 322; Suffre, 1 *p. s. pr.* (I) allow, permit, a. 4. 1; Suffreþ, *pr. s.* suffers, allows, 22. 443; endures, b. 15. 169; Suffred, *pp.* had patience, been patient, b. 11. 403; Suffre, *imp. s.* suffer thou, a. 10. 96; Suffre, *imp.* 1 *pl.* be quiet, 21. 167; Suffreþ, *imp. pl.* suffer, allow, 19. 178.

Suget, *s.* subject, R. pr. 77.

Suggestion, cause, reason, excuse, 10. 62; Suggestioun, b. 7. 67.

Sullen, *v.* sell, a. 2. 189; Sulle, 4. 244; Sullen, *pr. pl.* sell, a. 7. 294. A.S. *syllan*.

Sullers, *pl.* sellers, tradesmen, a. 2. 46, a. 3. 79.

Suluer, silver, money, 4. 116, 7. 254.

Sum, *adj.* some, a. 8. 34. See **Somme, Summe.**

Sumdel, *s.* some deal, some part, in some measure, a. 3. 83. See **Somdel.**

Summe, *pron. pl.* some, a. 1. 114, a. 4. 97; *dat.* to some, a. 3. 266. See **Sum, Somme.**

Sumnors, *s. pl.* summoners, officers of the ecclesiastical courts (now called *apparitors*), a. 2. 46; Sumpnours, a. 3. 129.

Sunfol, *adj.* sinful, a. 5. 244.

Sunge, *v.* sin, a. 5. 151; Sungeþ, *pr. s.* sins, a. 9. 17; Sunget, *pp.* a. 8. 165.

Sunne, *s.* sin, offence, a. 3. 261; Sunnes, *pl.* sins, a. 1. 78. A.S. *syn*. See **Synne.**

Sunneles, *adj.* without sin, sinless, a. 7. 217. See **Synneles.**

Supersedeas, a writ so called, 3. 187, 10. 263. See note, p. 38. Cf. 'And litel or nought may helpen in this caas Saufcondit either *supersedeas*;' Lydgate, Siege of Thebes, ed. 1561, fol. 372, back, col. 1.

Suppriour, sub-prior, 7. 153.

Suren, *v.* plight one's troth to, give security to, b. 5. 547.

Surfait, *s.* surfeit, b. 6. 267.

Surgerye, surgery, surgical skill, powers of healing, 23. 178.

Surgien, surgeon, 23. 315; Surgeyn, 19. 140; Surgienes, *pl.* b. 14. 88.

Surlepes, *adj. pl.* distinct, separate, 19. 193. See **Serelepes.**

Surquydous, *adj.* arrogant man, b. 19. 335; Sourquidours, arrogant men, 22. 341. See note to 22. 341, p. 271. Cf. *surquedrie*, arrogance; described by Gower, C. A. 1. 105.

Suspecion, expectation, 18. 315.

Suster, sister, 4. 208, 21. 184; Sustre, 4. 54, 67; Sustres, *pl.* sisters, 7. 137; Susteres, 21. 207; Sustren, 17. 293.

Sustinaunce, livelihood, sustenance, food, maintenance, 6. 127, 23. 7.

Sute, retinue, train, suite, b. 14. 256; suit, clothing of human flesh, b. 5. 495. See note to 8. 130. 'A sute, *secta; vt secta curie*;' Cath. Angl.

Suppen, *adv.* afterwards, 19. 18; Supþe, *conj.* since, 21. 353; Suthþe, 10. 115; Suthen, *conj.* since, 20. 272; Sutthen, afterwards, 22. 143; *conj.* since, 21. 138; Sutthe, *adv.* afterwards, then, 12. 171.

Suwen, *v.* follow, attend, 14. 143; Suwe, attend to, b. 11. 21; Suwye forþ = keep, 3. 102; Suwe, 1 *pr. s.* sue, 4. 370; Suwest, 2 *pr. s.* followest, attendest, b. 11. 366; Suweþ, *pr. s.* follows, accompanies, 11. 161; pursues, b. 14. 323; Suweþ, *pr. pl.* follow, 6. 201; Suwen, b. 17. 101; Suwe, *pr. s. subj.* follow, practise, 23. 22; follow, 17. 95; may accompany, b. 14. 253; Suwede, 1 *pt. s.* followed, 20. 79; Suwed, b. 17. 84; Suwed, *pt. s.* 4. 328; *pt. pl.* b. 18. 190; Suwed, *pp.* followed, 11. 73; attended, b. 8. 75, a. 9. 66; Suwe, *imp. s.* follow, 13. 166. See **Suen.**

Suxt, 2 *pr. s.* seest, 11. 158, 20. 177. See **Sixt.**

Suynge, *pr. pt.* pursuing, 21. 361.

Swan, swan, R. 3. 28 (see note).

Swan-whit, *adj.* white as a swan, 21. 215.

Swelte, *v.* die, 7. 129; Swelte, *pt. pl.* died, 23. 105; Swelted, b. 20. 104. A.S. *sweltan*.

Sweord, *s.* sword, a. 1. 97; Swerde, 2. 103; Swerdis, *pl.* R. 3. 328.

Swere, *v.* be sworn (judicially), 6. 57; swear, 8. 200; Swerye, *v.* 2. 103, b. 14. 34; Swery, 1. 36; Swere, *pr. pl.* 10. 25. See **Swor.** A.S. *swerian*.

Sweten, *v.* sweat, toil, a. 7. 28; Swete, *v.* sweat, toil, labour hard, 1. 36, 6. 57; Swetynge, *pres. pt.* 9. 241.

Swettere, *adj. comp.* sweeter, 19. 60; Swettur, 15. 187; Swettour, 19. 65.

Swettere, *adv.* more pleasantly, 9. 228; Swettore, a. 7. 206.

Sweuene, *s.* dream, 10. 310, b. pr. 11, b. 7. 161. A.S. *swefen*.

Sweyued, *pt. s.* flowed, rippled along (?), b. pr. 10. See **Sweyed**. This reading seems to be quite distinct from *sweyed*, i. e. sounded (in MS. W.), and to refer to the *motion* rather than to the *sound* of the stream. Cf. Dan. *svæve*, Swed. *sväfva*, to wave, hover, fluctuate.

Swich, *adj.* such, 1. 64; Swiche, R. 4. 2.

Swithe, *adv.* quickly, at once, 7. 422, 14. 53; Swithe, very, exceedingly, b. 5. 456, 470. From A.S. *swíð*, strong; Goth. *swinths*; cf. G. *geschwind*.

Swonken, *pt. pl.* laboured, toiled to get, 1. 23. See **Swynken**.

Swopen, *v.* sweep, cleanse, a. 5. 102.

Swor, 1 *pt. s.* swore, 7. 51; Sworen, *pt. pl.* 3. 181; Sworen, *pp.* 7. 427. See **Swere**.

Swot, *s.* sweat, 9. 241. A.S. *swát*.

Swote, *adj.* sweet, a. 10. 119.

Swouny, *v.* swoon, 7. 129; Swouned, 1 *pt. s.* I swooned, b. 16. 19.

Swowe, *v.* faint, swoon, b. 5. 154; Swowed, *pt. s.* b. 14. 326. A.S. *swógan*, to resound, sigh.

Swymmere, swimmer, b. 12. 167; Swymmers, *pl.* R. 3. 86.

Swynk, *s.* toil, a. 7. 220; Swynke, 9. 241, b. 6. 235. See below.

Swynken, *v.* labour, toil, 9. 263; Swynke, 1. 36, 6. 57. See **Swonken**. A.S. *swincan*, to toil.

Swynkeres, *pl.* labourers, 20. 173; Swynkers, 9. 260.

Swythe, *adv.* quickly, R. 3. 60. See **Swithe**.

Sybbe, *adj.* related, akin, 8. 278, 289; Syb, b. 5. 636. See **Sib**.

Sydbenche, a side-table, 10. 252.

Sydder, *adj.* (*or adv.*) longer, lower; Wel sydder, even lower, 7. 200. See **Side**.

Syde-borde, a side-table, b. 13. 36. See below.

Syd-table, side-table, 15. 140, 16. 42.

Sygge, *v.* say, tell, 13. 233. See **Sigge**.

Syghede, *pt. s.* sighed, 21. 92. See **Sike**, **Syhede**, **Sykede**.

Syght, sight, permission, inspection, 3. 114; Syghte, sight, 22. 234. See **Siht**.

Sygne, stamp, lit. sign, mark, 5. 126; character, trace, 15. 40 (see note); Sygnes, *pl.* signatures, 3. 156; pilgrims' signs or tokens, 8. 169. See **Signe**, and note to 8. 166.

Syhede, *pt. s.* sighed, groaned, 21. 276. See **Syghede**.

Syke, *adj.* sick, ill, 9. 147, 272; sick (man), 20. 63; Syk, sick (man), 20. 326; Syke, *adj. as sb. pl.* sick men, 5. 122.

Sykede, 1 *pt. s.* sighed, 19. 16; Syked, *pt. s.* sighed, groaned, b. 14. 326. See **Syghede**.

Sykel, sickle, 4. 464, 6. 23.

Syker, *adj.* safe, sure, certain, fixed, 10. 331, 23. 255; secure, regular (thing), 4. 337. See **Siker**.

Sykeren, *v.* assure, give my sure word, promise faithfully, 8. 185. See above.

Sykerer, *adj. comp.* safer, in a safer position, b. 12. 162.

Sykerer, *adv.* more free from care, more securely, b. 11. 258. See **Sykerour**.

Sykerest, *adj.* safest, 6. 39.

Sykerliche, *adv.* surely, certainly, 9. 23. See **Sikerliche**.

Sykerloker, *adv. comp.* with more confidence, 8. 142.

Sykerour, *adv.* more securely, 13. 150. See **Sykerer**.

Sykinge, *pres. part.* sighing, lamenting, 6. 107.

Syknesse, illness, 9. 271, 20. 320; Syknesses, *pl.* 20. 316.

Sylynge, *s.* selling, 22. 235.

Symple, *adj.* meek, a. 9. 110.

Symplete, simplicity, b. 10. 165.

Synegen, *v.* sin, 13. 240, 20. 264; Synege, 21. 230; Syneġeþ, *pr. s.* sins, 20. 161, 166; Syneweþ, does wrong, 23. 15; Synegy, *pr. s. subj.* sin, 15. 112; Syneged, *pp.* sinned, 20. 275. See **Syngen**, **Synwe**. A.S. *syngian*.

Synful, *adj. pl.* sinful (men), 22. 22; b. 7. 15, a. 12. 20.

Synge, *v.* sing, 21. 183; Syngen, *pr. pl.* sing, offer, 4. 313; celebrate, a. 3. 238.

Syngen, *v.* sin, do wrong, 1. 109; Syngeþ, 11. 23, 25, 26, 31; Synged, *pp.* sinned, 10. 329. See **Synegen**; and note, p. 13.

Synguler, *adj.* excelling all, 7. 36, b. 13. 283; sole, b. 16. 208; Synguler, alone, b. 9. 35.

Synne, *s.* sin, 4. 331, b. 10. 108.

Synneles, *adj.* sinless, free from sin, 15. 41; (*or adv.*) without committing sin, 9. 237.

Synne-ward, *adv.* with a wish to sin, 7. 179.

Synwe, *v.* sin, 7. 356.

Taseles, *pl.* teasles, b. 15. 446. See note.

Tastes, *pl.* investigations, b. 12. 131.

Taste, *v.* feel, touch, b. 13. 346; venture to attack, b. 18. 84; kiss, 7. 179; Tasted, *pt. s.* felt, b. 17. 147. See note to 21. 87.

Tauerners, *pl.* innkeepers, 1. 228.

Tauernes, *pl.* inns, 3. 98, 7. 50.

Tauhte, *pt. s.* taught, 2. 71, 3. 8, 4. 440, 6. 131; directed, 23. 9; Tauhten, *pt. pl.* taught, 12. 216. See **Tauȝtest**, **Techen**.

Tauny, *adj.* tawny, of a dull orange or yellowish brown colour, b. 5. 196. See note, p. 82.

Tauȝtest, 2 *pt. s.* taughtest, b. 14. 183; Tauȝte, *pt. s.* taught, instructed, b. 3. 282, b. 6. 211; taught (us), b. 11. 222. See **Tauhte**, **Techen**.

Taxeþ, *pr. s.* taxes, lays a tax, 2. 159.

Taxour, assessor of a fine, 9. 37.

Tayl, *s.* tail, following, retinue, a. 2. 160; roots of trees, 6. 122; person, a. 3. 126. See **Tail**.

Tayle, *s.* tally, a stick (one of a pair) on which the amount of money is notched or scored, a. 4. 45. See **Taile**.

Taylende, *s.* reckoning of accounts, a. 9. 74; income, 4. 372. See **Tail-ende**.

Taylende, tail-end, tail, 8. 4. See b. 5. 395, and note. See **Taille-ende**.

Taylours, tailors, 1. 223, 5. 120.

Techen, *v.* teach, 1. 120; Teche, *imper. s.* shew the way, direct, 2. 79. See **Tauhte**, **Tauȝte**.

Teeme, team, 9. 141; Teme, b. 6. 136. See **Teome**, **Teme**.

Teeme, *s.* theme, subject, text, lesson, 9. 20, 10. 2. See **Teme**.

Teene, *s.* vexation, annoyance, 13. 49, 14. 7. See **Teone**, **Tene**.

Teenen, *v.* to vex, 15. 8; Teened, *pp.* annoyed, 12. 129. See **Teone**, **Tene**.

Teiȝen, *v.* tie, bind, a. 1. 94.

Tellen, *v.* tell, a. 3. 32; Herde telle, heard tell, a. 8. 1; Telle, 1 *pr. s.* 8. 17; Tellen, *pr. pl.* count, 1. 90; reckon up, b. pr. 92; Telle, *pr. s. subj.* may say, 8. 126; Telde, *pt. s.* told, R. 2. 151; Tellde, R. 3. 68; Telden, *pt. pl.* made account of, 16. 271; Telleþ, *imp. pl.* tell, 8. 298. See **Tolde**.

Teme, team, b. 6. 136, b. 7. 2, b. 19. 256. See **Teome**, **Teeme**.

Teme, subject, theme, text, 7. 1, 13. 44, 16. 82. See **Teeme**.

Temperaltes, *pl.* temporalities, b. 20. 127.

Templers, *pl.* Knights Templars, 18. 209.

Temporalite, *s.* temporal power, 23. 128.

Tempre, *v.* temper, R. 3. 278; Tempreth, *pr. s.* moderates, restrains, 17. 146; Temprid, *pp.* tempered, R. 3. 202; Tempred, *pp.* fitted, attuned, b. pr. 51.

Tendeden, *pt. pl.* lighted, b. 18. 238; Tenden, 21. 250. Cf. A.S. *on-tendan*, to kindle. Allied to E. *tinder*.

Tene, pain, grief, vexation, 2. 166, 9. 124; annoyance, b. 11. 110; worry, trouble, b. 6. 135; sorrow, a. 10. 141; anger, b. 16. 86; Men to tene = as a vexation to men, a. 12. 9. See **Teene**, **Teone**. A.S. *téona*, vexation.

Tene, *v.* annoy, vex, trouble, 16. 160, b. 8. 97, b. 13. 163; 1 *pr. s.* injure, b. 5. 432; Teneþ, *pr. s.* annoys, troubles, 4. 160; Teneth, *pr. pl.* vex, b. 15. 412; Tene, 2 *pr. s. subj.* thou shouldst annoy, 4. 139; Tene, 2 *pr. pl. subj.* annoy, oppress, 9. 36; Tenede, *pt. s.* annoyed, troubled, 4. 478; Tened, injured, b. 3. 320; *refl.* was vexed, 3. 116; Tened, *pp.* vexed, annoyed, 8. 38; Tenyd, injured, R. 3. 79. A.S. *týnan*, to vex, from *téona*, injury. See **Teene**, **Teone**.

Teneful, *adj.* painful, annoying, harmful, 4. 498. See **Tene**.

Tente, *s.* intention, purpose, reason, R. 2. 92, 97. Short for *intente* or *entente*.

Teologye, *s.* theology, a. 2. 83.

Teome, team, 22. 261, 262; Teom, 22. 271. See **Teeme**, **Teme**.

Teone, *s.* vexation, a. 8. 100. See **Tene**.

Teone, *v.* injure, vex, trouble, a. 9. 89; Teoneþ, *pr. s.* injures, a. 3. 119; Teone, 2 *p. s. pr. subj.* injure, annoy, a. 7. 40; Teonede, *pt. s.* vexed, 23. 119; *refl.* was vexed, a. 2. 83; Teoned, *pp.* vexed, a. 11. 136. See **Teene**, **Tene**.

Tercian, *adj.* tertian, i.e. tertian fever, a. 12. 85.

Termes, *pl.* terms, similitudes, b. 12. 237.

Termysones, *pl.* terminations, 4. 409.

Testament, *s.* will, a. 7. 78.

Teþ, *pl.* teeth, 21. 84.

Þan (*dat. neut.*), that, 16. 295. A.S. *ðám*.

Þanne, *adv.* then, b. 6. 34, b. 8. 68,

74; in that case, a. 11. 270; þanne . . . þanne, when . . . then, b. 16. 69.

þankus, *gen. s. as adv.*; Hus þankus, willingly, with his good will, 10. 66.

Thar, *adv.* where, 16. 289; þare, where, in which, 1. 114; there, 23. 205.

That, *pron.* that which, whatever, 6. 142, 17, 280; þat rith wolde þei hadde = that which justice intended they should have, R. 2. 137; he who, b. 15. 64; thou who, b. 18. 362; him who, b. 12. 187; þat one = the one; þat other = the other, b. 12. 163, 164; þat þat = that which, b. 3. 347; þat ilke = that very, b. 6. 164.

Thauh, *conj.* though, even if, although, 1. 199, 2. 10; þauȝ, a. 1. 132; þawe, 11. 42. See **þeigh**.

Thaym, *pron.* those, 23. 110.

The, *pron. dat.* to thee, 2. 39, 14. 234; *acc.* thee, 2. 37.

þe bet, the better, b. 11. 169.

þe which, which, b. 10. 474.

The, 1 *pr. s. subj.* may I thrive, may I prosper, b. 5. 228. A.S. *þéon*, to thrive; cf. G. *gedeihen*.

þeochynge, *s.* thatching, 9. 199.

Theche, *v.* thatch, 22. 238. A.S. *þeccan*; Shropsh. *thetch*.

þedom, *s.* prosperity, thrift, 8. 53. From A.S. *þéon*, to thrive. We find: 'That hit mai haue no *thedom*;' Seven Sages, ed. Weber, l. 587. 'Now, sere, *evyl thedom* [i. e. ill luck] com to thi snowte!' Coventry Mysteries, ed. Halliwell, p. 139, where the line is wrongly punctuated. See **þeodam**.

þeef, thief, 15. 132, 146; Thef, b. 12. 192; þeeues, *pl.* 6. 17, 15. 130, 131; Theues, *pl.* b. 9. 118, b. 12. 191.

þeftis, *pl.* thefts, robberies, a. 11. 272. See **þufþe**.

Thei, *pron.* they, those, 22. 371.

þeigh, *conj.* although, though, b. 10. 134; þeiȝ, b. 1. 10; þeiȝe, b. 3. 148. See **Thauh**.

þen, *conj.* than, b. pr. 147.

þene, *adv.* then, thus, a. 10. 76.

þenken, *v.* think, reflect, a. 8. 152; þenke, b. 11. 153; þenke, 1 *pr. s.* intend, purpose, 2. 21; þenkeþ, *pr. s.* intends, 20. 314, 22. 195; þenkeþ, *pr. s.* intends (to go), 21. 234; þenche, 2 *pr. s. subj.* intend, mean, a. 11. 159; þenke, mean, a. 11. 143; þenke, *pr. s. subj.* is thinking, meditates, 19. 266; þenk, *imper. s.* remember, bethink, 9. 279. See **þinketh, Thynke**. A.S. *þencan*.

þenkeþ, *impers. pr. s.* it seems (to me), 8. 99. See **þynkeþ**. A.S. *þyncan*. (þenkeþ *is an inferior spelling; read* þynkeþ.)

þenne, *adv.* then, 9. 23, 13. 14.

þennes, *adv.* thence, away, b. 1. 73; þennys, thence, 2. 70; Fro þennes = from thence, thence, 8. 136.

þeodam, *s.* prosperity, a. 10. 105. See **þedom**.

þeof, thief, 21. 427; þeoues, *pl.* 14. 62, 20. 254. See **þeef**.

þeonne, *adv.* thence, a. 1. 71. See **þennes**.

þeos, *pron. pl.* these, 21. 126; þeose, 22. 271, 317; a. 2. 97.

þeoues. See **þeof**.

Ther, *adv.* where, 1. 204, 2. 121, 13. 234, 14. 56, 19. 214, 20. 250; R pr. 1, R. 1. 87, R. 2. 134; þer, *adv.* then, a. 9. 32; whereas, 17. 88. See **þere**.

þer-after, *adv.* accordingly, 1. 25, 7. 229, 9. 121, 12. 219; R. pr. 45; accordingly, with that intent, a. 3. 180; afterwards, b. 11. 24; after them, towards them, 8. 225.

þer-amonge, *adv.* amongst it, R. pr. 57.

þer-aȝeyn, *adv.* against it, 21. 312.

þere, *adv.* there, b. 8. 67; thence, 21. 382; where, b. 3. 14, b. 9. 41; when, b. 11. 237; þere þat, where that, wherever, b. 14. 302; þere as, there where, b. 4. 34; þere . . . þere, where . . . there, b. 14. 99. See **Ther**.

þere-fro, *adv.* thence, b. 11. 345.

þere-inne, *adv.* therein, b. 1. 61; thereon, b. 10. 181.

þere-myde, *adv.* therewith, b. 7. 26, b. 16. 262; þere-mydde, b. 6. 69, b. 15. 311. See **þer-myd**.

þerf, *adj.* unleavened, a. 7. 269. A.S. *þeorf, þerf*, unleavened. See note; and Cath. Angl. p. 381.

þerfore, *adv.* for it, on account of it, b. 4. 54, b. 5. 236.

þerlede, *pt. pl.* pierced, 2. 171. See **þirled**.

þer-myd, *adv.* therewith, thereby, with it, 4. 253, 6. 136; þermyde, b. 6. 160. See **þere-myde**.

þerof, *adv.* thereof, of it, a. 3. 233; for them, 8. 148.

þeroute, *adv.* out of it, a. 6. 77.

þerste, thirst, 23. 19. See **Thruste, þurst**.

þer-þrow, *adv.* through that, thereby, 21. 231.

Þer-to, *adv.* to it, 21. 184; for that purpose, b. 15. 123.

Þer-vnder, under it, b. 19. 383; under (the form of) it, 22. 387.

Þer-while, *adv.* whilst that, b. pr. 173, b. 6. 165; Þere-whiles, in the mean time, b. 6. 8.

Þer-with, *adv.* therewith, with that, 11. 288, 20. 332.

Þer-ynne, *adv.* therein, 2. 12; into it, 8. 219.

Thesternesse, darkness, b. 16. 160. A.S. *þosternes.*

Theuelich, *adv.* like a thief, b. 18. 336.

Þeues; see **Thef.**

Þewes, habits, manners, 7. 141. A.S. *þéaw.*

Þider, *adv.* thither, b. 2. 161.

Þikke, *adv.* thickly, profusely, b. 3. 156. See **Thycke.**

Thikkest, *adj.* thickest, b. 12. 228.

Þilke, *pron.* that, 19. 266; those, b. 10. 28. See **Þulke.**

Þing, *s.* thing, a. 1. 136; person, b. pr. 123; Þinge, *pl.* things, b. 6. 212. See **Þyng.**

Þinketh, *pr. s.* intends, b. 19. 190; Þinke, 2 *pr. s. subj.* intend, mean, b. 10. 213. See **Þenken.** A.S. *þencan.*

Þinketh, *impers. pr. s.* it seems; Me Þinketh, it seems to me, b. 10. 182, b. 11. 399; Me thinkyt3, a. 12. 5. See **Þynkeþ.** A.S. *þyncan.*

Þirled, *pt. pl.* pierced, 1. 172. A.S. *þyrlian*, to pierce; Shropsh. *thirl.* See **Þerlede, Þurleden.**

Þis, *pron. pl.* these, b. pr. 62, b. 2. 170, b. 5. 634; Þise, b. 1. 132.

Þi-seluen, *pron.* thyself, a. 1. 24, a. 5. 226; Þiselue, b. 8. 52.

Tho, *adv.* then, 1. 45, 3. 162, 5. 166, 11. 74; when, 10. 277, 14. 223, 15. 96, 21. 243. A.S. *ðá.*

Þo, *pron.* they, those, 11. 110, 12. 27, 14. 6, 16. 90, 17. 46; those who, R. 3. 283, R. 4. 51.

Thole, *v.* suffer, endure, b. 18. 380, a. 4. 71; Tholie, 5. 80, 20. 105; Þoly, 21. 427; Þolye, b. 4. 84, b. 11. 390; Tholye, 1 *pr. s.* I suffer, b. 13. 263; Tholen, *pr. pl.* endure, 17. 33; Þoledest, 2 *pt. s.* didst suffer, 22. 174; Þolede, *pt. s.* suffered, 16. 72, 21. 139; Þoled, b. 13. 76; Þoleden, *pt. pl.* suffered, 13. 204. A.S. *þolian.*

Þombe, thumb, 8. 45, 20. 135.

Thonk, *s.* thanks, a. 8. 44; Thonkes, *pl.* a. 2. 119.

Þonken, *v.* thank, 20. 105; Þonke, 1 *pr. s.* 19. 17; Þonkeþ, 1 *pr. pl.* 9. 135; Þonked, 1 *pt. s.* I thanked, 11. 106.

Þonkynge, *s.* thanking, thanks, giving of thanks, 3. 162.

Þoo, *adv.* when, a. 2. 119. See **Þo.**

Þoo, *pron.* those, 19. 148. See **Þo.**

Þorgh, *prep.* through, 20. 280, 21. 155; by, 3. 43, 10. 182; by means of, 8. 88, 91; 11. 42; Þorough, through, 22. 357; Þorou3, by help of, a. 2. 123; Þorugh, through, b. 8. 43; by, b. 11. 317; by reason of, b. 9. 206; Þoruh, through, 4. 197; by means of, 4. 271; Þorw, through, 21. 88; by, b. 2. 41; by means of, 3. 138, 4. 104; in consequence of, b. 10. 107; Þorwe, by means of, 1. 106; Þorwgh, by, b. 10. 236.

Þorne, thorn-bush, b. 12. 228; Þornes, *pl.* thorns, 21. 47.

Þorsday, Thursday, b. 16. 140.

Þorst, 2 *pt. s.* durst, 7. 414. (Thorst = Tharst = Tharfest.)

Þoru-oute, *prep.* throughout, R. 1. 53, R. 2. 5.

Thought, *s.* reflection, b. 8. 74; Þouht, *s.* thought, 7. 100; Thouhte, 11. 72; Þouhtes, *pl.* thoughts, fancies, 3. 95.

Þouhte, *pt. s.* thought, intended, 21. 179; Þouht, *pp.* thought of, 7. 51.

Þouhte, *impers. pt. s.* it seemed (to me), 11. 68, 21. 118; it seemed (to them), 22. 139. See **Þou3te.**

Thou3t, *s.* thought, reflection, contemplation, b. 8. 107, b. 13. 4.

Þou3te, *pt. s.* intended to go, b. 16. 175; *pp.* thought on, remembered, b. 13. 268. See **Þouhte.**

Þou3te, *pt. s. impers.* seemed, 1. 196, b. pr. 6. 182; Thou3the, a. 12. 16; Hym good Þou3te, seemed good to him, b. 16. 194. See **Þouhte.**

Þow, *pron.* thou, 7. 138.

Þowgh, *conj.* although, b. 6. 40; Þow3, b. 6. 36; Þo3, 17. 293.

Þraldom, servitude, 21. 108; see note.

Þralles, *pl.* slaves, 22. 33.

Þrede-bare, thread-bare, 7. 305.

Threschе, 1 *pr. s.* I thrash, b. 5. 553. A.S. *þerscan.*

Þreshefold, threshold, 7. 408. See below. (*Thresh-fold* is a variant of the more usual *Thresh-wold.*)

Threshewolde, *s.* threshold, b. 5. 357; Þrexwolde, a. 5. 201. A.S. *þerscwald.* See note to 7. 408.

Þresshynge, *s.* threshing, 9. 199.

Þrestes, *impers. pr. s.* thirst afflicts (me), b. 18. 365.

þrettene, *num.* thirteen, b. 5. 214.
Thretty, *num.* thirty, b. 13. 270.
þretynge, *s.* threat, b. 18. 279.
Threve, (*lit.* bundle), number, b. 16. 55. Icel. *þrefi*, a number of sheaves; Shropsh. and Lowl. Sc. *thrave*.
þrew, *pt. s.* threw himself, i.e. fell, 7. 408.
þridde, *num. adj.* third, 8. 137, 11. 76, 19. 196. See **þrydde**.
þrift, *s.* prosperity, a. 7. 70.
þritty, *num.* thirty, 20. 138.
þriueþ, *pr. s.* prospers, a. 11. 154; **þriuen**, *pp.* grown up, a. 8. 58. See **þroff**.
þrobbant, *pres. part.* throbbing, a. 12. 48.
þroff, *pt. s.* throve, succeeded, R. 3. 137. See **þriueþ**.
þroly, *adv.* quickly, earnestly, a. 9. 107. See note to 11. 112. Icel. *þrár*, stubborn, obstinate; also, frequent.
þrompelde, *pt. s.* stumbled, a. 5. 201. See **Thrumbled**. When Beryn was in a passion of misery, it is said of him: 'He *trampelid* fast with his feet & al to-tare his here;' l. 1350.
þrongen, *pt. pl.* thronged, crowded, 8. 151. A.S. *þringan*, to press. See **þrungen**.
þropes, *pl.* towns, villages, a. 2. 47; **þroupes**, 1. 219. 'Thrope, *idem quod* Thorpe, *supra*; *Oppidum*.' Prompt. Parv.
þrowe þ, *imper. pl.* throw, cast, 21. 295; **þrowe**, *pp.* thrown, R. 4. 82. See **þrew**.
þruft, *s.* success in life, a. 10. 105. See **þrift**.
Thrumbled, *pt. s.* stumbled, 7. 408. See **þrompelde**. (The word does not appear to occur elsewhere in English.)
þrungen, *pt. pl.* thronged, pressed closely together, b. 5. 517. See **þrongen**.
Thruste, *s.* thirst, b. 18. 366. See **þurst**. Cf. Shropsh. *thrusty*, thirsty.
þrydde, third, 22. 289.
þu, *pron.* thou, 21. 363.
Thuder, *adv.* thither, 23. 285.
þufþe, theft, thieving, dishonesty, 3. 92, 7. 349. A.S. **þýfð**, **þéofð**.
þulke, *adj.* that, 2. 112; *pl.* those, a. 11. 13; those things, such things, a. 7. 286. See **þilke**.
Thurgh, *prep.* through, a. 12. 60.
þurleden, *pt. pl.* pierced, a. 1. 148. See **þirled**.
þurst, *s.* thirst, 21. 413; **þurste**, 7. 438. See **Thruste**.
þuraste, *pt. s. subj.* might dare, 10. 257. (*Thurste* is a false form, put for *durste* = *dorste*, pt. t. of *dar*. The use of *th* for *d* is due to confusion with *tharf*, I need.)
þus, *adv.* thus, as, 4. 181; thus, 9. 291, b. 9. 151.
Thuse, *pron. pl.* these, 4. 58, 6. 66, 8. 113; the following, 1. 198.
þus-gate, *adj.* thus, in this way, 6. 51; **þus-gates**, in this manner, 17. 306.
Thwytynge, *s.* cutting, whittling, 9. 199. A.S. *þwítan*, to cut; cf. mod. E. *whittle*, to pare, put for *thwittle*.
þy, *pron. poss.* thy, 22. 480.
þyderwarde, *adv.* thither, in that direction, 8. 205.
þyn, *poss. pron.* thy, 2. 141; *pl.* thy friends, 4. 135.
þyng, *s. pl.* things, 11. 155.
Thynke, 1 *pr. s.* I intend, b. 3. 95; **þynketh**, *pr. s.* intends to go, b. 18. 222. See **þinketh**, **þenken**.
þynkeþ, *pr. s. impers.* (it) seems, 1. 180, 4. 229, 6. 53, 12. 131. See **þinketh**.
þynne, *adj.* thin, poor, 22. 402.
þy-self, thou thyself, 5. 187.
Tidy, *adj.* honest, respectable, b. 3. 320, b. 9. 104. See **Tydy**. 'Tydy, *Probus*;' Prompt. Parv.
Tikel, *adj.* frail, wanton, a. 3. 126; Tikil, b. 3. 130. See **Tykel**. Cf. E. *tickl-ish*.
Tikes, *pl.* country people, 22. 37. See **Tykes**. Lit. 'dogs'; cf. Icel. *tík*, a bitch.
Til, *prep.* to, 7. 188, 23. 134; towards, 19. 170. See **Tyl**. Icel. and Dan. *til*, Swed. *till*.
Til, *conj.* until, 7. 181, 185.
Tilde, *pt. s.* dwelt, lit. pitched his tent, b. 12. 210. See **Tulde**. From A.S. *teld*, a tilt, a tent; see note to 15. 150.
Tilie, *v.* till, cultivate, b. pr. 120, b. 19. 232; earn, a. 7. 220; Tilye, till, b. 6. 238; earn, b. 6. 235; see **Tylie**. A.S. *tilian*.
Tilieres, *pl.* husbandmen, farmers, b. 13. 239, b. 15. 357; Tilieris, a. 11. 181; Tiliers, R. 1. 54. See **Tylier**.
Tilled, *pt. pl.* drew, reached, stretched, 7. 220. See *tillen*, *tullen*, to draw, entice, *tollen*, to entice, in Stratmann; also *tolle*, to entice, in Pecock's Repressor. Cf. A.S. *fortyllan*, to allure.

Tilthe, *s.* tilth, produce, b. 19. 429; Tilþe, cultivated ground, a. 7. 128. See **Tulthe**.

Tilye, *v.* till, cultivate, a. 8. 2. See **Tilie**.

Timbrede, *pt. pl. subj.* would have built; Timbrede not so hye = would not have built such grand houses, a. 3. 76. A.S. *timbrian*, to build. See **Tymbre**.

Tinkere, *s.* tinker, a. 5. 160.

Tit, *pr. s. impers.* (*for* Tideth), betides, happens, 14. 213.

Tite; As tite, as quickly as possible, at once, b. 16. 61. See **Tyte**. Icel. *títt*, neut. of *tíðr*, frequent.

Titereres, *pl.* tattlers, 23. 299. See **Tyterers**. Cf. E. *tattle*, *titter*.

Tithe del, tenth part, tithe, b. 15. 480.

Tiþen, *pr. pl.* pay tithes, a. 8. 65. See **Tythen**.

Tituleris, *s. pl.* tatlers, talebearers, R. 4. 57. See **Titereres**.

Tixt, text, scripture, 2. 202, 3. 129, 4. 498; Tixte, b. 3. 342; saying, b. 10. 270; *pl.* Tixtes, a. 1. 182. See **Tyxt**.

Tiȝeþ, *pr. s.* ties, a. 3. 135. See **Tyen**.

To, *prep.* to; *but often used in other senses, as* after, b. 6. 30; against, a. 3. 274; as, b. 10. 47; as, in the person of, 7. 128; in, a. 11. 239; on, (confined) to, 7. 155; with reference to, by; To þe gospel, by the Gospel standard, a. 1. 88; for, b. 7. 135; upon, b. 5. 173; To body, so as to have a body, b. 1. 62; To gyfte, as a gift, 12. 104; To man, as a man, so as to become a man, b. 1. 82; To nonne, as a nun, who is a nun, b. 5. 153; To hepe, 11. 189 (see explanation in the notes, p. 142.)

To, *adv.* too, 2. 140, 14. 179; over, 9. 275. A.S. *tó*.

To, *num.* two, 7. 103.

To comynge, *gerund*, to come, 18. 313. Put for A.S. *tó cumanne*. See note on *to* as a sign of the gerund, in note to 2. 11.

To-, *prefix*, has two values: (1), intensive, answering to A.S. *tó-*, G. *zer-*, in twain, apart, in pieces, extremely, as in *to-bolle*, *to-broken*, *to-cleue*, *to-drowe*, *to-dryue*, *to-grynt*, *to-logged*, *to-quashte*, *to-rende*, *to-reueþ*, *to-rof*, *to-shullen*, *to-torn*; and (2) the prep. *to* in composition; answering to A.S. *tó*, G. *zu*, as in *to-comen*, *to-fore*, *to-forn*, *to-gederes*, *to-morwe*, *tow-name*, *to-warde*. The former is still in use in the word *to-bost* (= to-burst); see Shropsh. Word-book.

To-bolle, *pp.* swollen extremely, swollen so as to be ready to burst, b. 5. 84. Cf. Dan. *bullen*, swollen, *bulne*, to swell; Swed. *bulna*, to swell. The intensive prefix is the A.S. *tó-*; see above.

To-broken, *pp.* broken in pieces, torn to pieces, b. 8. 87; To-broke, *pp.* broken to pieces, utterly broken, 1. 69, 10. 32, 11. 85, 22. 346. A.S. *tó-brecan*, pp. *tó-brocen*.

To-cleue, *v.* cleave asunder, 15. 84. b. 12. 141; fall to pieces, 21. 114; To-cleef, *pt. s.* was cleft asunder, 21. 62.

To-comen, *pt. pl.* came together, approached, 22. 343. (Here the prefix is simply A.S. *tó*, to, *prep.* in composition; not the intensive prefix.)

To-drowe, *pt. pl.* drew asunder, i.e. tortured, b. 10. 35, a. 11. 27. For the prefix, cf. To-broken.

To-dryue, *v.* drive quite away, 23. 174. The prefix is intensive.

Tofore, *prep.* before, a. 3. 110; in presence of, b. 5. 457; To-for, before, b. 13. 48. See **To-forn**.

To-forn, *prep.* before, b. 12. 132. A.S. *tó-foran*.

Toft, hillock, eminence, a slightly elevated and exposed site, 2. 12. Cf. O. Swed. *tomt*, a cleared space, site, Dan. *tomt*, a site, toft; orig. neut. of Icel. *tómr*, empty. See **Tome**.

To-gederes, *adv.* together, 1. 47, 61; 2. 38, 4. 282; To-geders, 4. 211; To-gederis, together, to close quarters, 17. 80; Togedere, together, a. pr. 60, a. 2. 23; Togideres, b. 1. 195, b. 2. 83; Togidere, a. 11. 226; To-gyderes, *adv.* together, 20. 198.

To-grynt, *pr. s.* grinds to pieces, 12. 62. For the prefix, cf. To-broken.

To-helle-ward, towards hell, b. 18. 114.

To-heuene-ward, *adv.* to heaven, b. 14. 211.

To-him-wardis, towards him, R. 3. 76.

Toille, *pr. pl.* toil, work, a. 11. 183.

Tok, *pt. s.* took, inflicted, 1. 117; gave, 14. 106; gave money to, bribed, 23. 137; Toke, *pt. s.* gave, b. 11. 164, 283; gave to, bribed, b. 20. 136; Toke, *pt. s. subj.* should take, 4. 296; Toke, 1 *pt. s.* took, 20. 14; Toke, 2 *pt. s.* didst take, accept, 4. 137, 23. 7; didst give, 10. 277; Toke, *pt. pl.* took,

21. 307; Token, *pt. pl.* took, 21. 249; Toke þei on = if they added to their wealth, if they made profit, 4. 84.
Tokenynge, *s.* token, sign, 6. 122, 18. 33. See **Toknynge**.
To-kirke-ward, *adv.* to church-ward, towards the church, 7. 351. (*Kirk* = *church.*)
Tokkeris, *s. pl.* fullers, a. pr. 100. Prov. E. *tucker*, a fuller.
Toknynge, *s.* signification, b. 16. 204; Toknyng, token, a. 5. 19. See **Tokenynge**.
Tol, *s.* toll, 1. 98, 14. 73.
Tolde, 1 *pt. s.* counted out, reckoned, b. 5. 252; Tolden, *pt. pl.* counted, a. 5. 128; Tolde (*for* Told), *pp.* told, 4. 132; reckoned, considered, 20. 238. See **Tellen**.
Toles, *pl.* tools, instruments, b. 10. 177; Tooles, a. 11. 133.
Tolled, *pt. s.* drew, stretched, were drawn (out) to, b. 5. 214. See **Tilled**.
Tollen, *v.* to pay toll, 14. 51; Tolled, *pt. s.* taxed, R. 3. 81.
Tolleres, *s. pl.* takers of toll, b. pr. 220.
To-logged, *pp.* pulled about, dragged hither and thither, 3. 226 (*of* = by). Cf. Swed. *lugga*, to pull by the hair; and cf. To-broken. The verb *to lug* was esp. used of pulling by the ears or hair.
Tomblers, *pl.* tumblers, a. 2. 79.
Tomblest, *pr. s.* tumblest, a. 12. 91. See **Tumbleth**.
Tome, *s.* leisure, 3. 196. Icel. *tóm*, leisure, *tómr*, vacant, Sw. *tom*, Sc. *toom*, empty. See note; and see *toom* in Prompt. Parv.
To-morwe, *adv.* to-morrow, 3. 41.
Tondre, tinder, b. 17. 245. See **Tunder**.
Tonge, tongue, 3. 25, 4. 167, 7. 72; words, speech, 11. 199. See **Tounge**, **Tunge**.
Tonne, tun, cask, b. 15. 331.
Took, *pt. s.* gave, 4. 47; Tooke, 20. 2. See **Tok**.
Top, *s.* top, head, 4. 177; Toppe, b. 3. 139, b. 16. 22. Lit. a tuft of a hair on the head; cf. G. *zopf*, a pig-tail. See note, p. 46.
Topte, *adj.* at the top; Topte saile, topsail, R. 4. 72.
To-quashte, *pt. s.* shook (*or* shattered) asunder, dashed in pieces, 21. 259. Cf. E. *quash*. See note, p. 256.
Torche, torch, 20. 168.
Toren, *pp.* torn, 7. 205.
To-rende, *v.* be destroyed, b. 10. 112. Lit. 'become rent in twain.'
To-reueþ, *pr. s.* completely takes away, 4. 203. See **To-rof**.
Torne, *v.* turn, be converted, b. 3. 42, 325; change, b. 11. 44; Torned, *pt. s.* turned, b. 13. 319; Tornde, drove, a. 10. 139; Torned, *pt. pl.* b. 5. 19; *pp.* b. 3. 337. See **Tourne**, **Turne**.
To-rof, *pt. s.* was riven asunder, 21. 63. See **To-reueþ**.
Tortle, turtle-dove, 15. 162.
To-shullen, *pp.* peeled, with the skin stripped off, b. 17. 191. Ettmüller gives a theoretical A.S. verb *scelan*, pp. *scolen*, to peel; cf. *schellen*, to shell, in Stratmann.
To-synne-ward, *adv.* as if tempting to sin, b. 13. 346.
Toten, *v.* to look, gaze, b. 16. 22; Totide, 1 *pt. s.* looked, 19. 53. A.S. *tótian:* cf. E. *tout*.
Toþ-aches, tooth-aches, 23. 82.
Toþ-drawers, drawers of teeth, 7. 370.
To-torne, *pp.* torn apart, much torn, b. 5. 197. Cf. **To-broken**.
To-treuthe-ward, towards the truth, 17. 146.
Toune, town, b. 13. 266, a. 11. 210; Tounes, *pl.* towns (*or rather* farms), a. 10. 134. *Town* = a farm, is still in use.
Toune-men, i. e. wise men, not country-men, R. 2. 41.
Tounge, tongue, 20. 300; speech, 16. 256. See **Tonge**, **Tunge**.
Tour, *s.* tower, a. pr. 14; stronghold, a. 1. 54 (where some MSS. read *tutour*, i. e. guardian); Toure, tower, 1. 15. F. *tour*.
Tourne, *v.* turn, change their faith, b. 15. 509. See **Torne**.
To-ward, *prep.* towards; it occurs in *to-helle-ward*, *to-heuene-ward*, *to-kirke-ward*, *to-synne-ward*, and *to-treuthe-ward*. Cf. also *to-him-wardis*.
Towarde, *adj.* present, as a guard *or* protection, 1. 214.
Towe, tow, b. 17. 245.
Tower, *adj.* hardier, lit. tougher, 13. 187. A.S. *tóh*, tough.
Tow-name, nickname (lit. to-name), 13. 211.
Traillyng, *s.* trailing, dragging, b. 12. 242.
Transueseþ, *pr. s.* transgresses, 4. 449; Transuesede, *pt. s.* transgressed, 15. 209. See note, p. 188.
Tras, *s.* trace, a. 12. 91. See note.
Trauaile, *s.* work, labour, trouble, 4.

353, 375; Trauaille, b. 7. 43, b. 11, 189; trade, a. 11. 183; Trauail, 1. 195; Trauayl, 20. 212; Trauayle, 10. 152; Trauayles, *pl.* labours, necessary works, 10. 234.

Trauaille, *v.* work, toil, b. 6. 141; travel, b. 16. 10; Trauayle, work, 9. 252; Traueile, R. pr. 51; Trauely, *ger.* labour, work, 4. 297; Trauaileþ, *pr. s.* labours, 22. 440; Trauailleth, b. 13. 116; Traueileþ, 16. 126; Traueleþ, 13. 95; Trauaille, *pr. pl.* labour, b. 11. 279; Trauayle, 23. 260; Trauailed, *pp.* laboured, 21. 334.

Trauaillours, *pl.* workers, b. 13. 239.

Trauaylynge, *s.* labouring, a. 7. 235.

Traylid, *pp.* fenced round, entwined round about, R. 1. 47. Cf. E. *trellis*. '*Treiller*, to grate, or lattice, to support . . or hold in with crossbars;' Cotgrave.

Trecherie, treachery, deceit, 2. 194, 21. 321. See **Tricherye**.

Trede, *v.* tread, breed, 15. 162; Treden, *pr. pl.* walk on, tread, a. 10. 101; Treden, *pt. pl.* trod, engendered, 14. 166.

Treieth, *pr. s.* betrays, b. 3. 123. O.F. *traïr*, Lat. *tradere*.

Treitour, traitor, 20. 238.

Treo, a tree, 21. 144, 200, 307, 401. See **Trowes**. A.S. *trēo*.

Trepget, *s.* trap, a. 12. 91. Put for *trepeget = trebuchet*; see note; and see *trepeget*, Rom. Rose, 6279. '*Trebgot*, or *trepgette*, sly instrument to take brydys or beestys;' Prompt. Parv.; see Way's note.

Tresour, treasure, money, 2. 79, 10. 333, 11. 181, 15. 54; Tresore, b. 1. 45; Tresores, *pl.* b. 7. 54.

Trespas, *s.* trespass, crime, a. 1. 95.

Trespasseþ, *pr. s.* trespasses, sins, a. 3. 274; Trespassed, *pt. s.* did wrong, b. 12. 284.

Treste, *s.* trust, R. 1. 47.

Tretis, *s.* short poem, R. pr. 51.

Tretour, traitour, false man, 22. 440, b. 18. 378, b. 19. 435.

Treuliche, *adv.* justly, honestly, a. 8. 65; Treuly, truly, a. 8. 166.

Treuthe, truth, 21. 126, 146; Treuthes, *gen.* truth's, 4. 496.

Treuwes, *s.* a truce, 21. 463. E. *truce*. See **Trewe**, *s*,

Trewe, *adj.* true, just, 2. 84; loyal, b. 9. 104; upright, honest, 20. 238; a. 3. 228; *as sb.* true (men), 4. 177. See **Trywe**.

Trewe, *s.* (lit. fidelity, trust, *hence* agreement), truce, relief, respite, 9. 355; Trewes, *pl.* (*with sing. sense*), truce, b. 18. 416. See **Treuwes**.

Trewelíche, *adv.* truly, in truth, 13. 202; justly, 2. 96; Trewlich, justly, b. 7. 63; Trewli, *adv.* assuredly, b. 9. 186; Trewely, *adv.* truly, 19. 26.

Trewes, *s.* a truce, b. 18. 416. See **Trewe**, *s.*

Trew-tunge, True-of-tongue (an imaginary name), 4. 478; Trewetonge, 5. 18.

Treys, three, 19. 240. O.F. *treis*, Lat. *tres*.

Triacle, *s.* a remedy, healing medicine, b. 1. 146, b. 5. 50, R. 2. 151. E. *treacle*. See **Tryacle**; and note to 2. 147.

Tricherye, treachery, deceit, 1. 12; Tricherie, a. 1. 172. See **Trecherie**.

Triedest, *adj. superl.* choicest, a. 1. 126. F. *trier*, to select; from Low. Lat. *tritare*, to triturate, from Lat. *terere*, to rub; cf. E. *trite*.

Trielich, *adv.* excellently, b. pr. 14. See above.

Triennels, *pl.* masses said for three years, 10. 330; Triennales, b. 7. 170, 179. See note to 10. 320.

Trieste, **Tryest**, *adj. sup.* most excellent, choicest, b. 1. 135. See **Tried**.

Trifflour, *s.* trifler, R. 3. 118.

Triste, *s.* dependence, 4. 160.

Tristen, *pr. pl.* trust, 14. 102; Trist, *imp. s.* 7. 333; Tristith, *imp. pl.* R. 3. 247. See **Trostiþ**, **Trustene**, **Trysten**.

Tristi, *adj.* trusty, R. 2. 103.

Tristilich, *adv.* trustily, certainly, 4. 498.

Triweliche, *adv.* justly, honestly, 84. See **Treweliche**.

Triȝede, *pp.* tried, proved, a. 1. 183. See **Triedest**.

Triȝely, *adv.* excellently, a. pr. 14. Lit. choicely; from F. *trier*, to pick, select. See above.

Troblid, *pt. pl.* troubled, R. pr. 15.

Troden, *pt. pl.* trod, b. 11. 347. See **Trede**; and note to 14. 171.

Troiledest, 2 *pt. s.* didst beguile, deceive, 21. 321; Troiled, *pp.* deceived, 21. 334. See note.

Trolled, *pp.* walked, wandered (lit. rolled), b. 18. 296. See note. '*Trylyn, or Trollyn*, Volvo'; Prompt. Parv.

Trolly-lolly, *interj.* (the burden of a song), a. 7. 109; Troly-lolly, 9. 123. See note, p. 111.

Trompe, *v.* play the trumpet, 16. 205;

469.

Trone, throne, 2. 134.

Tronep, *pr. s.* enthrones, places upon thrones, b. 1. 131.

Trostip, *imp. pl.* trust, R. 1. 102. See **Tristen.**

Trotted, *pt. s.* trotted, b. 2. 164.

Troupe, *s.* truth, a. 3. 274.

Trowe, 1 *pr. s.* trow, believe, think to be true, 2. 145, 4. 20; Trowest, 2 *pr. s.* believest, 22. 177; Trowestow, 2 *pr. s.* dost thou believe, b. 12. 165; Trowep, *pr. s.* believes, 15. 123; Trowen, *pr. pl.* believe, b. 15. 470; Trowede, 1 *pt. s.* believed, 1. 15. A.S. *tréowian.*

Trowes, *pl.* trees, b. 15. 94. See **Treo.** Cf. A.S. *tréow*, a tree.

Trufle, trifle, insignificant thing, 15. 83; nonsense, absurd tale, 21. 151. E. *trifle*, O.F. *trufle.*

Trusse, *v.* to pack himself off, pack off, begone, 3. 228; R. 3. 228. O.F. *trosser, torser*, to pack up, lit. twist up; formed from Lat. *tortus*, pp. of *torquere.*

Trustene, *v.* to trust, a trusting, a. 8. 166. See **Tristen.**

Tryacle, sovereign remedy, 2. 147. See **Triacle.**

Trye, *adj.* excellent, choice, b. 15. 163, b. 16. 4. See **Tried**; and note, p. 220.

Tryennals, *pl.* masses said for three years, 10. 320; Tryennels, 10. 333. See **Triennels.**

Tryne, *v.* touch, 21. 87. See note. Possibly corrupted from A.S. *æthrínan*, to touch; but observe A.S. *tringan*, in the note.

Trysten, *v.* to trust, 10. 330; Tryst, *pr. pl.* trust, 2. 66. See **Tristen.**

Trywe, *adj.* true, 1. 100.

Tulde, *pt. s.* dwelt, had his abode, 15. 150. See **Tilde.**

Tulien, *v.* till, cultivate, 11. 199; Tulyen, b. 7. 2; Tulie, 1. 87; Tulye, 9. 244; Tuleþ, *pr. s.* tills, 22. 440; Tulyeden, *pt. pl.* laboured for, earned by tillage, b. 14. 67; Tulyeþ, *imper. pl.* till, cultivate, 22. 318. See **Tilie, Tylie.**

Tulthe, *s.* tilth, cultivation, 22. 434. See **Tilthe.**

Tulyinge, *s.* tilling, husbandry, b. 14. 63.

Tunder, tinder, 20. 211. See **Tondre.**

Tunge, tongue, 7. 426, 22. 172. See **Tonge, Tounge.**

Tunicle, jacket, tunic, b. 15. 163. 'A tunycle, *dalmatica, tunica, tunicula;*' Cath. Angl.

118. See note.

Turne, *v.* turn, be convérted, 4. 483; Turneþ, *pr. s.* turns, 20. 291; Turnede, *pt. s.* turned, 23. 137. See **Torne.**

Turpiloquio, evil-speaking, b. 13. 457.

Tutour, guardian, warden, keeper. 2. 52. From Lat. *tueri.*

Twei, two, a. 5. 109. See **Tweye.**

Tweis, twice, b. 13. 270. See **Twyes.** (*Perhaps a misprint for* **Twies.**)

Twelf-moneth, twelvemonth, year, b. 13. 337.

Tweye, *num.* two, twain, 6. 135, 7. 209. A.S. *twegen*, twain.

Tweye, *adv.* twice, b. 4. 22. Cf. A.S. *twýwa.*

Tweyne, *adj.* twain, two, b. 5. 32, 203, 317. See above.

Twiggis, *s. pl.* twigs, rods, R. 3. 79.

Two-tounged, *adj.* double-tongued, 23. 162.

Twyes, *adv.* twice, 8. 29.

Twyned, *pp.* twisted, 20. 169.

Twynned, *pt. pl.* separated, R. 3. 243. Lit. 'to divide in *two*.'

Twynte, *s.* jot; No twynte, not a jot, R. 3. 81. See note.

Tyde, *s.* time, a. 2. 42.

Tydy, *adj.* honest, upright, active, diligent, 4. 478, 21. 335, 22. 441. See **Tidy.**

Tydyour, *adj.* more seasonable, 13. 187. From A.S. *tíd*, season.

Tyen, *v.* bind, 2. 92. See **Tiȝeþ.**

Tykel, *adj.* unsteady, inconstant, frail, 4. 147. See **Tikel.**

Tykes, *pl.* low people, b. 19. 37. See **Tikes.**

Tyl, *prep.* to, 8. 127; towards, b. 15. 164. See **Til.**

Tyl, *conj.* until, till, 1. 211, 20. 306.

Tylie, *v.* till, cultivate, 21. 110; Tylye, b. 18. 105; Tylede, *pt. pl.* cultivated, tilled, 16. 267; Tyleden, 18. 100. See **Tilie, Tulien.**

Tyliers, *pl.* tillers, farmers, 1. 223, 18. 100. See **Tilieres.**

Tyllinge, *s.* tilling, R. 3. 247.

Tymber, timber, wood, 22. 321.

Tymbre, *v.* build (their nests), b. 11. 352; Tymbrid, *pt. pl. subj.* would have built, 4. 84. See **Timbrede.**

Tyme, due season, 11. 291 (see note); time, b. 10. 72; Tyme ynowe, soon enough, 12. 197; Tymes ynow, *pl.* times enough, i.e. often enough, b. 11. 35.

Tymed, *pt. s.* delayed, R. 3. 81. (Or an error for *tyned*, lost; see below.)

Tyne, *v.* lose, 12. 197 (see note), 22. 344; waste, 15. 8; Tyneth, *pr.* as *fut. s.* shall lose, b. 10. 351; *pr. s.* loses, a. 11. 233; Tyne, *pr. pl.* lose, fail to win, 11. 278; Tynt, *pp.* lost, 6. 93, 21. 144. Icel. *týna*, to lose.
Tyrauns, *pl.* oppressors, 3. 211; Tyrauntis, tyrants, R. 1. 54.
Tyte, *adv.* soon, quickly, 23. 54; As tyte, as quickly as possible, b. 13. 319. See **Tite**.
Tyterers, *pl.* tattlers, b. 20. 297. See **Titereres**.
Tythe, tithe, 7. 300. See **Tithe**.
Tythen, *v.* pay tithes, 14. 73. See **Tipen**.
Tyxt, text, 20. 14. See **Tixt**.

Vaille, *v.* avail, be of advantage, 20. 81. Short for *availle* = *availe*.
Vale, *s.* vale, b. 18. 367.
Valeye, valley, R. 2. 150; Valeyes, *pl.* a. 6. 4.
Valle, *pr. s. subj.* fall, 21. 414. See **Fallen**.
Vanshie, *v.* consume, cause to disappear, 16. 8; Vanshede, *pt. s.* vanished, disappeared, 15. 217, 16. 24.
Vauntward, van, front, 6. 58; Vauntwarde, vanguard, 23. 95. Short for Avauntward; from O.F. *avant*, before, and *warde*, a guard.
Vche, each, every, b. 10. 94, b. 11. 188; Vch, b. 13. 415; Vche a, each, b. pr. 207; Vch a, every, a. 5. 96.
Vchone, each one, b. 1. 51, b. 2. 138; every one of us, a. 1. 49. For Vch one.
Vecche, I *pr. s.* produce, bring forward, 21. 156. Southern form of Fecche. See **Vette**.
Veen, *adj.* vain, idle, 3. 101. See **Veine**.
Veille, *s.* watcher, 8. 57. O.F. *veile*, Lat. *uigilia*, a vigil, a watch. MS. H.(A-text) has the reading *wakere*.
Veine glorie, vain-glory, 7. 35. See **Veen**.
Vendage, *s.* vintage, 21. 414. Cf. F. *vendange*, *vendenge*, in Cotgrave, from Lat. *uindemia*, vintage.
Venemoste, *s.* poison, poisonousness, 21. 161. Four syllables; lit. 'venemosity.'
Veneson, venison, 10. 93; Venesoun, b. pr. 194.
Venge, *v.* avenge, 20. 104; Venged, 1. *pt. s.* 7. 74. F. *venger*, Lat. *uindicare*.
Veniaunce, *s.* vengeance, punishment, 1. 115, 4. 413; Venyaunce, R. 3. 108.
Venkised, *pp.* vanquished, 21. 106.
Venym, *s.* poison, venom, 18. 223, 21. 156; Venim, a. 5. 70; Venymes, *pl.* poisons, 21. 158.
Venymouste, poison, b. 18. 156. See **Venemoste**.
Vernicle, *s.* vernicle, b. 5. 530. See the note, p. 101.
Vernisch, *s.* varnish, a. 5. 70. Another reading is *verious* or *vergeous*, verjuice.
Verray, *adj.* true, 20. 271; Verrai, 22. 421; Verrey charite, even Charity itself, b. 17. 289.
Vers, verse, b. 12. 290.
Verset, little verse, line, short text, 15. 129. See note.
Vertue, *s.* virtue, healing power; Vertu, 21. 161; Vertues, *pl.* virtues, 22. 313, 316, 318; power, b. 14. 37; Uertues, virtues, 22. 274.
Vesture, *s.* clothing, 2. 23.
Vetaile, *s.* victuals, R. 3. 371. See **Vitaile**.
Vette, *pt. s.* fetched, brought, 8. 57. See **Vecche**.
Vicari, *s.* vicar, b. 19. 417; Vicory, 22. 411, 421, 482; Vikery, deputy, 15. 70. See **Vyker**.
Vigilate, 'watch ye,' i. e. watching, vigilance, 8. 57. See note.
Vigilies, *pl.* vigils, fasts, 8. 25; Vigiles, 10. 232.
Vikery, vicar, deputy, 15. 70. See **Vicari**, **Vyker**.
Vil, *adj.* vile, shameful, 21. 97; Vyle, b. 10. 45.
Vilanye, *s.* outrage, 21. 97.
Visage, face, b. 18. 335.
Vitaile, *s.* food, 8. 49; Vitailes, *pl.* victuals, food, provisions, 3. 191, 16. 186; Vittailes, b. 13. 216.
Vitaillers, *pl.* victuallers, b. 2. 60. See **Vytailers**.
Uix, *adv.* scarcely, 15. 204, 16. 23. See notes.
Vm, as if for *um*, a mysterious symbol, 9. 351.
Vmbwhyle, *adv.* occasionally, sometimes, at intervals, 7. 396; Vmwhile, b. 5. 345. The prefix is A.S. *ymbe*, about; so that the lit. sense is 'about a while,' for a time; but it also means 'at times.'
Unblessed, *adj.* cursed, 22. 406.
Vnbokelede, *pt. s.* unbuckled, undid, 20. 68.
Vnboxome, *adj.* disobedient, 7. 16, 17; Vnbuxom, 3. 87; Vnbuxum, a. 9. 93. See **Buxum**.
Vnbynden, *v.* to loose, 1. 129.

Vnchargeth, *pr. s.* discharges, frees, b. 15. 338.
Vnconnynge, *adj.* ignorant, stupid, 4. 244, 16. 16, b. 12. 185.
Vn-corteisliche, *adv.* uncourteously, 14. 172.
Vncoupled, *pp.* unfastened, loose, b. pr. 162, 206. See **Coupleþ**.
Vncristene, *adj.* unbelieving, unbaptised, heathen, 13. 77; as *sb.* heathen, unbeliever, b. 10. 350; as *pl. sb.* heathens, 2. 89.
Vncrouned, *pp.* who have not received tonsure, 6. 63. Here *croune* signifies the clerical tonsure.
Vnderfonge, *v.* receive, 10. 129, 17. 258; Vnderfongen, *pr. pl.* receive, 4. 272; accept, take, a. 3. 208; Vnderfeng, 1 *pt. s.* received, 2. 73; Vnderfonge, b. 1. 76; Vnderfong, *pt. s.* received, 13. 52; Vnder-fongen, *pp.* received, b. 7. 171; b. 10. 225; accepted, b. 11. 144; Vnderfonge, *pp.* received, admitted, 4. 111, 8. 279, 10. 322. A.S. *under-fōn*, to receive.
Vnderling, *s.* servant, inferior, 9. 43.
Vndernymeth, *pr. s.* reproves, reprehends, b. 5. 115; Vnder-nym, 3. *imper. s.* reprove, b. 11. 209; Vndernome, *pp.* reproved, rebuked, corrected, 23. 51, b. 13. 282. 'Vnderneme, *Reprehendo, deprehendo, arguo, redarguo;*' Prompt. Parv. See note to b. 5. 115, p. 75.
Vndernymynge, reproof, 7. 35. See above.
Vnder-piȝte, *pp.* propped up, lit. 'under-pitched,' b. 16. 23.
Vnder-shored, *pp.* propped up, 19. 47.
Vnderstonde, *ger.* to be understood, 20. 309; *pp.* understood, b. 12. 257.
Vnder-take, *ger.* receive, 1. 98; promise, assure, b. 10. 152; be surety, b. 13. 131; Vndertoke, *pt. s.* reproved, b. 11. 89; Vndertoke, *pt. s. subj.* would reprove, 13. 32; Vndertake, *pp.* undertaken, 21. 20. For the sense 'reprove,' cf. Vndernymeth, and A.S. *niman* = take.
Vndeuotlich, *adv.* without true devotion, 1. 126.
Vndir-writen, *pp.* underscored, marked for omission, a. 11. 255.
Vndon, *v.* undo, destroy, 21. 243; Vndoþ, *pr. s.* explains, 3. 40; Vndude, *pt. s.* disclosed, explained, 10. 305.
Vndoynge, *s.* ruin, overthrow, b. 15. 589. See above.
Vn-eisyliche, *adv.* uneasily, uncomfortably, 17. 75.
Vneth, *adv.* scarcely, b. 4. 60; Vnethe, b. 20. 189. From A.S. *ēaþ*, easy.
Vnfeterye, *ger.* set free, unfetter, 4. 176.
Vnfolde, *v.* open, unclose, 20. 143; Vnfoldeþ, *pr. s.* unfolds, a. 8. 92; Vnfolded, *pt. s.* opened, 10. 284; Vnfeelde, *pt. pl.* unfolded, opened, 3. 73; Vnfolde, *pp.* open, 20. 150; Vn-foldyng, *pres. pt.* unfolding, a. 2. 58.
Vnglosed, without a 'glose' or comment, b. 4. 145. See **Glose**.
Vngraciouse, *adj.* ungracious, *hence*, without grace, untoward, 11. 299, 12. 229.
Vngraue, *pp.* unstamped, not engraved, 5. 127.
Vnhardy, *adj.* afraid, fearful, timid, cowardly, 21. 86, b. pr. 180.
Vnheled, *pp.* unroofed, uncovered, 17. 75, 20. 301; b. 14. 232; Vnhiled, b. 14. 252 *n*, b. 17. 319. From A.S. *helan*, to cover. See note, p. 212.
Vnhende, *adj.* unkind, uncourteous, ill-mannered, 20. 249; as *sb.* (*either*) ill-mannered people, (*or*) discourtesy, 23. 186. See note, p. 281.
Vnhiled, *pp.* uncovered; see **Vnheled**.
Vnhonge, *pp.* unhung, R. 3. 293.
Vnioynen, *v.* disjoin, break, dissolve, destroy, 21. 268.
Vnite, *s.* unity, 6. 190, 22. 330; sanity, 6. 10; concord (in grammar), 4. 338.
Vnknowing, *adj.* ignorant, 19. 157.
Vnknytteþ, *pr. s.* undoes, dissolves, 21. 225.
Vnkonnynge, *adj.* ignorant, b. 13. 13.
Vnkouth, *adj.* strange, lit. unknown, b. 7. 155.
Vnkynde, *adj.* unnatural, 7. 296, 8. 43, 15. 19; wicked, 17. 273; unkind, uncharitable, 2. 190, 19. 157, 20. 215, 216, 21. 443; niggardly, b. 13. 379; Vnkuynde, *adj.* unnatural, a. 1. 166. See note to 15. 20.
Vnkyndely, *adv.* unkindly, 4. 264; Vnkyndeliche, unnaturally, b. 9. 155.
Vnkyndenesse, unkindness, 20. 221, 222, 230, 324; uncharitableness, b. 13. 219; Vnkyndnesse, unkindness, 16. 189; Vnkuyndenesse, unnatural conduct, a. 3. 280.
Vn-leek, *pt. s.* unlocked, opened, 8. 251; see note. A.S. *lūcan*, to lock; pt. t. *ic lēac*. See **Vnlouken**.
Vnleelle, *adj. pl.* false, 14. 69.
Vnlese, *pr. pl.* unloose, unclose, b. pr. 213. A.S. *lȳsan*. Cf. Vnlose. (A bad reading; read *vnlose*.)

Vnlofsom, *adj.* hateful, unpleasing (lit. unlovesome), 11. 262.
Vnlose, *v.* open, unclose, 1. 162, 20. 114; Vnlosep, *pr. pl.* a. pr. 87; Vnlosen, *ger.* to unloose, put forth, b. 17. 139. Cf. Vnlese.
Vnloueliche, *adj.* unpleasant, disagreeable, 11. 262, 15. 179; unseemly, b. 15. 114.
Vnloueliche, *adv.* nastily, unpleasantly, 7. 414.
Vnlouken, *v.* unlock, undo, open, 21. 268; Vnlouke, *v.* 15. 55, 21. 195, 362; Vnlouke, *pr. pl.* spread wide, spread out, 10. 143; Vnlouketh, *imp. pl.* unlock, b. 18. 261. A.S. *lúcan*, to lock. See **Vnleek**.
Vnlykynge, *adj.* unfit, improper, scandalous, 8. 23.
Vnmeeble, immoveable goods, lands, &c., 11. 186; Vnmebles, *pl.* 4. 425; Vnmoebles, b. 3. 267. See **Moebles**.
Vnnepe, *adv.* scarcely, hardly, 5. 63, 23. 190. A.S. *un-éaðe*, uneasily, hardly.
Vnpacient, *adj.* impatient, 7. 110.
Vnparfit, *adj.* imperfect in life, 7. 119.
Vnpiked, 1 *pt. s.* picked open, undid by picking, 7. 266.
Vnpossible, *adj.* impossible, a. 11. 225.
Vnpower, *s.* powerlessness, 20. 292 *n.*
Vnpynnede, *pt. s.* unbolted, opened, 13. 47, 23. 330; Vnpynneth, *imp. pl.* undo, open, b. 18. 261. See Allit. Poems, A. 728.
Vnredy, *adj.* improvident, 13. 216.
Vnryghtful, *adj.* wicked, unrighteous, 11. 215, 13. 18.
Vnryghtfulliche, *adv.* wrongfully, 22. 245.
Vnsauerliche, *adv.* unpleasantly, with an ill taste, 16. 49.
Vn-semely, *adj.* hideous, 2. 55.
Vnskilful, *adj.* unreasonable, 7. 25; outrageous, b. 13. 277.
Vnsowen, *v.* unsew, slit open, 7. 6.
Vnsperre, *v.* unbar, 21. 272; Vnsperrede, *pt. s.* unbarred, opened, 21. 89. Lit. 'unspar.'
Vnstable, *adj.* unsteady, 11. 37.
Vnstedefast, *adj.* unsteady, 4. 390.
Vnstombled, *pp.* as *adj.* without stumbling, firm, R. 2. 82.
Vnsyttynge, *adj.* improper, unbecoming, 4. 208, 5. 189. See note. We find *sit* = befit, become, as late as the 16th century; cf. 'Before him *sits* [it becomes] the titmouse silent be;' Spenser, Shep. Kal. Nov. l. 26.
Vntempred, *pp.* untuned, b. 9. 102.
Vnthende, *adj.* small, out-of-season, b. 5. 177. Cf. A.S. *þéonde*, increasing, thriving, growing, powerful, pres. pt. of *þéon*, to thrive. So also in the Coventry Myst. p. 36, where it is unexplained.
Vntidy, *adj.* unseasonable, unfitting, 23. 119. See **Vntydy**. Cf. A.S. *tíd*, time, season.
Vntil, *prep.* to, b. pr. 227.
Vntiled, *pp.* untilled, b. 15. 451.
Vntydy, *adj.* unseasonable, vulgar, b. 20. 118; improperly prepared, ill-made, 10. 262; dishonest, 4. 87. See **Vntidy**.
Vntyled, *pp.* unroofed, without tiles, b. 14. 252.
Vntyme, *s.* an unfit season, b. 9. 186. See note. Cf. 'a lombe that was borne in *vntyme*;' Book of St. Alban's, fol. c. 7, back.
Vnwittylich, *adv.* foolishly, unwisely, 4. 133; Vnwittily, a. 3. 101.
Vnwrast, *adj.* base, deceitful, 21. 313. Cf. M.E. *wrast*, strong, Gawain and Grene Knight, 1423; A.S. *wræst*, firm, strong, good.
Vnwryten, *pp. as adj.* not entered, not written down, left out of the record, 12. 209.
Voideth, *pr. s.* clears out, gets rid of, b. 14. 94.
Vois, *s.* voice, R. 3. 56.
Vokates, *pl.* advocates, pleaders, b. 2. 60. '*Hic causidicus*, a vokyte;' Wright's Vocab. i. 209.
Vore, *s.* course, 7. 118; see *fore* in Stratmann. Der. from A.S. *faran*, to fare, go. See note.
Vorwes, *s. pl.* furrows, a. 7. 97.
Vouchen saf, *pr. pl.* guarantee, undertake, 6. 49.
Vowes, *pl.* vows, 8. 13; Vouwes, a. pr. 68.
Voys, voice, 21. 273, 363. See **Vois**.
Vp, *prep.* upon, b. 1. 12, b. 9. 99; on, 2. 159, 5. 128; in, 10. 333; as to, 11. 113; Vp gesse, at a guess, b. 5. 421.
Vp, *adv.* up, i.e. rife, R. 1. 29. See **Vppe**.
Vp-holders, *pl.* upholsterers, *or rather*, dealers in second-hand furniture, sellers by auction, 7. 374, 13. 218. Lit. 'holders up'; prob. from holding up things for auction. Also called *upholdsters*, whence mod. E. *upholsterers*, properly furniture-brokers. Palsgrave has: 'Upholstar, *frippier*.' An appraiser of goods is called *vpheldere*; Riley, Memorials of London, p. 282.

Up-so-doun, *adv.* upside down, 23. 54. This is the orig. expression of which *upside down* is the corruption. Not uncommon; still pronounced *upse-down* [up'si'doun] in Shropshire.

Vr, *poss. pron.* our, a. 1. 78, a. 2. 154; Vre, a. pr. 32. A.S. *ūre*, of us, our.

Vs, *pron.* us, 1. 175; Vs selue, ourselves, b. 7. 127.

Vsen, *v.* use, a. 5. 143; follow, practise, 20. 45; Vsen, *pr. pl.* follow, 11. 125, 19. 176; Vsyn, practise, R. 3. 191; Vsun, *pr. pl.* as *fut.* a. 4. 106; Vseth, *pr. pl.* use, make use of, b. 10. 129; Vse, 2 *pr. s. subj.* frequent, practise, art addicted to, 12. 112; Vsie, *pr. s. subj.* practise, 4. 469; Vsedestow, 2 *pt. s.* didst thou use, didst thou practise, b. 5. 240; Vsede, *pt. s.* used, a. 5. 139; Vsid, practised, R. 3. 220; Vseden, *pt. pl.* used, were accustomed, b. 12. 132; Vset, *pp.* used, customary, a. 10. 200.

Vsshere, usher, porter, 18. 112.

Vsure, *s.* (=usurè), usury, 7. 304, 21. 111; Vserie, 7. 239; Vserye, 3. 91.

Vsurer, usurer, 7. 307; Vsurers, *pl.* 4. 113; Vsureres, b. 11. 275.

Vttere, *adv.* outside, R. 3. 232.

Vuel, *adj.* ill, evil, difficult, 7. 87, 9. 45; ill, 19. 165. (Vuel=uvel.)

Vuel, *s.* evil, a. 8. 98; Vueles, *pl.* evils, 22. 46; pains, 23. 85.

Vuel-cloped, *adj.* ill-clothed, 18. 196.

Vuele, *adv.* ill, wickedly, 11. 26, 14. 115; imperfectly, 8. 72; Vuel, ill, 6. 158, 10. 290. See **Vuel**.

Vuel-ytauht, *adj.* ill-taught, ill-mannered, 23. 186.

Vye, *s.* life, b. 14. 122. F. *vie*.

Vyker, vicar, b. 19. 477; Vycory, b. 19. 407. See **Vicari**.

Vylenye, *s.* (lit. villainy), wickedness, ill manners, disgraceful conduct, 7. 433, b. 18. 94.

Vytailers, *pl.* victuallers, providers of eatables, 3. 61. See **Vitaillers**.

Wacche, *s.* watch, guard, b. 9. 17, R. 3. 233.

Wade, *v.* wade, go, 15. 126; Wadeþ, *imper. pl.* wade, 8. 215.

Wafrere, a wafer-seller, seller of cakes, b. 13. 226, b. 14. 27; Waferer, a. 6. 120; Waffrer, 16. 199. See p. 199.

Wafres, *pl.* wafers, cakes, b. 13. 240, 264; Waffres, 16. 199.

Wagen, *v.* give as security, pledge, 19. 285; Wage, *v.* engage, give surety, be security, 5. 93; Wage, *v.* pay wages to, 5. 192, 23. 269; Wage, *pr. pl.* pay wages, 23. 259; Waged, *pp.* given security, 5. 96; Waget, promised, a. 4. 87.

Waggeþ, *pr. s.* shakes violently, 19. 45; Waggede, 1 *pt. s.* shook, wagged, 13. 19; nudged, 22. 204; Waggede, *pt. s.* shook, 19. 109; Waggynge, *pr. pt.* shaking, rocking, b. 8. 31. See note to 11. 34.

Waggynge, *s.* shaking, 11. 34.

Walk, *adj.* weak, 6. 23. See **Wayke**.

Waite, *pr. s. subj.* examine, R. pr. 45; 2 *pr. s. subj.* take notice, R. 3. 128; Waitede, 1 *pt. s.* watched, observed, looked, 1. 16, 10. 293; Waite, *imp. s.* observe, R. 3. 129. O.F. *waiter*, *gaiter*, to watch. See **Wayten**.

Waitynge, *s.* watching, look, 7. 177; Waitynges, *pl.* watchings, glances, 3. 94. See note, p. 35. 'Waytynge, or a-spyynge wythe euyl menynge;' Prompt. Parv.

Wake, *v.* lie awake, 23. 369. See **Woken**.

Waker, *adj.* watchful, 10. 259. A.S. *wacor*; see Stratmann.

Walde, *pt. s.* would, wished, b. 13. 378. See **Wol**.

Walish, *adj.* as *sb.* Welshman, 7. 373. See **Walsche**.

Walishman, *s.* Welshman, 7. 309.

Walk, *s.* walk, a. 5. 113.

Walke, *v.* walk, walk about, 21. 32; Walketh, *pr. s.* walks, travels, b. 14. 210; Walken, *pr. pl.* walk, a. 6. 1; Walkynge, *pr. pt.* walking, 21. 119, 122; Walkid, *pp.* a. 11. 250.

Walkene, *s.* welkin, sky, b. 15. 355, b. 18. 236. See **Welkne**.

Walkers, *s. pl.* walkers, wanderers, a. 10. 102; fullers, 1. 222.

Walleþ, *pr. s.* wells, boils, turns about uneasily, *hence*, creates nausea, a. 5. 71. See note, p. 74; and see **Walwen**. A.S. *weallan*. Cf. Shropsh. *walled*, boiled, pp.

Walmed, *pt. s.* boiled up, R. 3. 114. See above. Cf. A.S. *wylm*, a boiling.

Walnote, walnut, 13. 144.

Walsche, *adj.* Welsh (lit. foreign); *hence as sb.* Welshman, a. 5. 167; Walshe, b. 5. 324; Walsshe scarlet, Welsh scarlet, i. e. red flannel, a. 5. 113 (in MS. T., instead of *walk*).

Walterot, i. e. absurdity, 21. 146. See note.
Waltrid, *pt. pl.* fell grovelling, R. 2. 189. Cf. A.S. *wealtan*, to roll over; E. *welter*.
Walwen, *pr. pl.* roll, toss, 11. 46; Walewep, fluctuate, roll, a. 9. 36; Walweth, b. 8. 41; Walwed, *pr. pl.* wallowed, R. 1. 27.
Wan, 1 *pt. s.* have earned, gained, 9. 105; *pt. s.* earned, gained, 10. 251, 18. 18; won, 12. 284; strove, disputed, b. 4. 67 (cf. A.S. *winnan*). See **Wonne**.
Wan, *adj.* pale, 7. 419.
Wandryng, *s.* wandering, 1. 7.
Wang-tep, *pl.* cheek-teeth, molars, grinders, 23. 191.
Wanhope, *s.* despair, 3. 103, 8. 59, 8. 81, 12. 198, 15. 118, 20. 291, 23. 160, 166. Cf. Du. *wanhoop*, despair; where *wan-* is a privative prefix, allied to E. *wane*.
Wantep, *pr. s.* is wanting to, is absent from, 10. 106; *impers.* there is wanting, b. 14. 173. See **Wonte**.
Wantowen, *adj.* loose, wanton, wild, 4. 143, 8. 300.
Wantownesse, *s.* wantonness, profligacy, 4. 161; Wantounesse, a. 10. 67; recklessness, wildness, b. 12. 6.
Wantyng, *s.* want, lack, b. 14. 177.
Wanye, *v.* wane, b. 7. 55; Wanyeth, *pr. s.* wanes, decreases, ebbs, 11. 44; Wanyed, *pt. s.* decreased, b. 15. 3. See **Wonien**.
War, *adj.* cautious, careful, wary, 20. 224, b. 10. 270, b. 20. 162; careful, b. 13. 70; reluctant, 12. 81; assured, b. 13. 421; aware, b. 2. 8, b. 10. 142; Be war, beware, 1. 189. Cf. Shrops. *war*, adj. aware, conscious.
War, *imp. s.* be cautious; War þe, restrain thyself, keep thyself, 11. 285; beware, take care of thyself, keep thyself, a. 5. 225; *imper. s.* 3 *p.* (War hym), let him beware, 21. 300. A.S. *warian*, to be cautious.
Warde, 1 *pr. s.* guard, 19. 42.
Warde, gate-warden, guardian, 21. 368; Wardes, *pl.* wards, 1. 92; charges, 6. 186.
Wardemotes, *pl.* ward-meetings, meetings of the ward, 1. 92.
Wardeyn, *s.* guardian, 2. 51.
Ware, *adj.* cautious, 2. 40. See **War**.
Ware þe, *imp. s. refl.* guard thyself, b. 5. 452. See **War**.
Ware, *s.* wares, merchandise, 3. 223, 7. 95; a. 2. 189.
Wareine, *s.* warren, b. pr. 163.
Warie, *v.* curse, a. 7. 301, R. 3. 153. A.S. *wergian*, *wyrgian*, to curse; *wearh*, a wicked wretch. See **Waryen**.
Warinar, *s.* warrener, game-keeper, a. 5. 159. See **Warynere**, **Warner**.
Warisshe, *v.* cure, heal, b. 16. 105. O.F. *warir*, *garir*, *guarir*, F. *guérir*, to heal; pres. part. *waris-ant*.
Warmnesse, glow, R. 3. 288.
Warne, *v.* warn, a. 2. 178; Warnede, *pt. s.* warned, a. 5. 30; Warned, *pt. s.* prohibited, R. 3. 233; Warned, *pt. pl.* warned, R. 4. 77.
Warner, i. e. warrener, keeper of a warren, b. 5. 316.
Warp, *pt. s.* spoke, uttered, a. 10. 33; Warpe, b. 5. 87, 369.
Warpen, *v.* utter, speak, a. 4. 142.
Warroke, *v.* to girth, put a girth round, fasten with a girth, 5. 21; Warrok, b. 4. 20. Cf. M.E. *warlok*, a fetter, in Prompt. Parv. In Wright's Vocab. i. 154, a man is directed to tear up 'un warrok' of pease (i. e. as I suppose, a flexible piece of pease-stalk) wherewith to fasten up bundles of beans when cut. In Wright's Vocab., ed. Wülcker, col. 612, l. 23, we have: '*Sirentorium*, a warrok;' where possibly *cinctorium* is meant. In The Gent. Maga. Library (on Dialect), p. 158, there is a quotation from Blount's Tenures, p. 32, which mentions 'unum stimulum ferreum pro uno *warroke* super quoddam clothsack,' where the reference seems to be an iron peg for securing the cord drawn round the mouth of a bag.
Warth, *pt. s.* was, became, 6. 98. A.S. *wearð*, pt. t. of *weorðan*, to become.
Waryen, *v.* curse, 9. 337. See **Warie**.
Warynere, warrener, gamekeeper, 7. 363. See **Warinar**, **Warner**.
Wast, *s.* waste, extravagance, wastefulness, R. 1. 3, R. 2. 121.
Wast, *adj.* waste, 10. 225; vain, idle, 22. 286.
Wastell, *s.* a cake of bread of fine flour, 7. 341. O.F. *wastel*, *gastel*, mod. F. *gâteau*.
Wasten, *v.* waste, 22. 356; Wasteden, *pt. pl.* wasted, a. 5. 25; Wastynge, *pres. part.* 11. 300.
Wastour, a spendthrift, waster, 9. 149, 22. 437; Wastours, *pl.* spendthrifts, 6. 127, 9. 27, 139. See note to 1. 45.
Watel-ful, basket-ful, wallet-ful, 11. 269.
Watelide, *pt. s.* wattled, fenced, 22. 328. See **Watteled**.

Waters, *pl.* urine (of patients), 3. 234.
Waterede, *pt. pl.* watered, 9. 172.
Watteled, *pt. s.* wattled, covered with hurdles, fenced, b. 19. 323. See **Watelide.**
Wattis, *s. pl.* wights, people, R. 4. 49. See note.
Wawes, *pl.* waves, 11. 45.
Wawe, *pr. s. subj.* walk, go about, b. 7. 79. A.S. *wagian*, to move.
Waxen, *v.* to increase, a. 8. 59; grow, become, b. 3. 300; Waxe, become, b. 11. 111; Wax, 1 *pt. s.* waxed, became, 21. 4; *pt. s.* became, 7. 422; Waxe, *pt. s.* 21. 135; Waxen, *fr. pl.* grow, are found, a. 11. 12; Waxen, *pp.* grown, increased, b. 10. 75. See **Wexe.**
Wayke, *adj. pl.* weak, R. 2. 64. See **Waik.**
Wayten, *v.* watch for, 8. 187; Wayte, look after, b. 5. 202; Waytest, 2 *pr. s.* lookest at, regardest, 19. 275; Wayten, *pr. pl.* watch for, b. 8. 97; plan, a. 9. 89; watch, seek, 2. 124; lie in wait, a. 7. 149; Wayted, 1 *pt. s.* watched, examined, b. 13. 343; Wayted, *pp.* looked after, b. 5. 551; Waytid, *pp.* looked, examined, R. pr. 62; Wayte, *imp. s.* observe, R. 1. 82. See **Waite.**
Wayue, *v.* waive, move; Wayue vp = to open, b. 5. 611. Compare the entry '*wayne*, to raise, to lift up, to wind up, to rise, to rush, to gush, to strike; to lessen, to restrain,' with 7 references, in the Glossary to the Troy-Book; where I think we should read *wayue*. The same remark applies to *wayne* in the Gloss. to the Allit. Poems, ed. Morris. The MSS. can be read either way. See *wæven*, *waiven* in Stratmann, and *waff* in Jamieson; and see **Wayve** below.
Wayve, *v.* waive, set aside, remove, R. 1. 100; Wayueþ, *pr. s.* drives (away), 23. 168; Wayued, *pt. s.* drove, b. 20. 167. E. *waive*.
Wayues, *s. pl.* waifs, 1. 92. E. *waif*. See **Weyues.** See *guaive*, *guesve*, *guesver* in Cotgrave.
Webbe, *s.* the whole piece of woven cloth from which the coat was made, b. 5. 111. See note, p. 75.
Webbe, *s.* a female weaver, 7. 221. A.S. *webbe*, a female weaver, though the commoner form is *webbestre*. See below; and see note.
Webbes, *pl.* weavers (applied to males), 10. 204. A.S. *webba*, a (male) weaver.
Webbesters, *pl.* female weavers, 1. 222. A.S. *webbestre*. See **Webbe.**
Wecchis, *s. pl.* wakes, revels,
Wed, *s.* pledge, security, 7. 24 19. 280, 285; Wedde, *dat.* To wedde, in pledge, as a 73, 21. 30; Weddis, *pl.* pl 3. 309. See note, p. 85.
Wedde, *v.* pledge, wager, 3. 44; wed, a. 3. 113; 1 *pr. s.* 143; Wedde, *pr. pl.* wed, 1 167; Weddeþ, *pr. pl.* wed, Wedded, *pp.* b. 10. 149.
Wede, *s.* clothing, garment, R. 3. 118; Wedes, *pl.* clot garments, 3. 95, 7. 177. See **Wedis.**
Weden, *v.* to weed, 9. 66, 18
Weder, *s.* weather, 21. 457; 2. 131; Wederes, *pl.* storn 11. 46. See **Wedir.** C *weather*, storms of rain, hai
Wederes, *pl.* wether-sheep See **Weperes.**
Wederwise, *adj.* weather-wi
Wedes, *pl.* weeds, 9. 118.
Wedewehode, widow-hood,
Wedeweres, *pl.* widowers, 1
Wedir, weather, 7. 113, R. 2 **Weder.**
Wedir-side, *s.* weather-side
Wedis, *s. pl.* weeds, garment See **Wede.**
Weende, *v.* wend, go, a. 5. 171; *imp. s.* a. 3. 252. Se
Weene, 1 *pr. s.* think, a. 5 **Wene.**
Weer, *s.* doubt, 13. 50. Se
Weet, *adj.* wet, moist, b. 1.
Weet, *s.* wet weather, b Weete, wet, a. 6. 21. Se
Weghtes, *pl.* weights, b. 1.
Wehe, *s.* a neighing nois b. 7. 91. See note to 5.
Wei, *s.* road, way, a. 7. wei = the distance of a mi Weye, *dat.* a. 7. 4.
Weie, *v.* to weigh, a. 5. 11 *pt. s.* weighed, 7. 224.
Weile, 1 *p. s. pr.* bewail,
Weke, *s.* week, 10. 253. **Woke.**
Weke, *s.* wick, 20. 169 Wicke, 20. 205. Spelt Cathol. Anglicum, *weyk* Parv.
Wel, *adj.* friendly, intim 3. 152; good, b. 3. 65.
Wel, *adv.* much, 1. 117, 1 244; quite, b. 13. 42; 182; Wel sone, right so Wel worse, much wor

Wel worthe, well be to, 22. 432; Wel be þow, well mayst thou be, farewell, 9. 300; Wel þe beo, may it be well with thee, a. 7. 264; Wel awey, *adv. phr.* far and away, very much, b. 12. 263. Cf. note to 14. 1.

Welawey (*for* Wel awey), far and away, very much, b. 17. 42.

Wel-a-wey, *adv.* alas, a. 11. 215.

Welawo, *s.* wo, misery, b. 14. 235. The A.S. *wálawá* is here turned into *welawo*, and used as a sb.

Welch, *adj.* Welsh; *as sb.* Welsh cloth *or* stuff, i. e. flannel (or some such stuff), 7. 205. See **Walsche**. The false reading *welthe* arose from misreading *welche*, for some scribes write *t* and *c* almost exactly alike.

Wel-come, *v.* welcome, 21. 180; Welcometh, *pr. s.* b. 15. 21.

Welcomen, *adj.* welcome, a. 6. 114; Welcome, a. 2. 208; *as interj.* a. 12. 62.

Wel-dedes, *pl.* good deeds, 4. 69.

Welden, *v.* receive, have (lit. wield), R. 4. 52; have power over, b. 11. 72; Weldeþ, *pr. s.* possesses, owns, 12. 10, 15. 18; Welldith, R. 3. 297; Weldeth, *pr. pl.* b. 10. 29; Welden, *pr. pl.* b. 10. 24. And see **Welt**.

Wele, *s.* weal, happiness, 13. 326, 21. 210; wealth, b. 20. 37. See **Weole**, **Welle**.

Wele-a-way, *interj. as sb.* wellaway! alas! *hence*, misery, 21. 239. See **Welawo**.

Welfare, *s.* good living, 22. 356.

Welkne, *s.* welkin, sky, b. 17. 160. See **Walkene**, **Wolkene**.

Welldith, *pr. s.* possesses, R. 3. 297. See **Welden**.

Welle, *s.* weal, prosperity, R. 3. 291; Well, R. 3. 298. See **Wele**.

Welle, *s.* source, fount, 2. 161.

Welle-carses, *pl.* water-cresses, lit. cresses of the well, 7. 292.

Wellede, *pt. s.* sprang out, welled up, flowed, 22. 379.

Wel-libbynge, *adj.* living a good life, b. 10. 431. (Here used to translate Lat. *iusti*.)

Welnyegh, *adv.* almost, lit. well nigh, b. 14. 113.

Welt, *pr. s.* (*for* Weldeth), possesses, has power over, b. 10. 83. See **Welden**; and note to 12. 68.

Welþe, *s.* wealth, riches, 1. 10, 2. 51, 10. 116; richness, 5. 158; success, 22. 285; good, benefit, 22. 452; prosperity, R. 3. 288; Welthes, *pl.* riches, b. 10. 83. See **Weolþe**.

Wem, *s.* stain, 21. 136. A.S. *wam*.

Wenche, *s.* damsel, maiden, girl, 13. 12, 19. 134; woman, 21. 118; daughter, 7. 415; Wenches, *s. pl.* wenches, mistresses, 1. 52.

Wenden, *v.* go, travel, 2. 130, 23. 381; Wende, *v.* turn, 21. 210; Wende, 1 *pr. s.* proceed, b. 10. 156; Wendest, 2 *pr. s.* goest, 16. 161; Wendeth, *pr. s.* b. 4. 105; Wenden, 2 *pr. pl.* 2. 175; Wendeþ, *pr. pl.* go, a. 6. 50; Wenden, *pr. pl.* go (*or pt. pl.* went about), b. pr. 162; Wende, 1 *pt. s.* went, a. pr. 4; Wente, 1 *pt. s.* went, wandered, 1. 4; Went me = turned me, b. pr. 7 (see note); Wentest, 2 *pt. s.* shouldst depart, hast gone away, 9. 220; Wenten, *pt. pl.* went, b. 4. 76; Went, *pp.* gone, departed, 4. 438, 9. 24; changed, b. 3. 280; Wende, *imp. s.* go, b. 3. 264; Wend, a. 7. 264; Wendyng, *pr. pt.* going, 21. 131. See **Weende**. A.S. *wendan*, to turn, go; pt. t. *wende*; cf. E. *wend*, *went*.

Wene, *v.* think, believe, suppose, ween, imagine, 4. 458; Wene, 1 *pr. s.* 15. 167; Weneþ, *pr. s.* thinks, 23. 32; Wenen, *pr. pl.* think, form their opinions, b. 15. 470; 2 *pr. pl.* think, suppose, b. 13. 308; Wende, 1 *pt. s.* thought, b. 5. 238; Wendest, 2 *p. s. pt.* didst ween, didst suppose, b. 3. 191; Wende, *pt. s.* believed, expected, b. 13. 407; *pt. s. subj.* should suppose, 7. 32; *pt. pl. subj.* should think, b. 13. 280, 292; Wene, *imp. s.* think, believe, imagine, 21. 196. See **Weene**. A.S. *wénan*, pt. t. *wénde*.

Wenge, wing, flight, b. 12. 263. 'A wenge.' Cath. Angl. Icel. *vængr*.

Went, **Wente**. See **Wenden**.

Wentes, *pl.* ways, contrivances, 7. 263. A.S. *wend*, a turn; from *wendan*. Cf. Chaucer, Troilus, ii. 63, 815; iii. 788.

Wenynge, *s.* thinking, supposition, supposing, 23. 33.

Weod, *s.* weed, a. 10. 122; Weodes, *pl.* 13. 229. See **Wedes**.

Weole, *s.* weal, a. 11. 114. See **Wele**.

Weolþe, *s.* wealth, a. 1. 53; richness, a. 4. 139. See **Welþe**.

Weorþe, 2 *p. s. pr. subj.* mayst become, a. 1. 26. See **Worthe**.

Wepe, *v.* weep, b. 5. 62; Wepeþ, *pr. s.* weeps, a. 1. 154; Wepte, 1 *pt. s.* b. 11. 3; Wepe, *pt. s.* b. 5. 470. *Wep* = wept, is still in use in Shropshire.

Wepne, weapon, 4. 462, 15. 50.

Werche, *v.* work, act, do, b. 7. 198, b. 10. 209; Werche, *imp. s.* work, a. 7. 71; Wercheþ, *imp. pl.* do, b. 10. 413. See **Worchen**.

Werchinge, *s.* working, doing, R. 3. 114; endeavour, R. 1. 105.

Werdes, *pl.* fates, destiny, occurrences, 4. 241. A.S. *wyrd;* E. *weird.*

Were, *s.* doubt, perplexity, b. 11. 111, b. 16. 3. See **Weer**. Apparently the same word as E. *war;* see *werre* in Stratmann.

Were, *v.* to wear, 4. 451; Wered, *pt. s.* wore, a. 2. 12; Wered, *pp.* worn, 6. 81. See **Werie**.

Weren, *pt. pl.* were, a. 7. 102; Were, *pt. s. subj.* were, 6. 125, 161; would be, b. 3. 342; should be, b. 5. 167; would be, R. 3. 116.

Werie, *v.* wear, 20. 235.

Werkmanship, performance, virility, b. 2. 91; Werkmanshup, 3. 96; manipulation, 20. 141; Werkemanship, work, b. 10. 288.

Wernard, *s.* deceiver, liar, b. 3. 179; Wernardes, *pl.* deceivers, liars, 3. 142. '*Guernart*, trompeur;' Roquefort. Allied to the word below.

Werneþ, *pr. pl.* (*or s. with* Men), refuse, 23. 12. b. 20. 12. A.S. *wearnian*, to take heed; *wearn*, a refusal.

Werre, *s.* war, 4. 206, 14. 140.

Werren, *v.* war, make war, 18. 234; Werrid, *pt. s.* R. pr. 10.

Wers, *adv. comp.* worse, a. 11. 279, 280; þe werse = the less, 4. 221; Wel worse, much worse, a. 5. 95.

Wery, *adj.* weary, tired, 21. 4.

Weschе, 1 *pt. s.* I washed, b. 16. 228; Wesh, 19. 245; *pt. s.* Wessh, R. 2. 131; Wesshen, *pt. pl.* b. 2. 220, b. 13. 28.

Weschte, *pt. pl.* wished, a. 5. 195.

Wesp, *s.* wisp, bundle, a. 5. 195. See **Wips**.

Wete, *s.* wet, wet weather, 8. 176.

Wete, *v.* (*for* Wite), suppose, R. 3. 205.

Wetschod, *adj.* wetshod, with wet feet, 21. 1; Wet shood, 17. 14. Shropsh. *wetchet*. See the note, p. 247.

Weþebondes, *s. gen. sing.* of Weþebonde, woodbine, a. 6. 9. 'Woodbinde, binde-weede, or *withie-winde*, because it windes about other plants;' Minsheu. The Harl. MS. has *wodebyndes*. See **Weythwynde**.

Weueres, *pl.* weavers, b. pr. 219.

Wex, wax (much used for church-offerings), 1. 99. 11. 269.

Wexe, *v.* increase, grow, 3. 29, 13. 181; begin to be, 13. 50; become, 4. 458, 11. 195; Wexeth, *pr. s.* grows, b. 10. 12; increases, flows, b. 8. 39; waxes, 11. 44; Wexeþ, 2 *pr. pl.* grow, increase, 23. 269; *pr. pl.* multiply, b. 15. 452; Wexe, *pr. s. subj.* grows, 15. 26; Wex, 1 *pt. s.* became, b. 11. 4; Wex, *pt. s.* increased, b. 15. 3; grew, arose, b. 14. 76; grew, b. 3. 328; Wexen, *pt. pl.* grew, sprang, b. 9. 32; were made, b. 14. 60; Wexe, became, R. 2. 64. See **Waxen**, **Wox**.

Wexed, *pp.* stopped up (lit. fastened up with wax), 7. 402. See note.

Wey, *s.* way, road, course, method, 2. 138; Weye, b. 13. 220; Weyes, *pl.* ways, 15. 196.

Weye, *s.* creature, person, wight, man, 8. 158, 14. 157. See **Wye**.

Weye, *v.* weigh, 7. 210; Weyede, *pt. s.* a. 5. 132; Weyȝed, b. 5. 218; Weyen, *pp.* 2. 175; Weye, *pp.* weighed, 10. 273. A.S. *wegan*, pp. *wegen*.

Weye, *s.* a wey, a weight so called, b. 5. 93. A *wey* of butter or cheese varies from 2 to 3 cwt.

Weyke, *s.* a wick, b. 17. 206. See **Weke**.

Weylawey, well a day! *hence*, wo, misery, 17. 78; Wele-a-way, 21. 239. See **Welawo**, **Weyllowey**.

Weyled, *pt. s.* bewailed, lamented, b. 14. 324; Weylyng, *pres. pt.* a. 5. 261.

Weyllowey, alas! i.e. sorrow, misery, b. 18. 227. See **Welawo**.

Weythwynde, *s.* wild convolvulus; In a weythwynde wyse, like a wild convolvulus, 8. 163. See note. See **Weþebondes**.

Weyues, *pl.* waifs, b. pr. 94. See **Wayues**.

Wham, *pron.* whom, 2. 43.

Whanne, *adv.* when, 2. 45.

Whas, *pron.* whose, 2. 46, 3. 17.

What, as to what is, partly, b. 13. 317; what sort of (being), b. 2. 19.

What so, whatsoever, whatever, b. 10. 128, R. pr. 36.

Wheder, *adv.* whither, in what way, 2. 138; whither, a. 12. 80.

Whederwarde, *adv.* whither, in what direction, 7. 354.

When (*for* Whenne), whence; Of when, (from) whence, a. 12. 80.

Whenne, *adv.* when, 2. 203, 19. 161.

Whennes; Fro whennes, from whence 8. 170; When, a. 12. 80.

Wher, *adv.* where, 11. 123; Wyden wher = widely, astray, in different directions, a. 9. 53.
Wher, *conj.* (*contr. from* wheþer), whether, 1. 186, 4. 298, 17. 336, 20. 25; Where, 15. 213, 16. 281.
Wherby, *adv.* how, by what, b. 10. 436.
Wherforþ, *adv.* wherever forth, 17. 339.
Wher-of, *adv.* whereto, 17. 173; whereby, b. 14. 40; to what end, b. 11. 89.
Wherþorw, *adv.* whereby, a. 6. 79.
Wher-with, *adv.* wherewith, i.e. means, 7. 317.
Whete, wheat, 9. 8.
Whether, which of the two, b. 16. 96, a. 8. 59, a. 12. 37.
Whi, *adv.* why, 18. 204; *as sb.* why, reason, 19. 147.
Whi, *s.* neigh, a. 4. 21. See **Wehe**.
Which a, what sort of a, 5. 26, b. 7. 146; Whiche a, how great a, 21. 129; Whiche, *pl.* what sort of, how great, 12. 26, b. 10. 27.
Whider, *adv.* whither, 19. 293. See **Whyder**.
Whider-oute, from what root, whence, b. 16. 12. See **Whoder**.
Whil, *adv.* while, 11. 287; While, at times, whilom, 18. 99.
While, *s.* (short) time, 22. 357, b. 19. 351; þe while, *adv.* while, so long as, b. 10. 145. See **Whyle**.
While, *adj.* occasional, former, R. 3. 363.
Whiles, *adv.* whilst, b. 6. 320.
Whilum, *adv.* formerly, b. 15. 353.
Whistellynge, *s.* whistle, call, b. 15. 456; Whistlynge, b. 15. 466, 471. (In b. 15. 472, *whistlynge* is prob. an error for *techynge*.)
White, *pr. s. subj.* becomes white, 17. 332.
Whitel, *s.* blanket, covering, 17. 76. See note.
Whit-lymed, *adj.* white-washed, whitened, 17. 267.
Who; As who seith, as one who says, as if he should say, b. 9. 36.
Whoder, *adv.* whither, a. 5. 149; Whoder out, in which direction outwards, 8. 178. See **Whideroute**.
Whon, *conj.* when, a. 1. 124.
Whose, *pron.* whoso, whosoever, a. 4. 56. (*Here* who-se = who-so.)
Whuche, *pron.* of what sort, what kind, a. 2. 27; Whuch, what sort of, a. 8. 154. See note to 10. 300.
Whuche, *s.* trunk, chest, 5. 111, a. 4. 102. It seems to be due to a provincial pronunciation of F. *huche*, E. *hutch*. '*Whyche*, or *hutche*;' Prompt. Parv.
Why, *s.* the reason why, b. 15. 504; Whyes, *pl.* reasons why, reasons, b. 12. 217. See **Whi**.
Whyder, *adv.* whither, b. 15. 13. See **Whider, Whoder**.
Whyle, *s.* while, time, interval, 1. 16, 21. 169. See **While**.
Wiche, a sorcerer, a witch, 7. 81, b. 13. 338, b. 18. 46.
Wichecrafte, *s.* sorcery, 21. 46.
Wicke, *s.* wick, 20. 205. See **Weke**.
Wicke, *adj. as sb.* ill, 12. 272. See **Wycke**.
Wickedliche, *adv.* wickedly, unfairly, 7. 210; Wickeliche, 9. 235.
Wicket, *s.* wicket-gate, R. 3. 233. See **Wiket**.
Wide-where, *adv.* widely wandering, b. 8. 62. See **Wher, Wydene**.
Widewe, *s.* widow, a. 10. 182; Widwe, b. 9. 162; Widewes, *pl.* widows, 8. 32. See **Wodewes**.
Widewers, *s. pl.* widowers, a. 10. 194; Widwers, b. 9. 174.
Widwehode, widowhood, b. 16. 203.
Wif, wife, 4. 157, 12. 99.
Wight, *s.* creature, 20. 263, 21. 212. See **Wi3t, Wiht, Wyght**.
Wight, *adj.* active, 11. 146. Cf. Swed. *vig*, agile. '**Wight**, *alicer, acer, . . agilis*;' Cath. Angl.
Wightliche, *adv.* quickly, b. 16. 275. See **Wi3tliche, Wihtliche**.
Wightnesse, *s.* quickness, b. 19. 240. '**Wightnesse**, *alacritas, . . . celeritas*;' Cath. Angl.
Wiht, *s.* wight, being, man, 11. 4. See **Wight, Wi3t**.
Wihtliche, *adv.* vigorously, a. 7. 22; nimbly, quickly, a. 2. 184; Wihtly, strongly, well, a. 8. 29. See **Wightliche**.
Wike, *s.* week, a. 7. 243; Wikes, *pl.* a. 11. 105. See **Woke, Weke, Wyke**.
Wiket, *s.* wicket-gate, a small gate made within a large door, b. 5. 611. See **Wicket**.
Wiket-3at, *s.* wicket-gate, a. 6. 92.
Wikke, *adj.* wikked, b. 5. 229; *pl.* the wicked, b. 19. 193. See **Wykke**.
Wikke, *adv.* ill, wickedly, 17. 177.
Wikked, *adj.* bad, i.e. hard to find, b. 6. 1; Wikkede, a. 5. 217; Wikkede, *pl.* 15. 25; rough, bad, rotten (said of roads), 10. 31.

Wikkedlokest, *adv.* most wickedly, b. 10. 427.
Wil, 1 *pr. s.* will, ordain, b. 9. 124; Wil, *pr. s.* wishes, b. 5. 40.
Wil, *s.* self-will, a. 6. 77, a. 10. 213.
Wile, *pr. s.* wills, wishes, 22. 396. See **Wil, Wol.**
Wiles, *pl.* wiles, crafts, tricks, sleights, 20. 240, 244.
Wilfulliche, *adv.* wilfully, wrongfully, 20. 267, 22. 373; voluntarily, 23. 49; Wilfullich, voluntarily, b. 20. 48; Wilffullich, wilfully, 5. 46. Cf. 'Wylfulle, *voluntarius, spontaneus;*' Prompt. Parv.
Willen, *pr. pl.* wish, desire, 2. 8; Willynge, *pres. pt. abs.* desiring, wishing, b. 13. 280 (see note to 7. 32). See **Wil, Wol.**
Wilnen, *v.* accept willingly, 22. 68; Wilne, *v.* wish for, desire, b. 5. 187, b. 10. 341; Wilne, 1 *pr. s* will, desire, wish, 17. 184; Wilnest, 2 *pr. s.* wishest, a. 2. 30; Wilneþ, *pr. s.* desires, 4. 147, 13. 21; wishes, 2. 85; will have, a. 4. 139; Wilneþ, 2 *pr. pl.* wish for, desire, 18. 191; Wilnen, *pr. pl.* wish, 4. 387; Wilne, desire, b. 1. 8; Wilne, 2 *pr. s. subj.* desire, expect, a. 10. 88; Wilne, *pres. s. subj.* desire, a. 3. 106; Wilnede, *pt. s.* wished, desired, 4. 131, 7. 41; Wilned, prayed for, b. 11. 141; Wilnede, 1 *pt. pl.* wished, desired, 19. 261; Wilnynge, *pres. part.* (*absolute*), desiring, wishing, 7. 32; Wilneth, *imp. pl.* b. 10. 117. See **Wylnen.** A.S. *wilnian.*
Wiltow, wilt thou, b. 5. 310, b. 16. 25; Wiltow or neltow, whether thou wilt or no, b, 6. 158.
Wink, *s.* sleep, nap, a. 5. 3.
Winne, *v.* gain, win, a. 3. 230; Winneþ, *pr. pl.* win, a. 7. 22; Winne, 2 *pr. pl. subj.* gain your living, a. 1. 153. See **Wynnen.**
Winter, *s.* winter, a. 8. 114; Winter, *pl.* winters, years, a. 3. 40.
Wips, *s.* wisp, handful, 7. 402; Wispe, b. 5. 351.
Wis, *imp. s.* instruct, a. 12. 31. See **Wissen.**
Wise, *adj. pl.* wise (men), 21. 244.
Wisliche, *adv.* wisely, 4. 7, 9. 235; cautiously, carefully, 11. 285.
Wisloker, *adv. comp.* more carefully, b. 13. 343.
Wissen, *v.* point out, teach, shew, instruct, inform, direct, 6. 140, 8. 178, 15. 196, 22. 64; Wisse, *v.* 3. 199, 11. 6, 29, 74; To wisse, to be shewn the way, a. 9. 13; Wisse, 1 *pr. s.* Wisseth, *pr. s.* teaches, 2. 40 2 *pr. pl.* b. 11. 428; Wisse 18. 84; Wissede, 1 *pt. s.* t 4; *pt. s.* 2. 71, 9. 162; adv 151; Wissed, *pt. s.* taught, Wisside, a. 1. 72; Wisse taught the way, directed, A.S. *wissian*, to guide, struct, shew the way. See
Wisshen, *pt. pl.* washed, 1 See **Wesche.**
Wissynge, *s.* teaching, 13. 1
Wist, Wiste, knew; see **W**
Wit, *s.* knowledge, understa 244, 22. 82; mind, 2. 68; 56; wisdom (*but the line i* a. 12. 72 *n*; Witt, knowled sense, wits, 10. 106; min Witte, wit, knowledge, b. 1. 38; wisdom, R. pr. 69; of skill, b. 13. 363; Wit knowledge, b. 10. 227; senses, 2. 15, b. 10. 6, b wits, understanding, b. 15. senses, b. 14. 54. See **W**
Wit, *s.* blame, fault, a. 10. has the reading *wyte.* Se
Wite, *v.* know, 1. 181, 4. 1 find out, b. 10. 117; Wite tain, b. 6. 213; Witen, 2 62; Witen, *pr. pl.* know Wite, 1 *pr. s. subj.* 5. 100 a. 4. 92; Wist, 1 *pt. s.* 285; Wiste, *pt. s.* knev learnt, 7. 70, 71; Wist, 11. 4; Wiste, *pt. pl.* R. 1. *pt. pl.* knew, recognised, Wist, knew, b. 15. 116; *pl. subj.* should know, Wist, *pp.* known, 21. 211 *s.* know thou, a. 1. 162; *pl.* b. 2. 74; Witen, 3 *p.* them know, a. 2. 60. **Wyte, Wot.** A.S. *wit* pt. t. *wiste;* pr. t. *wāt.*
Wited, 1 *pt. s.* blamed, 7. Witede, *pt. s.* laid the bl laid the blame of the de 2. 30. A S. *witan*, to prove.
Witen, *v.* preserve, kee *ger.* guard, secure, b. 1 guard, protect, a. 10. 6 = God protect (us), *a* b. 5. 641; see note, p. *witan*, to observe, pt. t.
Witerliche, *adv.* assuredl verily, truly, 4. 222, 16. 10. 88, 23. 271. See **W**

terliche. Cf. Dan. *vitterlig*, public, generally known.

With, *prep.* by means of, b. 3. 2; against, 13. 118, 192; like, a. 8. 71. *We should note the curious position of* with *in the sentence, in many instances, as, for example:* To amende with thy scaþe = to requite thy loss with, a. 4. 83; To bygge þe with a wastell = to buy thyself a cake with, 7. 341; To clanse with oure soules = to cleanse our souls with, 17. 25; To closye with heuene = to close heaven with, 1. 133; To fynde with hym-selue = to provide for himself with, 11. 181; To woke with themese = to wet the Thames with, b. 15. 332; &c. It follows the verb.

With-drow, *pt. s.* with-drew, 21. 61; With-drowe, b. 18. 60; With-drow, *pt. s. refl.* withdrew, 20. 62.

Withewyndes, *gen. sing.* of the wild convolvulus or bindweed, b. 5. 525. See **Weþe-bondes**.

With-halt, *pr. s.* (*for* With-haldeth), keeps back, withholds, 8. 195; With-helde, *pt. pl.* kept, detained, 3. 238.

Withinnen, *adv.* within (doors), a. 6. 37.

Withoute, *conj.* unless, 5. 176; With-oute, *prep.* besides, b. 14. 237.

Withouten, *adv.* without (doors), a. 6. 37; Withoute, on the outside, 13. 144.

With-sette; see **With-sitte**.

With-siggen, *v.* contradict, a. 4. 142.

With-sitte, *v.* oppose, contradict, 9. 202, 11. 97; With-sette, 1. 174; With-sat, 1 *pt. s.* 19. 251.

With þat, *conj.* provided that, 12. 92, b. 5. 74; moreover, b. 5. 307.

Witles, *adj.* out of my mind, b. 13. 1; Witlees, senseless, silly, 10. 111. See **Wittlees**.

Witt (*for* Wited), *pt. s.* blamed, laid the fault on, b. 1. 31. See **Wited**.

Witterly, *adv.* for certain, assuredly, truly, certainly, 2. 71, 4. 298, b. 3. 175, b. 5. 562, b. 9. 4.

Witti, *adj.* wise, a. 2. 107, a. 11. 5. See **Witty**.

Wittiliche, *adv.* skilfully, a. 10. 4.

Wittiman, Clever-man (as a name), 5. 31.

Wittlees, *adj.* out of (my) senses, 16. 1. See **Witles**.

Witty, *adj.* clever, learned, wise, 7. 24, 10. 51; clever (men), 12. 228. See **Witti**, **Wytty**.

Wittyliche, *adv.* craftily, skilfully, 11. 130.

Wittyour, *adj.* more learned, more clever, 6. 189.

Witynge, *adv.* knowingly, 22. 373. See **Wytynge**.

Wi3t, *s.* man, creature, person, 14. 220, 221. See **Wight**, **Wy3t**.

Wi3te, *adj.* mighty, strong, b. 9. 21, b. 13. 173. See **Wight**.

Wi3tliche, *adv.* actively, b. 2. 208, b. 6. 21; Wi3tlich, b. 10. 219.

Wo, *s.* woe, trouble, 2. 166, b. 3. 152; hardship, 10. 78. See **Woo**.

Wo, *adj.* miserable, woful, b. 5. 3, R. 1. 67.

Wode, *s.* wood, 17. 180, a. 9. 54; Wodes, *pl.* 10. 196, 225.

Wode-syde, side of a wood, 11. 62.

Wodewes, *pl.* widows, 4. 161, 7. 143. See **Widewe**.

Woke, *s.* week, 13. 122, b. 5. 93; Of al a woke = during a whole week, 9. 270; Wokes, *pl.* weeks, 19. 134. See **Weke**, **Wike**, **Wyke**. Spelt *woke*, *wooke*, *wok* in Prompt. Parv. A.S. *wuce*.

Woken, *pt. pl.* awoke, b. 14. 69. See **Wake**.

Wokie, *v.* moisten, soften, 15. 25; Woke with themese = to moisten the Thames with, to add water to the Thames, b. 15. 332; Wokeþ, *pr. s.* moistens, 17. 332. See notes. A.S. *wǽcian*, to weaken, soften; hence to moisten; apparently confused with Icel. *vökr*, moist, Dan. *vaak*, moist. '*Wokey*, moist, sappy; *Durham*;' Halliwell.

Wol, *pr. s.* will, 11. 19, b. 5. 250; desires, 15. 135; *pr. pl.* will, 12. 182; Wol þou, whether thou wilt, a. 7. 144; Wol he nul he, willynilly, whether he will or no, 22. 466, 23. 29; Wole, *pr. s.* will, 14. 44; wills, desires, wishes, 15. 217; Wole, *pr. pl.* will (so remain), 6. 81; Wolen, will, a. 5. 36; are ready to, b. 15. 151; Woldestow, if thou wouldst, b. 3. 49; Wolde, *pt. s.* would, 12. 65; intended, 19. 230; intended (to go), desired (to go), b. 13. 223; would have, required, b. 1. 13; meant, a. 2. 49; Wold, wished, was willing, 22. 239; Wolde, *pt. pl.* would, a. 8. 32; would have, b. 14. 173; Wolde. *pt. pl.* would like to do so, 1. 38; Wolden, would have, b. 16. 27. See **Wil**, **Wolle**, **Wolt**. A. S. *wile*, will.

Wolhe nolhe, whether he will or no, willy nilly, b. 20. 29.
Wolkene, sky, welkin, 21. 248. See **Walkene**, **Welkne**.
Woll, *adv.* well, very, R. 1. 67. See **Wel**.
Wolle, *pr. s.* will, 11. 10; Woll, will do so, R. 3. 115; Wolle, 2 *pr. s. subj.* art willing, 12. 309; *pr. s. subj.* wish, a. 9. 44; Wolleþ, 1 *pr. pl.* will, are willing to, 9. 148; 2 *pr. pl.* will, wish, a. 6. 44; Wollen, *pr. pl.* will, 13. 8; Woll, will grant, R. 3. 240. See **Wol**.
Wolle, *s.* wool, 9. 12, b. 6. 13.
Wollen, *adj.* woollen, 2. 18, 7. 221, b. 5. 215; Wollene, employed in weaving wool, a pr. 99; Wollen, *s.* woollen stuff, b. 1. 18; Wollene, woollen things, 14. 103.
Wolleward, *adj.* having the skin next to a woollen garment, without linen, b. 18. 1. See note. (It should, however, be observed that the *literal* sense is 'with one's body *towards the wool*,' which comes to the same thing as 'with wool next one's body.' See it discussed in my Etym. Dict. s. v. *Woolward*.)
Wollewebsteres, *s. pl.* wool-weavers, b. pr. 219.
Wolt, 2 *pr. s.* wilt, 4. 154, b. 2. 44; Woltou, wilt thou, a. 3. 113.
Wolues, *pl.* wolves, 10. 226, 259.
Wolues kynnes, of the kin or nature of wolves, b. 6. 163.
Wombe, *s.* belly, stomach, 1. 57, 6. 52, 7. 439, 9. 172; womb, 8. 239; Wombe, *gen.* of the belly, of the appetite, a. 8. 111; Womben, *pl.* bellies, stomachs, 4. 83; Wombes, a. pr. 56; Wombis, R. 3. 4, 58. A.S. *wamb*.
Wombe-cloutes, *pl.* tripes, lit. belly-rags, b. 13. 63. '*Hoc omentum, Anglice*, a womclotte;' Wright's Vocab. i. 266. Mr. Wright adds the note—'The *womb-clout* was properly the caul which envelopes the intestines.'
Wommon, *s.* woman, lady, a. 1. 69, a. 8. 74; Womon, 10. 167; Wommen, *pl.* women, 12. 111.
Won, *s.* plenty; Good won, a good quantity, 23. 171. See note; and see **Woon**. For a proposed etymology from Icel. *ván*, expectation, see Guy of Warwick, ed. Zupitza, p. 444.
Wonde, *pt. pl.* wound, clothed, 3. 230; Wonden, b. 2. 220.

Wonde, *wund*;
Wonder, 14. 5, 1
Wonderl 309, 12
Wonderv 126.
Wonderv 18. 94
Wondes,
Wondir,
Wondre 14. 153
Wondrir pr. 19. MSS.
Wone, *s* Wones, 234.
Wone, *s.* A.S. *w*
Wonen, a. 10. Wone 22. 19 a. 8. 1 *pt. s.* d nede, 18. 11 9. 164 *wohne*
Wonien to dim Wonie Wan
Wonne, *pr. pl. pres.* Won
Wonte,
Wonye 2. 106 *pr. s.* Woni live, 10. 4
Woo, Wilne 3. 30.
Woolle
Woon, Won
Woper
Worch 221; a. 1. b. 10 *ger.* l bring

s. works, 20. 17; works, does, 11. 239; deals, a. 11. 154; Worche, *pr. s. subj.* act, 17. 219, 220; Worchen, *pr. pl.* work, 2. 125; do, 2. 130; act, a. 3. 226; Worcheþ, *pr. pl.* work, b. 3. 80; Worche, 2 *pr. s. subj.* work, act, a. 10. 93; Worche, *imp. s.* work, labour, b. 9. 81; Worcheþ, *imp. pl.* work, b. 2. 133; act, a. 2. 103; Worchinge, *pres. pt.* working, a. pr. 19. See **Werche, Wrouȝte.**

Worchewel, Work-well, 11. 146.

Worchyng, *s.* ordinance, ordaining, 9. 90; A worchyng = in making, i.e. being made, 4. 51.

Word (*for* World), world, a. 1. 37.

Worden, 2 *pr. pl.* talk, 14. 246; *pr. pl. subj.* may say, a. 10. 94; Wordeden, *pt. pl.* spoke, b. 10. 428; consulted, b. 4. 46; Worded, *pp.* spoken, 16. 149; Wordyng, *pres. pt.* talking, 20. 46.

Worlde-riche, *adj.* worldly-rich, 17. 16.

Worldliche, *adj.* worldly, earthly, 11. 90, 22. 285; Worldliche, earthly, as relates to this world, 4. 371.

Worm, *s.* worm, serpent, snake, a. 11. 66; Wormes, *pl.* snakes, 14. 137, b. 11. 320.

Worshipe, *s.* reverence, respect, honour, 13. 206.

Worshepen, *v.* worship, reverence, pay respect to, 1. 119, 2. 16; Worshupen, 19. 263; Worshiped, 1 *pt. s.* treated with respect, accosted with respect, b. 10. 222; Worshupde, *pt. pl.* reverenced, paid respect to, 4. 13; Worshupe, *imp. s.* 22. 210. See note to b. 15. 476, p. 231.

Worst, 2 *pr. as fut. s.* shalt be, 8. 265, 22. 408; Worstow, 2 *fut. s.* wilt thou be, b. 19. 404. See **Worthe.**

Wortes, *pl.* (prepared *or* boiled) vegetables, 9. 332.

Worth, *adj.* worth, 1. 76; esteemed, 12. 79; to the value or amount of, a. 8. 54.

Worthe, *v.* become, 12. 24, b. 8. 61, b. 10. 130, 143; be, 12. 89, b. 13. 147; dwell, a. 7. 75; Lete worthe, let be, let alone, 1. 201, 3. 49; Worth, *pr. s.* is, 14. 1; *as fut. s.* will be, 9. 160, 10. 238, 273, 322; will (*or* can) be, b. 12. 277; will, 13. 232; shall be, 2. 185, 3. 41, 248; Worþestou, shalt thou be, a. 6. 102; Worthen vppe, 2 *pr. pl.* get up, mount, b. 7. 91; Worth, 2 *pr. s. subj.* may be, b. 1. 26; *pr. s. subj.* may be, a. 3, 34; Worþ, *imp. s.* be done, a. 5. 248; Worth, 1 *pt. s.* became, fell, 12. 167. See **Worst.** A.S. *weorðian*, to become, be.

Worþly, *adj.* worthy, 9. 9.

Wose, *s.* ooze, slime, 13. 229. See note.

Woshe, *pt. pl.* washed, 3. 230; Woshen, a. 2. 196. See **Wasshen, Weschе.**

Wot, 1 *pr. s.* know, 10. 88; Wote, 1 *pr. s.* know, 20. 9, b. 5. 180; Wost, 2 *pr. s.* knowest, 4. 226, 11. 71, b. 8. 73; Wot, *pr. s.* knows, 1. 44, 100; 7. 163, 21. 212; Wote, b. 2. 77, b. 5. 181, b. 6. 132; Wote, 1 *pr. pl.* we know of, are aware of, b. 10. 363; Wote, *pr. pl.* b. 3. 329; Wot god, God knows, b. 4. 37; god it wote, God knows it, b. pr. 43. See **Wite.**

Wouwere, *s.* wooer, 13. 20. See **Woweres.**

Wox, *pt. s.* grew, sprang, a. 2. 20; Woxen, *pt. pl.* grew, a. 10. 33; increased, 16. 264; Woxen, *pp.* grown, 4. 212. See **Wexe.**

Wowe, *s.* wall, a. 5. 136; Wowes, *pl.* 4. 65, b. 3. 61. A.S. *wah.*

Wowed, *pt. s.* wooed, coaxed, entreated, b. 4. 74.

Woweres, *pl.* wooers, b. 11. 71. See **Wouwere.**

Wo-werie, *adj.* wo-weary, worn out with sorrow, 21. 1.

Wrake, *s.* persecution, 21. 459; retaliation, R. 1. 43; destruction, 18. 85. A.S. *wræc*, exile, misery; from *wrecan.*

Wrang, *s.* injustice, 20. 232.

Wrang, *pt. s.* wrung (her hands), 3. 252; twisted, 9. 172. Pt. t. of *wringen.* See **Wrong.**

Wrastel, *pr. s. subj.* struggle, wrestle, b. 14. 224. See **Wraxle.**

Wratthe, *v.* enrage, b. 2. 116; Wrathe, 3. 118; Wrath, R. pr. 80; Wratthest, 2 *pr. s. reflex.* becomest angry, 4. 229; Wratthe, *pr. s. subj.* be angry, 1. 189; Wraþede, 1 *pt. s.* was angry, 12. 166; Wratthede, *pt. s.* enraged, 2. 26; Wraþþe, *imp. s.* be angry, a. 10. 94.

Wraxle, *v.* struggle, wrestle, 17. 67, 80. See **Wrastel.**

Wrecche, *adj.* wretched, 14. 95, 20. 326.

Wrecchednesse, misery, *or* (*perhaps*) wickedness, 13. 2.

Wreke, *v.* wreak, avenge, b. 5. 85;

Wreken, *pp.* avenged, a. 2. 169; Wreke, 3. 266; Wroke, b. 2. 194; Wreke, *imper. s.* satisfy, b. 9. 181. A.S. *wrecan.*
Wright, carpenter, wright, 12. 240; *pl.* Wrightes, 12. 243. See **Wriȝte.**
Writ, *s.* writing, deed, a. 2. 49; Writt, writ, scripture, 20. 286, 22. 329; Write, writing, 20. 17; Writte, writ, scripture, b. 10. 32; writing, R. pr. 31; Writtis, *pl.* writs, R. 4. 26.
Wriȝte, *s.* workman, b. 10. 401, b. 11. 340; Wriȝtes, *pl.* b. 10. 404, 412. See **Wright, Wryȝt.**
Wroghte, *pt. s.* acted, 2. 26; Wroghten, *pt. pl.* 12. 270. See **Wrouȝte.**
Wroke; see **Wreke.**
Wrong, *pt. s.* wrung, twisted, pained, a. 7. 162; wrung, a. 2. 212; Wronge, *pt. s.* wrung (her hands), b. 2. 236; Wrongen, *pt. pl.* wrung, wrung out (said of clothes), a. 2. 196. See **Wryngen, Wrang.**
Wroth, *adj.* wroth, angry, 4. 486; Wroth as the wynde = angry (furious) as the wind, R. 3. 153. This proverb occurs twice in the Coventry Mysteries, ed. Halliwell, pp. 8. 351.
Wroth, *pt. s.* doubled (his fist), 7. 66. Pt. t. of M.E. *writhen*, to writhe. See **Wrythen.**
Wroþer, *adj.* more angry, 1. 117.
Wroþer-hele, evil fortune, bad luck, 16. 301. See note.
Wroþliche, *adv.* wrathfully, a. 5. 68.
Wrouȝte, 1 *pt. s.* acted, b. 11. 58; *pt. s.* acted, a. 11. 262; worked (as a labourer), b. 6. 115; Wrouȝt, *pt. s.* caused, inflicted, b. 10. 34; worked, b. 10. 401; Wrouhte, *pt. s.* wrought (miracles), 19. 150; created, 19. 215, 21. 248, a. 10. 40; Wrouhte me to mon = fashioned me as a man, a. 1. 80; Wrouȝthe, *pt. s.* wrought, composed, a. 12. 101; Wrouȝte, 1 *pt. s. subj.* should act, b. 10. 389; Wrouȝþ, *pt. s. subj.* would work (*but read* Worþe = may be, *or* Worþ = is), a. 12. 92; Wrouhte, 2 *pt. pl.* acted, did, 2. 13; Wrouȝte, acted, b. 10. 427; made, b. 10. 404; Wrouȝt, *pt. pl.* made, b. 9. 152; Wrouȝten, laboured, worked, b. 6. 111; Wrouȝth, wrought, did, R. 2. 192; Wroughte, *pt. pl. subj.* should do, 8. 212; Wrouȝten, a. 6. 55; Wrouȝt, *pp.* created, 16. 301, b. 7. 98; Wrouht, wrought, done, 21. 356. See **Wroghte, Werche.**
Wrye, *v.* turn aside, decline, evade, R. 2. 84. From A.S. *wrigian*, orig. to drive; cf. E. *wry*. See **Ywrye.**
Wryngen, *v.* wring out, b See **Wrang, Wrong.**
Wrynge-lawe, Pervert-the-l name), 5. 31.
Wrythen, *pp.* tightly folded closed, 20. 141. Pp. of M.E. to writhe. See **Wroth, Y**
Wryȝt, *s.* workman, 20. 1 **Wright, Wriȝte.**
Wullus, *pl.* wools, R. 4. 11.
Wusshen, *v.* wish, 20. 328; 1 *pr. s.* a. 5. 92; Wusch wished, 7. 402. See **Wiss**
Wuste, 1 *pt. s.* knew, wist, a. 3. 52; Wustest, 2 *pt. s.* kn knewest), a. 7. 199; Wu wist, knew, a. 11. 172; *pl.* a. 4. 67; Wuste, R. 1. *pt. s. subj.* knew, a. 6. 12 *pt. pl. subj.* should know, **Wyte, Wite.**
Wy, *s.* man, b. 5. 540, b. 1 288. See **Wye.**
Wycke, *adv.* wickedly, a. 1 **Wicke.**
Wyddeр, *adv.* more widely Wyddere, further, 3. 213.
Wydene, *adv.* wide, far, Wyden wher, widely wand dering here and there, a. **Wide-where, Wyde-wh**
Wydewe, widow, 5. 47; 16. 214. See **Widewe.**
Wydewers, *s. pl.* widowe See **Widewers.**
Wyde-where, *adv.* (wand and there, 11. 61; in apart, 18. 271. See **W Wydene.**
Wydwehode, widowhood,
Wye, *s.* wight, creature, m 19. 230, 280; Wyes, *p* 166. See **Wy.** A.S. *w* rior, man.
Wyght, *s.* creature, man, 116. See **Wight, Wyȝt**
Wyghte, *adj.* strong, 16 **Wight.**
Wyghtes, *pl.* weights, 17. *ge-wiht.*
Wyghtliche, *adv.* quickl Wyghtly, 9. 18. See **W**
Wyghtnesse, *s.* strength, activity, 12. 284, 22. **Wightnesse.**
Wyht, *s.* whit, bit, 4. 130.
Wyke, *s.* week, b. 6. 258 a. 2. 204. See **Wike.**

Wykke, *adj.* wicked, 22. 442; evil, painful, 8. 118. See **Wikke**.
Wykly, *adv.* wickedly, a. 12. 37 (Ingilby MS.). See **Wycke**.
Wyl, *pr. s.* wills (us to do), b. 19. 392. See **Wil**.
Wyles, *pl.* wiles, deceits, 5. 77; Wylis, tricks, R. 2. 121.
Wylnen, *v.* to desire, 20. 328; Wylneth, *pr. s.* b. 10. 355; Wylne, 2 *pr. s. subj.* 2. 33; mayst desire, desirest, a. 7. 246; Wylned, 1 *pt. s.* desired, b. 18. 4. See **Wilnen**.
Wyltow, wilt thou, b. 3. 110. See **Wiltow**.
Wyly-man, Crafty-man (as a name), 5. 27.
Wyn, *s.* wine, b. pr. 228.
Wynk, *s.* sleep, nap, a. 5. 212. See **Wink**.
Wynke, *v.* wink, make a sign by winking, 5. 148; Wynked, b. 13. 85; Wynkyng, *pres. part.* half asleep, 1. 11. It sometimes means to slumber; as in 'go to bedde bi tyme and *wynke*;' Babees Book, p. 80, l. 72.
Wynkyng, *adj.* sleepy, drowsy, b. 11. 4. See above.
Wynkynge, *s.* fit of sleepiness, slumber, 12. 167, b. 5. 3.
Wynlyche, *adv.* with pleasure, a. 12. 46 (Ingilby MS.). A.S. *wynlice*.
Wynnen, *v.* win, gain, 12. 221; conquer, 16. 155, a. 10. 9; Wynne, earn, gain, 22. 230, 235; prosper, a. 5. 251; force, a. 6. 92; Wynneþ, *pr. s.* earns, gains, 23. 15; Wynneth, *imp. pl.* earn, b. 6. 332. See **Winne**.
Wynners, *pl.* men who earned their bread, bread-winners, 1. 222.
Wynnynge, *s.* gain, profit, 6. 98, 138; 10. 26, 207.
Wynse, *ger.* to wince, to kick, 5. 22. '*Regimber*, to winse, kick;' Cotgrave.
Wynt, *s.* wind, a. 5. 14.
Wynter, *s.* winter, 20. 192; Wynter, *pl.* years, 7. 203, 16. 267; Wyntres, *pl.* winters, b. 14. 112.
Wyrdes, *pl.* fates, destinies, 13. 209, 15. 32. 'Wyrdis, Wyrde systres, *parce*;' Cath. Angl.; and see Herrtage's note. E. *weird*; A.S. *wyrd*.
Wyrie, *ger.* worry, tear, 10. 268; Wyryeþ, *pr. pl.* worry, 10. 226. See *worry* in my Etym. Dict.
Wysdomes, *pl.* knowledge, science, b. 10. 5. See **Wisedome**.
Wyse, *adj. as sb. pl.* wise men, b. 11. 247, b. 18. 232.
Wyse, *s.* manner, fashion, a. 2. 148, a. 6. 54.
Wysen, *v.* to instruct, inform, a. 3. 17. (Better *wyssen*.) See **Wyssen**.
Wysman, Wiseman (as a name), 5. 27.
Wyssen, *v.* teach, 22. 232; Wysseþ, *pr. s.* 14. 204. See **Wissen**.
Wyst; see **Wyte**, *v.*
Wyt, *s.* learning, knowledge, 22. 122; sense, wisdom, a. 11. 269, 270; Wytte, wit, knowledge, understanding, b. pr. 114; Wyttis, wits, i.e. senses, a. 11. 285. See **Wit**.
Wyte, *v.* know, learn, ascertain, 19. 276, 21. 131, b. 3. 74; Wytene, *ger.* know, be informed, b. 8. 13; Wyten, 2 *pr. pl.* know, 3. 142; Wyten, *pr. pl.* 4. 287; Wyst, 1 *pt. s.* b. 5. 272. See **Wite**, **Wot**, **Wuste**.
Wyte, *imper. s.* defend, protect, preserve; Wyte god, God preserve us, 8. 285. See **Witen**.
Wyte, *v.* blame for, 21. 356; Wyteth, *imp. pl.* blame, R. 1. 80. See **Wited**.
Wyterliche, *adv.* assuredly, dearly, 6. 37; Wytterly, for a certainty, b. 5. 272. See **Witerliche**.
Wytty, *adj.* wise, clever, sensible, 3. 151, 21. 357. See **Witty**.
Wytynge, *pres. pt.* knowing (it), wittingly, b. 19. 368. See **Wyte**, **Witynge**.
Wyue, *dat. of* Wyf, wife; To wyue = for his wife, 4. 147, 4. 371; Wyues, *pl.* wives, b. 5. 570; Wyuen, *gen. pl.* of wives, women's, 6. 132.
Wyued, *pp.* married, b. 9. 184.
Wyuynge, *s.* marriage, lit. wiving, 11. 288.
Wy3t, *s.* creature, wight, 2. 59, b. 13. 122; Wy3te, b. 5. 520; Wy3th, a. 12. 89. See **Wi3t**, **Wight**.

Y, *pron.* I, 4. 370, 20. 102, a. 4. 119, a. 8. 126. See **Ich**, **Ik**.
Y-, *prefix, answering to* A.S. *ge-*. It is commonly used with past participles, but there are a few exceptions; thus we find the infinitives *yhure*, *ywende*, *ywite*; the past tenses *ychiueled*, *yrifled*, *ysauede*, *yspilte*; the imperative *yhere*; and the adjectives *ywar*, *yliche*. Also written I-, q. v.
Y-armed, *pp.* armed, 22. 144. 354.
Yaaked, *pp.* asked, b. 18. 294.
Ybaken, *pp.* baked, b. 6. 184.
Ybarred, *pp.* barred, b. 19. 162.
Ybe, *pp.* been, 7. 16, b. 14. 95.

Ybedded, *pp.* furnished with a bed, b. 15. 498. See **Beddyd.**

Y-bente, *pp.* bent, R. 3. 214.

Ybete, *pp.* beaten, punished, 5. 89; Ybette (*ill spelt, for* Ybete), beaten, b. 4. 93.

Yblessed, 22. 178; Yblissed, blessed, i.e. holy, b. pr. 77.

Yblowe, *pp.* blown, b. 17. 212.

Y-bore, *pp.* born, 15. 20, 21. 138; Yborn, R. 1. 109.

Yborwed, *pp.* borrowed, taken, b. 15. 307.

Ybrent, *pp.* burnt, 4. 105. See **Brennen.**

Y-called, *pp.* wearing a cap or caul, 17. 351. See note.

Ycarped, *pp.* spoken, b. 15. 296. See **Carpen.**

Y-charchid, *pp.* charged, R. 3. 230. (For *y-charged.*) See **Charge.**

Ychiueled, *pt. pl.* shook, trembled, 7. 200. See **Chiueled.**

Ychoone, i.e. each one. a. 3. 98. See **Ichone.**

Ychose, *pp.* chosen, b. 5. 331.

Y-clepid, *pp.* called (to be heard), R. 3. 306. A.S. *geclipod*, pp. of *clipian* (or *cleopian*), to call.

Ycloped, *pp.* clothed, 21. 172.

Yclouted, *pp.* patched, b. 6. 61.

Yclyketed, *pp.* latched, fastened, 8. 266. See **I-kliketed, Cliket.**

Ycome, *pp.* come, 4. 459.

Y-coped, *adj.* dressed in a cope, 23. 344, b. 20. 342.

Ycoroned, *pp.* crowned, 4. 257.

Ycouped, *pp.* cut, slashed, slit, 21. 12. See note. F. *couper.*

Ycoupled, *pp.* joined (in marriage), b. 9. 125.

Ycrammyd, *pp.* crammed, stuffed, 1. 42.

Y-crouned, *pp.* crowned, 22. 41; Y-crounede, b. 2. 10.

Ycrymyled, *pp.* (?), 17. 351; Ycrimiled, b. 15. 223. The various readings give us *ycrymeled, ycrymaylid, crymailed*, and I think the word is of *French* origin, and means 'anointed with holy oil'; from the O.F. *cresmeler*, to anoint with holy oil (Godefroy, Roquefort), frequentative of the verb which Cotgrave spells *chresmer*; from Gk. *χρίσμα.*

Ycrystned, *pp.* baptised, 18. 165.

Ycullid, *pp.* killed, 1. 199.

Ydampned, *pp.* damned, 13. 243.

Ydel, *adj.* idle, useless, vain, 3. 95, 6. 27; idle (people), b. 13. 225; In ydel = in vain, 17. 38.

Ydemed, *pp.* appointed, R. 3. 229.

Yde, *pp.* done, finished, ended, 4. 305, 21. 106; put, 21. 160; done, R. 3. 10; Y-done, ended, b. 18. 53.

Ydoutid, *pp.* feared, R. 1. 42.

Ydrawe, *pp.* taken, 19. 218.

Ydronke, *pp.* drunk, 7. 419.

Y-dubbid, *pp.* dubbed, knighted, honoured by knighthood, R. 3. 363. (It is not ironical, as if it meant 'beaten.' The men were dubbed knights at one time, but afterwards the tables were turned.) See **Dubbede.**

Ye, *adv.* yea, a. 6. 46. See **3e.**

Yeme, *v.* take care of, R. 1. 89. See **3emen.**

Yendyd, *pp.* ended, 4. 305.

Y-entred, *pp.* entered, written down, 12. 205.

Yeten, (*for* y-eten), eaten, b. 1. 252.

Yf, *conj.* if, 19. 217. See **3if.**

Yfalle, *pp.* fallen, 10. 179.

Yfeyned, *pp.* feigned, R. pr. 58.

Yffoundid, *pp.* founded, appointed, R. 3. 265. See **I-founded.**

Yfolde, *pp.* closed, folded close, 20. 113, 130, 150.

Yfounde, *pp.* found, b. 10. 253, R. 1. 75; found out, 16. 137; Yfounden, provided for, 4. 41.

Y-fruited, *pp.* come to fruit, b. 16. 39.

Yfryed, *pp.* fried, b. 13. 63.

Yfulled, *pp.* baptised, 22. 40.

Ygete, *pp.* got, gained, 7. 343.

Ygeue, *pp.* given, 3. 126.

Yglobbed, *pp.* gulped down, 7. 397. See **Igloupet.**

Yglosed, *pp.* explained, b. 17. 11.

Ygo, *pp.* gone, b. 5. 207; Y-gon, *pp.* gone, gone on, R. 2. 94.

Y-graced, *pp.* thanked, b. 6. 126.

Ygraue, *pp.* engraved, cut, 18. 207, R. 1. 40; graven, b. 15. 507.

Y-habited, *pp.* dressed, b. 13. 285.

Yhasped, *pp.* fastened tightly, as with a hasp, b. 1. 195. See **Ihaspet, Hasped.**

Yheedid, *pp.* antlered, lit. 'headed,' R. 2. 11; Yheedyd, R. 2. 4.

Yhelid, *pp.* covered, R. 3. 212.

Yherborwed, *pp.* harboured, i.e. lodged, 7. 235. See **Herberghen.**

Yhere, *imper. s.* hear, listen, b. 17. 137; Yherde, *pp.* heard, b. 10. 101; listened to, b. 14. 209.

Yholden, *pp.* held, considered (to be), esteemed, 14. 120, b. 1. 84; Yholde, 2. 80; kept, 6. 158, b. 20. 277; kept up, practised, 7. 233; bound, R. 3 355.

Yholpe, *pp.* helped, b. 17. 60.
Yhote, *pp.* bidden, commanded, 3. 228, 14. 45; named, b. 1. 63. See **I-hoten, Hote, Hoten.**
Yhowted, *pp.* hooted at, b. 2. 218. See **Houted.**
Yhudde, *pp.* hid, b. 10. 431. See **Huden.**
Yhure, *v.* hear, 5. 157; Y-huyre, 2 *pr. s. subj.* 5. 187; Yhurde, *pp.* heard, listened to, 17. 52. See **Hure.**
Ykeuered, *pp.* covered, hidden, 10. 138. See **Keuery.**
Y-keyed, *pp.* locked, 8. 266. See **I-keiȝet, Kayed, Keye.**
Yknowen, *pp.* known, learnt, b. 11. 397; Y-knowe, *pp.* known, 7. 26; found, b. 11. 225; known (to be), 12. 96.
Ykud, *pp.* known, recognised, 13. 196. See **Kidde.**
Y-lafte, *pp.* left, R. 4. 20.
Ylakked, *pp.* blamed, b. 2. 21.
Ylauȝte, *pp.* caught, R. 2. 173; seized, R. 3. 336. See **Laochen.**
Yleine, *pp.* lain, remained, b. 10. 419; Yleye, b. 5. 82.
Ylered, *pp.* taught, 12. 128; educated, b. 13. 213. See **Leren.**
Ylerned, *pp.* learnt, been taught, 11. 10. See **Lerne.**
Y-lete, *pp.* (with *by*), esteemed, thought of, 6. 3. See **Lete.**
Ylettred, *pp.* educated, b. 10. 397.
Yleye. See **Yleine.**
Yliche, *adj.* like, 14. 194; alike, b. 5. 494 (*see* l. 489); Ylike, 16. 30, 34. See **Ilyke.**
Yliche, *adv.* alike, equally, 15. 149; b. 14. 167; in like manner as, like, 20. 330.
Ylike, *adj.* like, 16. 30, 34.
Ylikned, *pp.* compared, 17. 265.
Ylle, *adv.* ill, badly, 9. 211.
Yloke, *pp.* locked, fastened, firmly attached, R. 1. 44.
Ylore, *pp.* lost, 1. 112, 13. 183. See **Lesen.**
Y-lost, *pp.* lost, 13. 94; ruined, damned, 21. 270, 22. 411.
Y-luggyd, *pp.* lugged, pulled about, R. 3. 336. See **Luggid.**
Ylyche, *adv.* alike, b. 13. 300.
Ylyfte, *pp.* lifted, removed, R. 1. 4.
Ylyke, *adj.* like, b. 18. 335.
Ymad, *pp.* made, 7. 297, 2. 255; written, 8. 140.
Ymaginatif, *adj. as sb.* the personification of Imagination, 15. 1, b. 10. 115.
Ymaked, *pp.* made, b. 2. 72; begotten, b. 9. 135; Ymakyd, made, R. 1. 48.
Ymanered, *adj.* mannered, conducted, 11. 260. See **Manered.**
Ymaymed, *pp.* deformed, 6. 34.
Ymet, *pp.* dreamt, 14. 217. See **Meten.**
Ymorpred, *pp.* murdered, 13. 242.
Ympe, *s.* graft, shoot, 19. 6; Ympes, *pl.* shoots grafted in, b. 5. 137.
Ymped, 1 *pt. s.* I engrafted, b. 5. 138. See **Impe.**
Y-mummyd, *pp.* silenced by blows on the mouth, R. 3. 337. See **Mom.**
Ynempned, *pp.* named, reckoned, b. 16. 203; called, b. 9. 53.
Ynne, *adv.* in, gathered in, R. 1. 79.
Ynne, *s. dat.* lodging; At ynne = in (his) lodging, at home, 11. 4.
Ynned, *pp.* garnered, R. 3. 135.
Ynome, *pp.* seized, taken, 23. 46; caught, b. 20. 45. See **Nymen.**
Ynow, *adj.* enough, 3. 35, 10. 43; Ynowh, 21. 294; Ynowh, *pl.* 23. 249; Ynowe, *pl.* enough, sufficient, 3. 157, 160.
Y-nowe, *adv.* enough, b. 2. 162.
Ynowh, *s.* a sufficiency, 21. 227.
Yparroked, *pp.* shut up, enclosed, 7. 144. A.S. *pearruc*, an enclosure.
Ypersshed, *pp.* pierced, wounded, b. 17. 189. See **Percen.**
Yplyght, *pp.* plighted, covenanted, 7. 207; Ypliȝte, *pp.* plighted, b. 5. 202. See **Plihte.**
Ypoudride, *pp.* powdered, i. e. besprinkled, R. 1. 46.
Ypreised, *pp.* esteemed, 11. 310.
Ypult, *pp.* thrust, 12. 208. From Lat. *pultare*, to strike. See **Pulte.**
Y-pynned, *pp.* furnished with quills, R. 2. 148. From Lat. *pinna* = *penna*. Cf. **Pynnes.**
Yrauisshed, *pp.* carried away, a. 11. 297. See **Rauischede.**
Y-raunsoned, *pp.* ransomed, redeemed, set free, 12. 260, 20. 283.
Yren, *s.* iron, 9. 143, 22. 57; Yre, 1. 97; Yrens, *pl.* irons, chains, fetters, b. 4. 85, b. 8. 101; Yrenes, *pl.* 5. 81. See **Irens.**
Yren-bounde, *adj.* bound with iron, b. 14. 246, 248.
Yrented, *adj.* endowed with property, 11. 265. See **Renten.**
Yrifled, 1 *pt. s.* robbed, b. 5. 234.
Yrobed, *pp.* dressed, arrayed, b. 8. 1. See **I-robed, Robeth.**
Yrynged, *pp.* covered with rings, 3. 12.
Ys, *pron.* his, 14. 9.
Ysamme, *adv.* alike, like to like, to-

together. See **Samen.**

Ysauede, *pt. s.* saved, 20. 30.

Ysekeles, *pl.* icicles, b. 17. 227. See **Isykles.**

Y-serued, *pp.* (1) well served, content, 7. 391; treated, 4. 312; served, b. 19. 434; (2) deserved (*where* serue *is short for* deserue), b. 6. 89. Cf. 'I haue *serued* þe deth' = I have deserved death; Will. of Palerne, 4352.

Ysette, *pp.* set down as, considered, b. 15. 218. See **Iset, Setten.**

Yseye, *pp.* seen, 19. 140; Yseie, 1. 177; Yseyn, b. 14. 155; Yseiȝen, b. 5. 4. See **I-seye, I-seo, Se.**

Yshape, *pp.* created, made, 16. 301; prepared, 16. 240. See **Shape.**

Ysothe, *pp.* sodden, boiled, b. 15. 425. See **Sothe.**

Ysoupid, *pp.* supped, R. 4. 55. See **Soupen.**

Yspended, *pp.* spent, b. 14. 102.

Yspilte, 1 *pt. s.* wasted, b. 5. 380; Yspilte, *pp.* wasted, b. 5. 442; Yspilt many tymes = wasted many hours, 8. 48. See **Spille.**

Yspoused, *pp.* married, b. 9. 125. See **Spouseden.**

Yspronge, *pp.* descended, sprung, born, 11. 260.

Ysshue, *s.* issue, family, 13. 113; Ysue, b. 5. 265.

Ysynged, *pp.* sinned, 11. 213. See **Synegen.**

Ytailled, scored on a tally, b 5. 429; Ytayled, 8. 35. See **Taile.**

Ytake, *pp.* taken, R. 3. 143; accepted, endured, 13. 147, 17. 325, b. 11. 254. See **Take.**

Ytemprid, *pp.* tempered, R. 1. 19.

Ytented, *pp.* stretched on tenter-hooks, b. 15. 447. Cf. F. *tenture*, a stretching; Cotgrave.

Ytermyned, *pp.* determined, decided upon, b. 1. 97; Ytermenyd, 2. 93. See R. 2. 97.

Ytilied, *pp.* gained in husbandry, b. 15. 105. See **Tilie.**

Ytouked, *pp.* tucked, fulled, b. 15. 447. Cf. prov. E. *tucker*, a fuller (Halliwell). See **Tokkeris.**

Yuel, *adj.* evil, wicked, 7. 20, 21; b. 5. 121 (as an epithet of *wille*); unlucky, b. 9. 120; difficult, b. 5. 121, b. 15. 63. A.S. *yfel.*

Yuel, *adv.* ill, b. 5. 168; sinfully, wickedly, b. 8. 23. See **Vuel.**

Yuel, *s.* injury, 4. 453; Yueles, *pl.* evils, b. 15. 92; diseases, 4. 96.

Y-used, *pp.* used, followed, 13. 88, 21. 342. See **Vsen.**

Ywaged, *pp.* engaged, hired, 23. 261. See **Wagen.**

Ywar, *adj.* aware, 11. 114, 12. 84; wary, careful, 10. 51; cautioned, warned, 12. 63; Yware, careful, wary, 21. 357. A.S. *gewær*, wary; mod. E. *aware.*

Ywasshen, *pp.* washed, cleansed, b. 9. 134; Ywasshe, cleaned, b. 13. 315. See **Wasshen.**

Y-wende, *v.* wend, go, 9. 62.

Ywisse, *adv.* certainly, assuredly, b. 11. 401. See **Iwis, Ywys.**

Ywite, *v.* to know, 4. 76. See **I-witen, Ywyte, Wite.**

Ywittede. *adj. pl.* sensible, 12. 235.

Y-wonded, *pp.* wounded, 20. 80.

Ywoned, *pp.* accustomed, wont, 7. 143. See **Wonen.**

Ywonne, *pp.* won, gotten, earned, 13. 235; saved (by), recovered (by), b. 11. 195; Ywone, *pp.* recovered, b. 18. 351.

Yworewid, *pp.* worried, R. 3. 72. See **Wyrie.**

Yworthe, *v.* be, be left alone, 11. 163; b. 6. 228; Yworth, b. 6. 84. See note to 1. 201. See **Worthe.**

Ywounden, *pp.* bound round, b. 5. 525; Y-wounde, *pp.* wound, wrapped, R. 3. 215.

Ywroght, *pp.* created, 9. 337; acted, done, 2. 132. See **Ywrouȝt.**

Ywroken, *pp.* avenged, b. 20. 203; Ywroke, 9. 301. See **Wreke.**

Ywrouȝt, *pp.* formed, created, b. 9. 113; manufactured, b. 13. 263; Ywrouȝte, done, b. 4. 68, R. 1. 74. See **I-wrouȝt, Ywroght.**

Ywrye, *pp.* twisted, awry, 17. 75. See **Wrye.**

Ywryþe, *pp.* wound, wreathed, entwined, 8. 163. A.S. *gewriðen*, pp. of *wriðan.*

Y-wys, *adv.* verily, 14. 221; certainly, a. 3. 101. See **Ywisse.**

Ywyte, *v.* know, 21. 221; learn, b. 8. 124. See **Ywite.**

Y-yokyd, *pp.* yoked, R. 3. 251.

ȝ. This symbol is almost invariably written for *y* before a vowel. The corresponding A.S. word commonly begins with *ge-* or *gi-*.

ȝaf. See **ȝiuen.**

ȝarketh hym, *pr. s.* prepares himself, b. 7. 80. A.S. *gearcian*, to prepare.

ȝarn. See **ȝernen.**

ȝat, *s.* gate, a. 6. 117; ȝate, b. 11. 108; Atte ȝate = at the gate, 12. 42; ȝates,

pl. gates, 1. 132, 8. 242; **3atis**, *pl.* b. pr. 104, R. 3. 238. See **Gate**. A.S. *geat*.

3ate-ward, *s.* porter, gate-keeper, a. 6. 85. See **Gateward**.

3aue. See **3iuen**.

3e, *adv.* yea, 6. 104, 8. 292, 12. 156, 195, 310; **3ee**, b. 11. 41; Ye, a. 6. 46. A.S. *géa*.

3e, *pron. pl.* ye, you, 4. 222; **3ee**, b. 10. 465; **3ou**, *acc.* a. 8. 37; **3ow**, *dat.* 1. 9, b. 15. 81; *acc.* 2. 172, 11. 28. A.S. *ge*, dat. and acc. *éow*.

3edde, *v.* to play, sing, a. 1. 138. A.S. *giddian*, to sing, *gidd*, a song.

3ede, *pt. s.* went about, went on foot, travelled, walked, 13. 127, 19. 170, 21. 340; **3ede**, 1 *pt. s.* went, 7. 267, 8. 53; **3edest**, 2 *pt. s.* didst go, didst go about, 8. 137; **3eden**, 1 *pt. pl.* went, proceeded, 7. 181, b. 8. 112; *pt. pl.* 5. 162, 14. 136, 16. 264, 22. 4; **3eode**, 1 *pt. s.* went, 9. 108, 10. 296, 21. 3; walked, 23. 2; *pt. s.* 23. 183, b. 1. 73; **3eodest**, 2 *pt. s.* wentest, 21. 316; **3eoden**, 1 *pt. pl.* went, travelled, 11. 112; *pt. pl.* went, 18. 196; **3oden**, *pt. pl.* went, 1. 41. From A.S. *geeode*, occasionally used with the same sense as A.S. *eode*, i. e. as pt. t. of *gán*.

3ee, (1) ye, (2) yea. See **3e**.

3eeme. See **3eme**.

3eeres. See **3er**.

3eeuen. See **3iuen**.

3eftis. See **3ift**.

3elden, *v.* yield, return, repay, b. 7. 83, a. 5. 236; give, a. 8. 175; **3elde**, *v.* pay, 22. 393; give, render, 10. 339; repay, 17. 369; **3ulde**, *v.* repay, 9. 41; **3eldest**, 2 *pr. s.* restorest, payest, 7. 343; **3eldeþ**, *pr. s.* yields, gives a return, 18. 88; **3elt**, *pr. s.* yields, 21. 105; **3elde**, *pt. s.* gave up, yielded, 15. 133; **3elte**, *pt. s.* yielded (himself), b. 12. 193; **3elt**, *pt. s.* b. 12. 214; **3elde**, *pr. s. subj.* yield, give, 9. 133; **3eldynge**, *pres. pt.* paying, a. 2. 72. A.S. *gildan*, to pay.

3eme, *s.* notice, 4. 488, b. 17. 12; care, heed, attention, b. 10. 195; **3eeme**, care, a. 7. 14. See below.

3emen, *v.* care for, protect, take care of, b. 9. 201; **3eme**, *ger.* 11. 307; keep, rule, govern, b. 8. 52. A.S. *gýman*. See **Yeme**.

3emen, *pl.* yeomen, 4. 271.

3emere, guardian, b. 13. 170. See **3emen**, *v.*

3eode. See **3ede**.

3eorne. See **3erne**.

3ep, *adj.* active, vigorous, 11. 287, 12. 179; **3epe**, b. 11. 17. A.S. *géap*, cunning.

3eplicche, *adv.* eagerly, 17. 328, b. 15. 183. See above.

3er, *pl.* years, 1. 203, 7. 214; **3ere**, *pl.* b. 5. 208; **3ere**, *s.* year, R. 2. 17; **Be 3ere** = by the year, R. 2. 89; **3eres**, *gen. sing.* year's, 23. 286; **3eeres**, *gen. sing.* a. 7. 43; **3eres**, *pl.* years, 16. 3, b. 7. 18, b. 10. 419, a. pr. 62, a. 1. 99; **3eris**, *pl.* 12. 179. The phr. *seuen 3er*, seven years, is often used to denote an indefinite time; see 7. 214, 11. 73.

3erde, *s.* rod, *dat.* b. 12. 14; **3erdes**, *pl.* rods, 5. 112; yards, b. 5. 214. A.S. *gyrd*.

3ere, **3eres**. See **3er**.

3eres-3iue, *s.* new-year's gift, b. 10. 47; **3eres-3yue**, b. 8. 52; **3eres-3yues**, *pl.* b. 3. 99, b. 13. 184.

3erne, *adv.* eagerly, quickly, 9. 321, 23. 159; eagerly, b. 4. 74, b. 6. 299; closely, 5. 53; vigorously, a. 7. 302; **As 3erne** = as soon, 8. 36; **3eorne**, eagerly, a. 4. 68; anxiously, 23. 286; **3urne**, zealously, 9. 116. A.S. *georne*, earnestly.

3ernen, *v.* run; **3erne**, *v.* hasten, b. 15. 183 (see note, p. 221); **3arn**, 1 *pt. s.* ran, passed swiftly, b. 11. 59; **3orn**, 1 *pt. s.* 13. 13; *pt. pl.* arose, was busy (lit. ran), 19. 165; **3ernynge**, *pres. pt.* running, 22. 380. A.S. *geyrnan*, pt. t. *ge-arn*, *ge-orn*.

3erneþ, *pr. s.* endeavours (to go), desires (to go), 17. 328; **3ernyth** to wite, yearns to know, a. 12. 31 (Ingilby MS.); **3ernen**, 2 *pr. pl.* yearn, desire, b. 13. 184; **3erne**, 2 *pr. s. subj.* desire, b. 1. 35; **3eorne**, 2 *pr. s. subj.* a. 1. 33; **3erne**, *pr. pl. subj.* yearn for, R. 2. 139. A.S. *geornian*.

3et, *conj. and adv.* yet, b. 1. 136; besides, b. 7. 83; **3ete**, *adv.* yet, b. 8. 108.

3eue, **3ueþ**, give. See **3iuen**.

3if, *conj.* if, b. pr. 37, b. 8. 51.

3if, give. See **3iuen**.

3ift, *s.* gift, a. 6. 106; b. 10. 47; **To 3ifte** = as a gift, b. 10. 154; **3yfte**, 22. 253; **3iftes**, *pl.* gifts, 10. 48, 14. 61; **3iftis**, *pl.* b. 6. 42; **3eftis**, *pl.* bribes, a. 3. 234; **3iftus**, *pl.* gifts, bribes, a. 1. 101; **3yftes**, *pl.* gifts, 3. 163; **3yftus**, *pl.* a. 2. 120. A.S. *gift*.

3it, *adv.* besides, moreover, a. 4. 46; *conj.* yet, a. 1. 143.

3iuen, *v.* give, b. 9. 201; **3iue**, *v.* b. 7. 71; **3euen**, *v.* give, 10. 116; marry, a. 10. 181; **3eue**, *v.* a. 8. 181; **3iue**,

1 *pr. s.* a. 2. 67; ȝif, 1 *pr. s. as fut.* will give, b. 12. 146; ȝiueth, *pr. s.* gives, b. 7. 80, b. 9. 90; ȝeueth, *pr. s.* b. 14. 249; ȝeueþ, 2 *pr. pl.* 1. 74; ȝeue, b. 4. 170; ȝiueth, *pr. pl.* b. 12. 17; ȝeueþ, 11. 256; ȝiue, *pr. s. subj.* give, grant, b. 8. 61, a. 9. 52; ȝeue, *pr. s. subj.* 21. 428, a. 10. 112; ȝaf, 1 *pt. s.* I gave, b. 13. 374; ȝaf me = gave myself up, 8. 53; ȝaf, *pt. s.* gave, 11. 178; ȝaue, *pt. s.* gave, 2. 15; ȝaf, 2 *pt. pl.* gave, R. 2. 3; ȝeeuen, *pt. pl.* a. 8. 43; ȝeue, *pt. s. subj.* were to give, b. 12. 198; should give, b. 18. 381; ȝiue, *pp.* given, b. 5. 390; ȝeue, *pp.* given, 7. 440; ȝouen, *pp.* distributed, a. 2. 119; ȝoue, *pp.* b. 2. 31; ȝif, *pr. s. imp.* 3 *p.* may (he) give, b. 3. 165, b. 5. 107; ȝeue, *imp. s.* give, 13. 164; ȝif, *imp. s.* 16. 145. See also ȝyuen, Gyue.

ȝiuere, *s.* giver, a. 8. 72.

ȝoden. See ȝede.

ȝokes, *pl.* yokes of oxen, 8. 295.

ȝon, *adj.* yonder, 21. 149; ȝone, b. 18. 145; ȝonde, b. 18. 187.

ȝonde, *adv.* yonder, 21. 263.

ȝong, *adj.* young, 6. 35; ȝonge, b. 9. 161, b. 11. 17; ȝonge, *pl.* 1. 214.

ȝor, *pron.* your, a. 5. 38.

ȝorn. See ȝernen.

ȝoten, *pp.* poured, 2. 151. A.S. *goten*, pp. of *gēotan*, to pour.

ȝou, ȝow. See ȝe.

ȝowre, *poss. pron.* your, yours, b. 8. 57, b. 13. 110.

ȝow-seluen, *pron.* yourselves, b. 10. 273; ȝow-selue, 9. 14.

ȝowthe, youth, 2. 140.

ȝulde. See ȝelden.

ȝurne, *adv.*; see ȝerne.

ȝus, *adv.* yes, 8. 287, 20. 279. (It answers questions that involve a negative or statements expressive of much doubt, and is far stronger than the particle ȝe, which merely assents.)

ȝut, *adv.* yet, nevertheless, 4. 455, 7. 36, 9. 258; still, b. 12. 274; moreover, 1. 218. See ȝit.

ȝyuan ȝeld-ageyn (*as a proper name*), Evan Yield-again, 7. 310.

ȝyuen, *v.* give, b. 9. 161; ȝyue, *v.* give, b. 10. 47; give away, b. 10. 312; ȝyue nauht of = care nothing about, be reckless of, 23. 155; ȝyueþ, *pr. s.* gives, 4. 341, 15. 138; ȝyue, *pr. s. subj.* may give, give, 3. 126. See ȝiuen.

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AND TO SOME OF THE PRINCIPAL SUBJECTS IN PIERS PLOWMAN AND RICHARD THE REDELESS.

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